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OF  
THE NATIONAL  
INDIAN ASSOCIATION

IN AID OF  
*Social Progress and Female Education*  
*in India.*

1882.

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**JOURNAL**  
**OF**  
**THE NATIONAL**  
**INDIAN ASSOCIATION**

**IN AID OF**  
**SOCIAL PROGRESS AND FEMALE EDUCATION**  
**IN INDIA.**

**No. 133.—JANUARY, 1882.**

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**C. KEGAN PAUL, TRENCH & CO**  
**1 PATERNOSTER SQUARE.**  
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# NATIONAL INDIAN ASSOCIATION.

**Patroness: HER ROYAL HIGHNESS THE PRINCESS OF WALES.**

*Hon. Secretary—Miss E. A. MANNING.*

*Treasurer—F. R. S. WYLLIE, Esq.*

## OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in our Indian fellow-subjects.

To co-operate with the efforts made by Indians for advancing education and social reforms.

To promote goodwill and friendliness between England and India.

THESE OBJECTS ARE CARRIED OUT IN ENGLAND BY,—

- 1.—Friendly intercourse with Indians who come to England, supplying them with introductions, affording information in regard to professional studies, &c.
- 2.—Organizing lectures by Englishmen and Indians on subjects connected with India.
- 3.—Undertaking the superintendence of teachers sent to England from India for the study of methods of teaching, and selecting English teachers for families and schools in India.
- 4.—Grants in encouragement of female education, and grants to educational and philanthropic institutions in India, books to libraries, scholarships, prizes for schools, &c.
- 5.—The publication of a monthly Journal, recording educational work in India, and containing articles by Englishmen and Indians of experience on subjects of social reform.
- 6.—Correspondence with the Secs. of the Branch Committees, &c.
- 7.—Soirées held three times in the year, January, April or May, and November, open to members.

In India there are Branches of the Association at Calcutta, Bombay and Madras, which undertake educational work and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed twelve years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between the people of England and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

*In all the proceedings of this Association, the Government principle of non-interference in religion is strictly maintained.*

## MEMBERSHIP, &c.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W. ; to FRANCIS WYLLIE, Esq., Treasurer, East India United Service Club, S.W. ; to ALAN GREENWELL, Esq., (Bristol) Treasurer, 3 Buckingham Vale, Clifton ; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

Subscriptions, intended exclusively for the promotion of female education in India by Home Teaching, &c., may be sent to the Hon. Sec., Miss E. A. MANNING, 35 Blomfield Road, Maida Hill, W.

A subscription of 10. and upwards constitutes membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co. ; Bristol, J. W. ARROWSMITH) ; and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.

Office, 6 JOHN STREET, BEDFORD ROW, LONDON, W.C.

# JOURNAL

OF THE

## NATIONAL INDIAN ASSOCIATION.

No. 133.

JANUARY.

1882.

### THE PRINCIPLES AND WORK OF THE NATIONAL INDIAN ASSOCIATION.

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At the beginning of another year we desire to call attention afresh to the principles and objects of the National Indian Association, as stated in the Prospectus, which is always printed in our *Journal*, and which has been lately somewhat modified and added to by the Committee.

The Association exists for the following main objects:—

1. To spread knowledge about India among English people, partly by organising lectures here and in India on the condition and the requirements of our Indian fellow subjects, and partly by the publication of this *Journal*, which presents the views of writers of experience, and elicits opinions from thinkers of various races and creeds on questions of social life and intellectual culture.
2. To co-operate with the efforts made by Indians for education, especially for female education, and for useful reforms. Under this head comes the chief work of the Branches of the Association, which by sympathy with local action, by Home Teaching, scholarships, &c., seek to meet the growing wish for improved and extended

education. The London Committee undertake to select teachers for schools and native families, and to superintend arrangements for teachers sent to England for training. 3. The third object is to promote goodwill between English and Indians, by friendly intercourse with students and other visitors from India, Soirees, introductions, &c., and, in India, by parties of a social kind, and other practical methods of increasing cordiality. The underlying principle in regard to all these objects of the Association is that the relation between English people and Indians should be one of mutual understanding and mutual respect.

The Northbrook Indian Society, lately a Sub-Committee of the National Indian Association, undertakes the guardianship of Indian youths who may be sent by their parents or other relatives to England for education.

The Northbrook Indian Club is at present situated at 6 John Street, Bedford Row, but it will probably be removed after a time to a more convenient part of London, in order to secure its further development. As some misapprehension may have arisen in connection with the Branches of the Association in India, we take this opportunity of stating that the Committee of the Northbrook Indian Society will co-operate with the National Indian Association, having the same general ends in view with regard to the welfare of Indian students.

We now come to the rule of the National Indian Association which determines that in all its proceedings the Government principle of non-interference in religion is to be strictly maintained. At the Meeting held a few weeks ago, a report of which appears in the present number of our *Journal*, the speakers strongly insisted, in reference to efforts of the Association to promote education of women in India, on the importance of adhering to this principle. We wish

to point out that the rule is not based on any feeling of antagonism to Missionary work, but on the consideration that a sound and liberal education ought to be within the reach of all. Those who desire to secure secular combined with religious instruction for their families should have the opportunity of doing so, but there are numbers of Indian heads of households who will not accept for their wives and daughters the common elements of learning, if the accompanying condition is that the teacher must be allowed also to instruct them in her own creed. For such cases it seems important that education independent of special religious teaching should be obtainable. The principle of non-interference has been carefully observed by the Association from its commencement in all departments of its work, and this action harmonises with the spirit of mutual respect and understanding above indicated.

Our readers will observe that the name of the National Indian Association has received an addition, the words "and Female Education" being inserted after "in aid of Social Progress." The Committee hereby emphasise their interest in the growing and deep, though not yet very wide spread desire of women in India, and of their relations for them, that they may share the advantages of modern culture. It is sometimes asserted that the ladies of India have no education, but all who are at all familiar with the internal conditions of life in that country are aware that among the higher classes some amount of female education is the rule rather than the exception. But the teaching does not appear to be sufficiently systematic, and in some directions it is not practical; at any rate it has not yet tended to meet the results of Western thought, which the husbands and brothers of these ladies are accepting through their opportunities of study at English Colleges. It is one of the aims of the National Indian

Association, and one strong enough to be expressed in its title, to give encouragement in this difficult transition time to women's education in as far as its organisation can be rendered available for this object, and in as far as native gentlemen will choose to join in and to direct the attempt.

In conclusion, we have again to mention the *Journal* of the Association, and to ask for the continued kind co-operation of its supporters in England and in India. We gratefully acknowledge the friendly notices and the valuable criticisms which we have received through public and private channels, and we are anxious to express our thanks to the able writers who during the past year have contributed to the *Journal*, and have thus helped to make it more and more a meeting ground for useful practical discussions. It has been supposed that a Magazine on India could not find enough material if it excluded the two all-important subjects of religion and politics, but it seems that the amount of suitable subject matter is constantly increasing, owing partly to the growing thoughtfulness in respect of social problems in India, and partly to the keener interest that the English take in that country's literature and life. We trust that in the year which has begun we shall be supplied with information, opinions and suggestions from old and new quarters, in support of the chief object of the National Indian Association, the strengthening of the bonds of union between England and India.

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#### FEMALE EDUCATION IN MADRAS.

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Statements are not required to prove the uneducated condition of the masses of the population of India. The higher education has already supplied a distinguished class of men. Their existence is only a later growth, and their education

has enabled individuals among them to qualify at Oxford and Cambridge, as well as in the English Universities in India.

From an Oriental point of view it must never be forgotten that among Hindoos, and Mahomedans, education is highly valued. The Sanskrit and Arabian literatures, which are their pride, prove the point: and the learned Brahmins of India are behind none in refinement and subtlety of intellect. Education also receives a tribute from caste. The teacher as such, is allowed a higher caste, but the conditions of an Oriental education, bespeak a separating and exclusive tendency, though the fact of its existence, may be an encouragement in itself.

The women of India are in a very different position. It cannot yet be said that there is a distinctly educated class of women. By some miracle here and there, individuals have raised themselves.

It is a curious fact that such education as exists is confined to the women employed in the service of the temples, better known as the "Dancing Girls." This, of course, causes a most unfavourable bias among the respectable Hindoos, and it cannot be admitted that they possess a respectable class of highly educated women. This fact is a lamentable reality, and should be enough to rouse us all to do our utmost to fill the void.

The work and position of the English in India prove how powerful a minority can become, and thus we must be encouraged and must redouble every effort likely to promote female education. How, this can be done most widely and most efficiently is an anxious consideration. There should be a steady aim to make education attractive to the natives. We must enlist the men as its supporters, and their influence in their own families may accomplish more than any effort on our part.

The fact that the women connected with their temples are allowed any education destroys the idea that the Hindoo religion is opposed to the education of women. However divided opinions may be as to the desirability of educating women from other points of view, there should be no confusion on this head, and it implies an important admission in favour of female education that in any class it is directly encouraged by the priests. At the same time the fact that the little education this gives has been thus monopolised, has, of course, been a drawback, and the natural consequence has followed that women shrunk from a privilege coupled with disadvantages and immoralities of the worst description.

In the census of 1872, Dr. Cornish informs us that out of 5,584,364 girls under 12 years of age in the Madras Presidency, only 10,718 attended the schools. This leaves the fact that about one woman in 420 receives the amount of education, small at its best, which can be given to a child of twelve years old. At that age the system of early marriages prevents any continuation of school studies.

It is wise thoughtfully to consider these facts. The education of native women is not contrary to the Hindoo religion, but the advantages of their education are in no way acknowledged by the people of India, and this is only the result of absolute ignorance. Among highly educated Hindoos there have been noble instances where their wealth has enabled them to establish schools for girls. The late Maharajah of Vizianagram was a noble instance of enlightened munificence, for he established girls' schools in Madras, and his is by no means a solitary instance.

The high caste schools in Tanjore must also be remembered—they deserve the highest praise. The Princess of Tanjore has royally supported the cause of female education. Hers is a most interesting example, for she has taken great

care\*to educate herself. She also acted in a magnanimous spirit in subscribing £750 towards the Hobart school for Mahomedan girls in Madras, being herself a Mahratta Princess, and of the Hindoo religion. In the attempt to establish schools for Mahomedan girls the warmest support was given by the Prince and Princess of Arcot, and by many of their family; also by Mir Humayun Jâh Bahadoor and his wife. As soon as the Mahomedan gentlemen were convinced that religious scruples and differences would be respected, their co-operation was most loyal.

We may hope that many more will come forward in the same cause, and we must also remember that the instruction of the masses of the people of Great Britain is but a growth of the last fifty years. It has survived constant opposition, and when we think of the old-fashioned objections which are even now to be heard on this subject we must be gentle in our judgment of the people of India. The education offered should be very practical, its chief object being the refinement and improvement of the home life. Needlework of every description should be encouraged, and especially jealous should natives be to preserve the richness and beauty of the Oriental schools of needlework. Elementary books might be arranged, so as to contain instruction in practical matters. Some knowledge of the laws of health and kindred subjects might be a lasting benefit, and the advantages of such knowledge might encourage and increase the number of students. Any knowledge that will carry comfort and refinement into the homes will favour the effort natural to all women, to fit themselves to be the companions, and teachers of their sons, their husbands, and brothers. The work is too well begun not to prosper, and our aim must be to give every inducement to popularise the idea.

It is well in every effort to help others to claim all that

can be traced to a common ground in our principles. St. Paul did not disdain such a method. When standing on Mars Hill, surrounded as it then was with its Pagan temples, he claimed the God of the Athenian as his God. "Whom therefore ye ignorantly worship, Him declare I unto you." It is difficult for us to "judge righteous judgment." We judge necessarily from the appearance. It may even be a surprise to many to realise that they have any principles of action in common with the Hindoo. I would venture to ask such to read the following poem translated from the Mahabharata, and published at the end of a collection of poems called "Scenes from the Ramayan," by Ralph J. H. Griffith, M.A.

#### TRUE GLORY.

To whom is glory justly due ?  
 To those who pride and hate subdue ;  
 Who 'mid the joys that lure the sense  
 Lead lives of holy abstinence ;  
 Who, when reviled, their tongues restrain,  
 And injured, injure not again :  
 Who ask of none, but freely give  
 Most liberal to all that live ;  
 Who toil unceasing through the day,  
 Their parents' joy and hope and stay ;  
 Who welcome to their homes the guest,  
 And banish envy from their breast ;  
 With reverent study love to pore  
 On precepts of our sacred lore :  
 Who work not, speak not, think not sin  
 In body pure and pure within ;  
 Whom avarice can ne'er mislead  
 To guilty thought or sinful deed ;  
 Whose fancy never seeks to roam  
 From the dear wives who cheer their home :  
 Whose hero souls cast fear away  
 When battling in a rightful fray ;  
 Who speak the truth with dying breath  
 Undaunted by approaching death,  
 Their lives illumed with beacon light

To guide their brothers' steps aright ;  
 Who loving all, to all endeared,  
 Fearless of all by none are feared ;  
 To whom the world with all therein,  
 Dear as themselves is more than kin ;  
 Who yield to others, wisely meek,  
 The honours which they scorn to seek ;  
 Who toil that rage and hate may cease,  
 And turn embittered foes to peace ;  
 Who serve their God, the laws obey,  
 And earnest, faithful, work and pray ;  
 To these, the bounteous, pure and true,  
 Is highest glory justly due.

MAHABHARATA.

Amidst the gross and superstitious immoralities which are now rampant in India, this high ideal of True Glory is full of encouragement.

The point of departure from which education proceeds has to be considered. All Government influence can only be given to promote secular education. The purely secular education is a valued meeting point, and in itself, it is a proof of the loyalty of the English Government in its relations with the natives of India.

The missionaries have not this restraint, and of course they have greater opportunities. Their very profession helps them, and their work deserves great credit. Mistakes and drawbacks cannot upset the great work they are doing in India ; they do not, and should not deceive the natives, who have the option of refusing the advantages their schools afford. These, however, are widely appreciated, and consequently the education of native India depends very largely upon their work, and every pains to raise their schools is well bestowed. Individuals have a great work to assist. Mission schools should be nobly supported and jealously watched. Superstition and fanaticism must be earnestly controlled, and subscribers have a right to regulate the prin-

ciples upon which their money is used. The choice of missionary teachers is a matter of great importance. Their qualifications should become a subject for searching examination. Their work is a glorious work when rightly considered.

The love of God is as infinite and as varied in purpose as is the influence of the sun in the material world.

“ Our little systems have their day ;  
They have their day and cease to be :  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they.”

TENNYSON.

Since the above was written, a letter has appeared in the *Spectator* for December 17th, written by an Indian lady, signed “Lotus Flower.” That letter, as it stands, is a cordial invitation to increased friendliness between Indians and Europeans. Such friendliness would lead to many openings for the young wife and mother. If social intercourse can be maintained between Indian and European ladies, both may learn much, and some possibility may be given for combining continued and systematic education when the young girl is married. Friendships between European and Indian ladies, though they have existed, have hitherto been exceptional; and “Lotus Flower,” whose letter is on another branch of the subject, scarcely gives sufficient weight to the difficulties which have to be overcome. If English ladies will carefully respect the customs which an Indian lady cannot set aside, and which differ according to the races to which they belong, the Indian ladies will generally be found very ready to respond. This subject, however, can only be alluded to here. It is to be hoped that it will receive every consideration.

MARY CATHERINE HOBART.

MEETING OF THE NATIONAL INDIAN  
ASSOCIATION.

We published in our last number (Dec., 1881) the valuable paper on Home Teaching for Indian Ladies, read by Colonel R. M. Macdonald at a meeting of the National Indian Association, held at the Room of the Society of Arts, on November 29th. We proceed to give an abstract of the speech of the Chairman, Colonel G. B. Malleon, C.S.I., and of the remarks of the various speakers in the discussion which followed the reading of the paper :—

The CHAIRMAN made a few introductory observations before calling on Col. Macdonald to read his paper. He said—It is a matter of serious reflection with the thoughtful few who take interest in India, how it is that after a connection of more than a century there is not more social intercourse between the natives of that country and our own. A young man goes out to India. He meets native gentlemen unsurpassed in intelligence and agreeable in manner, yet he finds that there is a line that they will not pass—the line of social intercourse. After another twenty years another young man goes out, and finds the people of India precisely in the same position relative to the Europeans there as his predecessor did. In the interval not an inch in the pathway of social intercourse has been gained. If we look at the character of the natives of India there is nothing to account for this. They will join with you in your intellectual enjoyments, but they will go back to their homes, and you will find that it has only been the enjoyment of the hour. It is to be accounted for by the fact that a strong conservative influence is exerted on the natives in their homes. Even in

this country a man who allows his reason to expand it often held back from expressing his views by the feeling that he would give pain to those with whom he is most intimately associated. How much more must this be the case in India, where women receive but little education, where they imbibe traditions from their fathers and mothers which bind them, in the firmest manner, to the belief of ages. During the 120 years that we have been in India, something has been attempted in regard to female education. What has been done, and why there is hope for the future, will be explained to you by the lecturer. Colonel Macdonald has special claims on your attention, for he has devoted a great part of his career to promoting the instruction of the natives of India, and he has devoted more attention than most to the reasons which have prevented social intercourse between the people of the East and of the West.

*(Colonel Macdonald then read his paper.)*

Colonel KEATINGE, V.C., C.S.I. : Colonel Macdonald has shown very conclusively that female education is in a very backward state in India, and that something should be done to raise it. But how to do this is a very difficult question. There are many well-supported Societies which do a great deal of educational work amongst Indian ladies, but almost without exception their teaching is joined with religious instruction. The peculiarity of our Association is that in its educational efforts it does not touch upon religious questions. Colonel Macdonald has spoken of the great necessity of keeping the intellect of women on a level with that of their husbands. If in addition to this difficult task of giving instruction to them we teach them a religion which their husbands do not believe in, we add a serious obstacle to our efforts. Even if all agreed as to the creed that should be adopted by the teachers of Indian ladies the matter would

not be easy, but considering differences and difficulties that are certain to crop up I must say that the system of purely secular education inaugurated by Miss Carpenter was an exceedingly wise one, and it ought to have a fair trial. I feel confident that if our scheme of teaching and our reasons for adopting it are laid before the large circle of liberal and independent thinkers who are interested in India, we may expect much sympathy. The attempts to promote education for women in India should be made thoughtfully, and not with any spirit of antagonism towards other excellent Societies now in the field, and we may fairly hope that the associations which combine religious with secular teaching—associations much more strongly supported than we are—will recognise the reasonableness of our position and will work harmoniously with us.

Mr. HODGSON PRATT said that the remarks that had been made may be enforced by referring to the results of non-religious teaching in our Indian Schools and Colleges. We have thus before us an illustration of what may be accomplished in education without introducing the difficult element of religion. The teaching of young men in India has been most satisfactory as to the moral as well as the intellectual results. Let us do what we can, and not lose it by trying to do more than we can. Let us not aim at results for which the people are not ready. Considering the short period during which the educational institutions of the British Government in India have been at work, he considered that the moral results have been most remarkable. No one who has carefully observed them will deny that there has been a great change wrought in the moral feeling as to truth, right-doing, honesty of administration—a change that has been most striking. When we entered India there was a sort of moral chaos. There was an absence of right moral

feeling, and justice was bought and sold to the highest bidder. This was no doubt owing to the state of political chaos at that time, for it had not always been so. The result of the much-abused secular system in India had been to bring about a great moral change, to form men who are truthful, who have a high sense of moral duty, who are incorruptible in offices of trust. If this has been done for the male sex through an education which has not made itself impossible by entering on the field of direct religious teaching, may we not appeal to these results when we speak of the education of women? May not a similar system produce good results for women? If the religious classes would take up this question from a practical point of view, more could be done in education, without the present complications. He recognized fully the great zeal and power which religious convictions brought to bear in most cases—generally far greater than was yielded by non-religious philanthropy, and he appealed to the religious public to undertake this work of female education in India in such a manner as would yield practical and large results. With regard to Mr. S. C. Dutt's remarks, quoted by the lecturer, Mr. Pratt considered that much might be done in India by English ladies if they were animated by the true spirit of duty and right. They should learn the vernacular languages, seek the society of Indian ladies, and should show activity in encouraging female education. Public opinion on this matter formed in England might have a useful influence in India. If there were a nobler sense of duty in England to our Indian fellow subjects, those women who went there would be under the influence of such ideas, and he hoped they would qualify themselves for rendering the highest service to their Indian sisters, not only by a knowledge of the vernacular tongue, but by the possession of nobler aims. The special work of this National

admitted a limited degree of progress in female education since those days, the impression left by his paper is that this progress is almost insignificant. This, I venture to say, is an erroneous impression, so far as it concerns the Presidencies of Bombay and Bengal. I am not qualified to speak of Madras.

Let it be granted that education in any high sense of the word does not exist among Indian women; that even that moderate acquaintance with arithmetic, geography, history and grammar, without which no English woman would be called educated, is not possessed by them, except in some scores of families in the Metropolitan cities, still a knowledge of reading and writing in the vernacular is very widely spread. So far a very decided advance has been made, another proof of which is that in Bengal it is found that girls are permitted to attend school from a year to eighteen months longer than was formerly the case before being secluded by marriage.

This general knowledge of reading and writing in the vernacular is due in large measure to the efforts of missionary societies, and a much higher level of education might have been attained if so large a proportion of the few hours weekly spent in teaching had not been given to religious instruction. Where missionary teachers are not admitted—that is to say, in nearly all Mahomedan families, and in the majority of orthodox Hindu houses—women learn the rudiments from their male relatives, or if very young from the instructor of their brothers. In Calcutta and its neighbourhood the education of women is carried on much beyond this rudimentary stage in a considerable number of Hindu families. This is true also of the Parsi ladies of Bombay. Educated young men call for wives with minds in some degree cultivated, and there is a certain and increasing demand for a higher education for women. To meet this demand there exists in Calcutta a Boarding and Day School, called the Bethune School,

intercourse with Indian ladies, meeting them on equal terms in their own houses, and trying to get beyond the ordinary topics of conversation. Why was the result disheartening? These Indian ladies have the greatest possible influence in their homes, over their relations, but owing to a want of education their conversation and manners rendered it difficult for English ladies to associate with them. All this is to be cured by education, but such education, to be effective, can only be secured by the willing co-operation of native gentlemen, who are now, as a body, indifferent, if not opposed, to such reform. The main difficulty arises from the system of early marriage removing a girl from school when she is yet a child, and the seclusion of her after life. Mr. Macrae suggested that instead of house to house visiting of teachers, native ladies should be persuaded to meet at each other's houses, and to form classes. He thought that might be the line in which teachers could produce the largest results. He then referred to Colonel Macdonald's remark that we must be content at present with teaching through the vernaculars. This could not do the good that English education could. It would not help the mind to expand in the same degree; and there was too little Bengali literature of a character to suffice for a good education.

Mr. MARTIN WOOD said the remarks of the previous speaker made it needful to remind the meeting that though Lower Bengal is a large province, it is only a small part of India. It would be an erroneous impression to suppose that the schooling of girls and the position of women were in such a backward state throughout India as had just been described. In Western India, as must be well known to Colonel Macdonald, there is a large number of girls' schools, not only in the city of Bombay—where that was to be ex-

pected, but in Surat, Ahmedabad and other provincial cities. These girls' schools have been a natural growth. They have arisen from the spontaneous movements of the people themselves, though they have been fostered and usefully regulated by the Public Instruction Department. These remarks refer chiefly to Guzerat. Then in reference to the other great division of the Hindu people of the Bombay Presidency, the Mahrattas, it was well known, from Meadows Taylor's books and other sources, that the women of that race are fairly taught and have much social influence. This was illustrated by a remark which he (Mr. Wood) once heard made by a Banian gentleman, the significance of which would readily be apprehended by Colonel Keatinge, for instance, it was—"Thanks to the Mahrattas, the women on this side of India have never been under the domination of the Zenana system." Hence it will be found that movements to promote female education in Western India find fewer obstacles than in many other parts of the country.

Mr. P. B. MUKERJI urged that in regard to education as with everything else, if there is a demand there will be a supply. There had been comparatively no books in Bengali till they were needed by the class of readers that had arisen. He considered that there was no need to be in a hurry to teach Bengali ladies English in order to let them have elementary useful knowledge. As to what had been remarked on the want of conversational powers in Bengali ladies, Mr. Mukerji said it should be remembered that they are not accustomed to receive foreign visitors. It was rather hard that these ladies should be singled out for remarks in this respect. As to education, the wife usually received instruction from her husband. Many efforts were being made to promote the education of girls in Bengal. Graduates and undergraduates were exerting themselves to establish schools. These schools

often failed because they had no support. If some 'rich parents had come forward to support them they would have lasted. He thought an organisation for providing instruction for ladies might be very useful.

The CHAIRMAN proposed a vote of thanks to Colonel Macdonald for his very able lecture, and continued :—We have had a very interesting evening, and there has been a consensus of opinion that education is required for the women of India, and that it should be of a secular nature. Mr. Hodgson Pratt has referred to the state and effect of secular education among the undergraduates of the schools and colleges of India. In Southern India, with which I was associated for seven years, I have found men who, for truth, integrity, strict principles and honour, could not be surpassed by any men in the world. If secular education has been able to promote such results among men, why should it not be equally successful with women? Mr. Mukerji has stated that the husband teaches the wife after marriage. That may be the case in some parts, but it is the exception which proves the rule. My experience in Southern India runs counter to this idea. When I was in Mysore, I was guardian to the Maharaja, a little boy who was under the care of two queens. I wanted to take the brother of this young prince to Bangalore and Madras. But the two queens said, "Your ancestors were content never to pass the Cauvery, and there is therefore no reason why you should go." Shortly after that I made an attempt to introduce education among the daughters of the nobles. A room in the palace was set apart for the purpose, and an English lady, who devoted herself to education with a tact that could not be surpassed, undertook to give elementary instruction to the pupils. Then happened that which Colonel Macdonald has so graphically described. These girls stayed at the school only till the age of 11 or 12.

They were then spirited away,\* Their parents said they could not allow them to leave their homes after that age. The Dewan of Mysore, Mr. C. Rangacharlu, a man of great ability, was a strong supporter of the education of ladies. But so great was the prejudice in his own house, that though he aided the scheme, he could not send his own daughters. Difficulties in the way of education will become impossibilities if the Zenana system were to be persevered in. The one hope for all who are interested in India, and who desire that the two severed branches of the Aryan family should be re-united, lies in education for the women of India, and this can only be accomplished in the way shadowed forth by Colonel Macdonald to-night. I trust, with all my heart, that no difficulties will deter those who have taken up the scheme from persevering in it, for despite of difficulties perseverance means success.

## THE PRESENT STATE OF FEMALE EDUCATION IN INDIA.

No one who attended the November meeting of the National Indian Association could fail to be deeply interested in the Paper on "Home Education for Indian Ladies," read by Colonel Macdonald, late Director of Public Instruction, Madras. The paper, attractive from its subject and illustrated by extracts from the writings of high Indian authorities, albeit of a day gone by, gave a fair representation of the condition of education among Indian women in the times of which those writers treat.

But generations have come and gone since the days of Sir John Malcolm, Sir Thomas Munro, the Abbé Dubois, Mr. .. Ward and Mr. Adams, and although Colonel Macdonald

admitted a limited degree of progress in female education since those days, the impression left by his paper is that this progress is almost insignificant. This, I venture to say, is an erroneous impression, so far as it concerns the Presidencies of Bombay and Bengal. I am not qualified to speak of Madras.

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largely supported by Government, open to all who will leave their homes to avail themselves of its advantages, to which college classes are attached, qualifying for the B.A. degree. Several young ladies have passed the First Arts Standard, and one is now studying for the higher one. Still it remains that for the mass a degree of education above the mere elements of reading and writing is a thing difficult of attainment from two principal causes—first, the secluded state of women; and second, the disinclination to spend money on their education. As Colonel Macdonald remarked, those who most value education are not rich, and it is found difficult, often impossible, to extend to the daughters the education given to the sons. Hence those who urge a higher education for women are constrained to give it almost free of cost, and all Societies which undertake this are dependent mainly on England for support.

In Calcutta the higher tone of thought on this subject has resulted in some social progress in the Brahmo community. It is more than two years since an association of Bengali ladies was founded, the members of which meet weekly for mutual improvement. To their monthly social gathering relatives of the other sex are welcomed. This example has been followed by the Bengali Christian ladies attached to the Free Church of Scotland Mission. There is also pleasant social intercourse with some English families. In the discussion which followed the reading of Colonel Macdonald's paper, the principle by which the National Indian Association is guided was strongly brought out by two of the speakers.

Colonel Keatinge showed that it is in no spirit of antagonism to existing Societies that this Association avoids giving religious instruction, but in the firm conviction that sectarian teaching is unwise in itself as tending to confusion, and that, as shown by Colonel Macdonald, it must widen the distance

between the Hindu husband and wife even more than does the difference in their intellectual level.

Mr. Hodgson Pratt illustrated the point by calling attention to the results of non-religious teaching in the schools and colleges of India. He considered these results, moral and intellectual, to be highly satisfactory in the case of young men; characters of great intrinsic worth having been formed under its influence. That a liberal education free from the distractions of sectarian bias has had much to do in bringing about these results will probably be admitted, though it is perhaps only one of many causes. It cannot be doubted that results as great would be realised in the case of women.

It is to be wished that every English woman in India could read Mr. Hodgson Pratt's appeal to her good-will towards her Indian sisters. If the few hundreds of English women scattered through that vast country would qualify themselves to associate with Indian ladies, by giving some of their weary hours to the acquirement of the local vernacular, they would be amply repaid the trouble by the increased zest such association would give to their own lives. India, now universally regarded as a land of exile, would be felt to be a home, the monotony which deadens existence would become a thing of the past, a worthy and ennobling aim would fill and soothe the years of separation from children every Anglo-Indian mother has to endure.

It is true that there is now, as Mr. Macrae remarked at the meeting, much difficulty in the way of intercourse between Indian and English woman from the want of common topics of conversation, but with a knowledge of the vernacular this difficulty would disappear. In acquiring an Indian language the English woman would be introduced to so many curious and interesting customs, which only a free mingling in Indian domestic life would enable her fully to understand, that she

would be at no loss for topics of interest, while on her part the Indian lady is not less intelligently curious concerning any English customs brought under her notice. The apathy of English women in India towards their native sisters arises in great part from a sense of helplessness, caused by ignorance of the language ; but it is a blot on their character for benevolence, which it is hoped a few more years will see removed.

The plan suggested by Mr. Macrae for giving more regular and efficient teaching to Indian women has often been discussed in Calcutta, but it is not found practicable. Mr. Macrae argued that since Indian women can meet at each others houses for social purposes, they could do so for education ; but it is one thing to attend an occasional festival to which all the household is summoned, and quite another thing for young married women daily to leave their household duties to attend classes held at a distance, even though the distance were very moderate. The expense of conveyance alone would be quite prohibitory, a detail apt to be lost sight of by those without practical experience. The present system of house to house teaching is expensive, and involves much waste of time and labour, but it appears to be the only one possible in the present condition of Hindu society.

M. S. KNIGHT.

## WOMEN DOCTORS IN INDIA.

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The inarticulate cry of Indian women has at length found a voice. "They call us to deliver their land from error's chain"—the chain of ignorance, of prejudice, of medical malpractice, of disease, and of death.

It would be strange, were it not that medical men, who influence so largely the study of social questions, have, as a rule, been satisfied with the state of things in India in regard

to practice amongst women, that England has so completely accepted preventible ill-health for countless thousands of native women. True, missionary societies have been on the alert, and have been quickened into self-sacrificing effort by the harrowing distress and suffering which their female missionaries have witnessed. But with them the art of healing is necessarily subsidiary to the office of proselytising. The *Zenana Medical Mission* \* expressly states that its object is a purely Christian one, viz.—“To train ladies to be missionaries, and *at the same time* to give them a fair knowledge of medicine, so that, while carrying the good news of the Gospel to women and children, they will be able to minister to the wants of the body.” In common with other missions it exists, therefore, distinctly for missionary work.

The American Board of Foreign Missions has sent out “missionary physicians,”† about twenty in number, to the East, hoping that “they might not only find the opportunity to alleviate much suffering, but, in so doing, gain an influence among their patients which would greatly aid toward their conversion to Christianity.”

“In all instances,” writes Dr. Emily Pope, “these women have at once organized dispensaries where women and children are gratuitously treated. In a few cases, the work has increased so much that hospitals have also been established. In every case the success of their efforts has been marked, and not only the poor, but women of the highest classes have eagerly sought their professional services.

“One woman, who was sent to Bareilly, India, in 1871, has established a hospital in a building presented to her for this purpose by a native prince, where she treats large numbers of

\* *Zenana and Medical Mission Home and Training School for Ladies*, 71 Vincent Square, Westminster, S.W. - Report for 1881.

† *The Practice of Medicine by Women in the United States*, by Emily F. Pope and others.—1881.

patients. Women of the higher classes often come there, accompanied by their retinue of servants, and remain till cured, paying liberally for their treatment. Her only assistants are native girls, whom she has herself trained. Another who was stationed at Allahabad, in 1871, not only receives patients in a similar way, but has often been called to various native states, by their rulers, to treat persons of their households. A third, after a week's work, gave up her connection with the board and went to the native state of Hyderabad, where she was employed by the governor to open a dispensary. She treats there about six thousand patients annually and receives a large salary for her services. Still another, who was sent by the Board to Bombay in 1873, treats at her dispensary about ten thousand patients a year, with only native assistants, trained by herself. She has been urged in vain by various native rulers to take up her abode in their dominions, with the offer of large salaries.\*

"In China the success has not been less marked. A woman physician, who went there in 1878, was sent for to treat the wife of a viceroy, after which arrangements were made by which a dispensary was established for her at Government expense.

"Two women have sacrificed their lives in this work, one of whom in particular fell a victim to the cholera, after having been the means of saving many lives by her personal exertions. The other, who had established a hospital for children in Calcutta, died at a health resort in the mountains, whither she had gone for rest from her arduous work. The number of missionary physicians is on the increase, and the work seems to afford an unlimited sphere for those who are inclined in that direction."

Although, therefore, here and there a flourishing dispensary, or even a small hospital, exists in connection with a

\* If this dispensary is so numerously attended, why, we may ask, is no medical woman appointed, to treat patients of her own sex, at the Jamsetjee Jejeebhoy munificently endowed hospital at Bombay, where, as the Government administration and progress report states: "The records show there has been a steady diminution of this class of patients (females and children) since 1877?" In 1879 there was a decrease of about 3,000 on the number for the previous year. Can it be that those 3,000 patients have gone to swell the numbers attending at the lady doctor's dispensary?

*mission, and some of the medical missionaries are doctors, and others women of culture and sound, though limited, practical knowledge of the elements of Anatomy and Hygiene, who are enabled to bring healing to the bodies of many poor suffering women, and to dispel some of the densest mists of ignorance as to the care and preservation of health, yet it is not to Zenana or any other missionary societies, with whom medical practice can be but a secondary consideration, that we must look for a solution of the question before us.*

If women in the Zenanas are to have medical attendance in illness, if they are to be cared for on a large scale, it can only be by employing to attend upon them properly trained, non-proselytising medical women. No half measures will do, popular as they may be with the medical profession, with the Government, or with others. If vast numbers of the women of India will not, like the Maharani of Punnah, accept medical aid from doctors of the opposite sex, it is vain to argue as if an inferior kind of woman practitioner of medicine would be good enough for them. The woman's body is not more simple in its structure, or easier to treat in its derangements, than the man's, but rather the contrary. If therefore illness and accidents of all kind are to be treated by women, if the many dangers incident to childbirth are to be successfully met—if, in short, medical practice is not to stultify itself and become a laughing-stock in India, the women doctors who are sent out must go out furnished with a full and complete medical education, and they must also have in large centres of population such skilled aid (assistants, nurses, etc.) as may be required to enable them to carry on successfully and safely a large general practice and a special practice in Midwifery and the Diseases of Women. Anything short of the regular curriculum of medical study, any curtailing of the time spent in training for such difficult and arduous

duties,\* would obviously be out of place, and would be as ludicrous as the regulation in force in Russia when medical study was regularly thrown open to women, that mental and nervous diseases were not to form a part of their curriculum, as if, forsooth, the ailments women suffered from did not involve the nervous system at all.

If it has been found necessary in England to make a stand for a complete medical training for women doctors, and not to rest satisfied with the half education and special women's diplomas, which would have been so much more readily conceded by the medical profession—if our patients argued, as they frequently did argue, that it was an injustice to them to withhold from doctors and students of their own sex the means of studying all the intricacies of the human frame in health and in disease, as if a woman's body was of less account than a man's—how much more necessary it is to make from the first a resolute stand for a full and complete medical education for women doctors sent out to India, who will have at first and for a long time to come to act, for better or for worse, without the advantages generally enjoyed in very serious cases by doctors practising in England, of consulting with some older and more experienced member of their profession.

• The education of women doctors for India must be thorough. It follows, as a matter of course, that it must be • costly, and that the women so trained will have a right to expect adequate remuneration for their services. It has been suggested by a well-known member of the medical profession, Mrs. Garrett-Anderson, that a yearly supply of well-trained medical women might be provided by the London School of Medicine for Women, if the Government were to guarantee to each a sum to cover first expenses, a residence, and £300 a year for a few years. While very properly recognizing the • •

responsibility of Government in the matter, it appears to us that this proposal is far too narrow to meet the case. What is wanted is not women doctors who use their dispensary as a stepping-stone to lucrative private practice, which they must necessarily do if at the end of a few years the Government guarantee is withdrawn, and they have to look for maintenance to a precarious practice amongst the richer native families.

Government is no more bound to provide gratuitous medical aid for those who are able to pay in India than in England, and it seems probable, from the high fees sometimes charged by English midwives in India, and from the position already achieved by some of the American missionary physicians already referred to, that remunerative practice might be worked up in many of the larger towns by clever, energetic women, starting with some capital or on the guarantee of some of the richer families desirous of the advantages of a woman doctor for their own households. It would come entirely within the scope of the National Indian Association to aid in securing such guarantees through the intervention of its members and friends.

Mrs. Heckford's remarks on the unremunerative nature of practice amongst Indian women are specially applicable perhaps only to those who expect to find in India conditions of practice similar to those which obtain in London and a few other towns. The traditional guinea would certainly be unsuitable, and some other mode of payment, more in accordance with Indian custom, would have to be adopted.

Sir Joseph Fayrer, President of the Medical Board (India Office), and late President of the Medical Faculty of the University of Calcutta, has expressed himself openly to the effect that women doctors are not needed in India, and that native women will consult medical men. He states, as the

result of his own experience, that there is no difficulty in getting women to submit to the necessary examinations and treatment even in cases of confinement. Yet on consulting the official annual reports we find that the number of women patients treated at the civil hospitals and dispensaries is less than half the number of men. Indeed, in the civil hospitals and dispensaries under the Government of Bombay for the year 1879, of the patients treated 54 per cent. were men and 25·8 per cent. children, the remaining 20·2 per cent. representing the women. The increase in women patients as compared with the preceding year was considerably less than one per cent., and this is felt to be so unsatisfactory that Surgeon-General T. B. Beatty, who presents the report, thinks it worth while to consider how the female attendance may be further increased.

Of confinement cases only 191 are reported for the whole Presidency of Bombay, and of special women's diseases, some of them necessitating very serious operations, 148.\* It is only fair to add that out of this total of 339 there were 53 Christians and three Jewesses. The total number of patients treated during the year was 1,195,077.

In the dispensaries of Bengal the disproportion between the male and female patients is even more striking. In 1879 there were 61·71 per cent. men, 18·27 women, and 20·2 children treated. These numbers represent an increase of 1½ on the men and a decrease of more than 2 per cent. on the women compared with the numbers of the previous year.

We venture to think that the above official statistics, drawn up for Government, completely demonstrate the truth of the statement that the vast majority of native women refuse medical treatment at the hands of men, even if

\* One out of many hospitals for women in London accommodates yearly 500 in-patients and treats about 4,500 out-patients.

freely and gratuitously afforded to them. These statistics prove, further, in the most conclusive manner, that the missionary accounts which reach us respecting the prevalence of disease in the Zenanas, for want of women doctors whom the native women may consult, and respecting the agonies suffered in protracted and difficult confinements, from the same cause, are substantially correct. Let anyone take the trouble to compare the figures given with some of our English hospital and dispensary statistics, and he will shudder to think of the millions of poor suffering women in India which our present system of medical relief fails to reach.

This mass of preventible human suffering forms, we submit, a fit subject for Government interference. Private and missionary enterprise may do something; but considering the vastness of the territory and population, the poverty, the habits, and the general circumstances of the country, there is but one way of affording adequate medical relief to the women of India. Government alone can do what is needed—that is to say, create a new department, and confer on the native women the priceless boon of a public service of medical women throughout British India.

The proposal may sound startling. It is, however, strictly in conformity with our past and present policy. The native male population is already to a great extent medically assisted by Government, which maintains a large staff of surgeons and apothecaries at the civil hospitals and dispensaries. Many of the existing provisions, such as graded salaries, retiring pensions, etc., might with advantage be extended to medical women. The expense of such a service, considerable as it must necessarily be, would, there is every reason to believe, be cheerfully borne for the sake of the result, viz., the prevention and diminution of an amount of suffering in the most helpless portion of the community, which is almost

too painful to contemplate, and which is a disgrace to our boasted 19th century civilization.

In order to work well and prove efficient, the proposed new medical service would have to be free from all religious bias,\* and it should have no official connection with any missionary society whatever. It ought to be organised by women, officered entirely by women, and responsible only to the Secretary of State for India or some other high official authority. It would obviously be out of place and prejudicial to its success to place it under the control of any existing body of medical men, for it would be hardly possible to find one which did not number amongst its members many who were unfriendly to the cause of medical women. Besides the existing Indian Medical Service is a military system, and it would be undesirable, to say the least of it, to place women under military rule.

Such a medical women's department, as a part of the public service in India, managed by women, and responsible only to some high officer of State, might be an institution of slow growth but at the present stage of medical and general education for women in England, there is no reason to fear that suitable women could not be found to organise, inspect, and efficiently carry out the work.

A beginning might be made by establishing in a few centres, where the need appeared to be most urgently felt, a dispensary, with a small staff, for the gratuitous treatment of such women as chose to resort to it. Gradually the staff might be increased, and treatment in the Zenanas be super-added to the dispensary work. Later on courses of instruction in elementary Hygiene and on Nursing might be given at

\* The individuals composing the service might belong to any sect, or to none, as their duties would be strictly professional, and differences of creed would not interfere with their fulfilment.

the dispensary, and the work still further extended as means were granted or as occasion required.

Who does not see how far-reaching the issues to which such a public service of medical women might ultimately lead? Without incurring the suspicion of invading the Zenana in order to tamper with the religious convictions of the women, an agency would be at work which would carry the lights of higher civilization into the home itself, which must in time modify all the conditions of existence of native women, and spread amongst them juster notions as to the care of the body in health as well as in disease.

Another and an important aspect of the question is the impulse that the creation of such a service would give to higher education, by opening up a new career, with prizes worth striving for, to the women both of England and of India. Englishwomen must of course take the lead and initiate, but before long it might be hoped that native energy and native talent would come to the front and press into the ranks of the service. To make this possible, it is not enough that medical classes are open to native women already. It would be necessary to give facilities for their free or very cheap training at the medical schools, in exchange for which some years' service as dispensary assistants might be exacted.

The details of such a scheme as is here sketched out would require to be very carefully considered and elaborated, but the principle contended for, namely, that it is the duty of Government to provide a public service of medical women for India, is as clear as the duty it has long recognised of providing a service of medical men.

FRANCES ELIZABETH HOGGAN, M.D., M.K.Q.C.P.I.

December 10th, 1881.

The following opinion of a Bengali gentleman on the subject of Mrs. Hoggan's paper, forms an appropriate P.S. : --

It is a recognised fact that we are in great need of qualified women doctors in Bengal, and we feel that want very much. Almost all our ladies are kept in the inner apartments and are never allowed to meet strangers, and hence we do not allow European doctors to treat our ladies. But this custom is not strictly observed; some of us call European and native doctors to attend them when they are ill, but this we do with great unwillingness, or for fear of losing their lives. Indeed there are certain diseases of women for which female doctors only ought to be consulted. Under such circumstances we would be very glad to have the assistance of female doctors. There is a class of women called *Dhai* (midwife), whose business is to attend all classes of women at the time of the birth of children. These midwives derive their knowledge only from actual practice, and they have not the least acquaintance with medical books. Considering their fees, I have a firm belief that women doctors holding English diplomas would be well paid for their pains. The fee of a native midwife varies according to the circumstances of those whom they attend .5 to 10 Rs. and upwards.

We shall be too glad to have the assistance of European women doctors, charging twice that sum or more. I believe there is a remunerative field for those who would like to go to India to practice medicine.

It may be observed that medical men who hold Government positions have a much larger practice than those who practise privately; and as the people have a greater faith and confidence in the former, it would be well if we are to have female doctors that the Government would in some way patronise them.

In Calcutta and in some other parts of Bengal it requires no long time for medical practitioners to get into practice, but in other parts of India this might be impossible.

NARENDRA NATHA MITRA.

## THE DISADVANTAGES OF HARD STUDY IN EARLY LIFE.

The subject I am about to discuss in this paper is the crying evil of subjecting children to hard study at too early an age. I should think there is truth in the saying gathered from nature, "soon ripe, soon rotten." The human mind is a noble work of God we all know, but that it is progressive and capable of slow but steady improvement and development to a degree of greatness and power never dreamt of before is known only to a few. It is like a rose, a hard, unopened, scentless bud at first, and in course of time a full-blown, well-developed, sweet-smelling flower. A prematurely opened bud gives way under the touch of the lightest breath of air, but the matured flower is full of beauty and fragrance as long as it lives. The premature development of the infant mind results in ninety-nine cases out of a hundred in precocity or entire inanity and decay. Just as the human life has its several well-marked and recognised stages, so has the human mind. The mind is not a machine to be worked at the will and pleasure of its owner. It is a wonderful piece of mechanism, having its own laws to guide and regulate it. It is the essence and fountain-head of all human skill and philosophy. What is a man without a mind? A nonentity, so far as concerns this world and its surroundings. There is a deep-rooted idea among the natives of India of this generation, and especially among the Parsees, that a child should be sent to school at as early an age as possible to be made a Pundit of, as they say in India, or to be learned in all useful arts and sciences.

Let me give my readers a sketch of a native school boy.

He is, say, from five to seven or eight years of age. He is cooped up in an ordinary native school from seven or eight o'clock in the morning till four or five o'clock in the evening. He goes home from school with his head stuffed with all sorts of ideas, good, bad, indifferent, and some elementary arithmetic or reading. Then he takes up his books again while at home, and grinds at them till night under some poor ignorant man who is called a "private teacher" at a magnificent salary of two or three rupees, or at times of a few annas only, or he is made to sit before a priest as ignorant as the child, and made by his self-complacent parents to mumble or chatter some religious lessons and prayers, of which he understands nothing and remembers less, or the unfortunate little fellow is made to slave or drudge at home. He is again up in the morning with the ugly phantom of a dreary, dirty schoolroom, and an idle cruel schoolmaster or pedagogue haunting him, which so frightens him that he hardly relishes his scanty meal, which he has to content himself with before he goes to school, and the same thing goes on from day to day. The young fellow gets sickly, nervous, listless, and loses slowly what little sense, intelligence, energy or pluck he may have been gifted with by nature. While the parents of these unfortunate children are airing themselves on the public gardens, or taking amusement and recreation on the sea-side, their children are left to mope at home or knock their heads against their school-books. One might say these parents are selfish enough to see the advantages of open air, exercise and recreation for themselves, but not for their dear ones. It appears that many of the adventure schools which have of late sprung up like mushrooms on all sides are greatly to be blamed, because their establishment at convenient localities and moderate fees have been the nucleus of all mischief in the Parsee

community as regards the tender age at which parents send their children to school. It is, however, satisfactory to learn that during the past few years the subject of these adventure schools has been taken up by practical writers and critics, and the subject has undergone a good deal of consideration and discussion from the intelligent portion of the native press.

There can be a sound mind only in a sound body, and this is but too true in the case of children. These children are weak in mind and body, and their imaginary attainments are of no earthly use. It is only of late years that swimming baths, gymnasiums, and similar useful and valuable institutions are getting into favour. Freedom of nature, energy, vigor, animal spirits, most of these poor creatures know nothing about. In their manhood they are useless to themselves and to all around them. Some of them are good for nothing, idle, idiotic specimens of prematurely over-worked or hard-worked humanity. In these days of keen competition and respectable starvation the one grand aim of parents is to start their children as early in life as possible, so as to be able to gain a livelihood, to make a fortune, and to run and win the hard race of life before others. It would seem to be the "manifest destiny" of boys of the present day to carry out the most testing and trying studies in order to make progress in their positions in after life. It will be admitted on the most superficial glance at the present mode of learning among the Parsees that there is an apparent lack both of physical and moral training in education, and therefore of physical activity and manliness in the future. It is probably true that the ordinary disease causes of India operate much more powerfully upon Parsees than upon Hindoos, and the belief prevails that if a large proportion of young Parsee boys are not subjected to gymnastic and

physical exercises, especially during their tender age, and before they are thrown on the wide world to fight the battles of this life, there are facts to warrant the belief that the consequences to their health will be most unsatisfactory. Although it cannot be said that the conditions under which Parsee boys live have been entirely neglected by their masters and parents, yet it is manifest that the machinery required for any effectual improvements in this direction can be only of slow and gradual growth, and coincident with the advancement of education. What I urge is bodily and mental exercise combined, at an early age, and in great moderation. Great are still the requirements--the present exercises and physical training are but a drop in the bucket in comparison with those of Europeans.

The true aim of education is to enlarge, ennoble, enlighten, invigorate, and bring into healthy and natural play all the powers and energies of the mind, and not to nip them in the bud by the canker worms of sickness, disease, over-exertion and decay. People lose sight of one great undeniable truth when they eagerly and madly endeavour to make a genius of a broomstick. Nature has and must have its course in all things--mind, body, and all earthly productions. It is the slow, sure, steady, unpromising looking boy that wins the battle of life in the long run : his bright, beaming, meteor-like companion has melted in darkness not to be seen or heard of again. The mind is like a pedlar's pack, which, if stuffed with all and everything that comes in the way, bursts, however thick the canvass, and scatters its contents all about. Moderate study well digested and cheerfully gone through bears noble fruits in a mind young or old. Youth is the time of innocent pleasure and play. Surely much depends upon the early home education of a child. This is what I think should be more carefully looked to by his parents than his

so-called studies. From the age of six or seven to twelve or fourteen the home influence on the mind of a child decides, in my opinion, his future course of life and conduct, his happiness or misery. In this age more attention is devoted to mere mental instruction of the most ordinary kind than to moral and physical education. Example has a greater power and influence over young minds during this period than anything else. As is the tree so is the fruit. Much remains and is left to parents to be done for these innocents, which is never done by them through ignorance, carelessness, or other causes. On the quality of the mental and physical culture attained by boys in boyhood will depend their ability in manhood to discharge the high duties of life with credit to themselves and advantage to their country. It should be the chief object of our education to fit our youths for such a manhood. No race, no class, can long maintain its social and moral ascendancy if it degenerates in physical vigour. And it is perhaps the especial merit of our English system of education that it aims at training, developing and instructing, not only the mind, but also the body. Boys as a rule in their young age ought to be allowed many amusements which are naturally more attractive and beneficial than close study and the business of life at too early an age. Naturally as these boys grow older they themselves will devote to the serious duties of life and study that skill, energy and assiduity which go to make a boy a first-rate scholar. Nor would I wish my readers to suppose from the stress I have laid upon the value of physical training, that I do not attach equal importance to intellectual culture. The age we now live in—the age to which we are growing up—is an age of great intellectual activity, energy and, let us hope, improvement—an age in which neither men nor institutions can hope to maintain their position, unless they are able to defend it with the

moral and intellectual weapons forged by modern culture for the struggle of modern life. In such an age the ignorant and the idle must go to the wall. Liberty of thought, speech and action to young children, so far as it is confined within reasonable and virtuous bonds, is most invaluable to them in after life. I speak of it from personal experience. Many noble faculties are cultivated and developed, and useful manly qualities gained by early freedom.

I will briefly say what I mean and understand by home education. Among Englishmen what they call a man's breeding is more looked to than his genius, education, birth or fortune. In India it is hardly understood. I wish for the day that will bring about the deliverance of Indian mothers from their state of semi-enlightenment, and often of blissful ignorance of the world and its doings. The first power that a mother has to call into play is the all-pervading influence of her spirit. Books, pens, ink, paper, pencils and pictures, all which necessarily glide into the plan of education, have nothing to do with its outset. Looks, tones, movements, in short physical expression animated and guided by moral feelings and intelligence, are the natural universal instruments bestowed upon women. Oh, what a noble, what beautiful work is the mother's! As a secret and sacred sympathy strengthens between her and her child, she will soon discover how infinite a power she may exercise by means of that sympathy. A saddened look, a sorrowful tone, will prove a correction, which the young thing that delights in the light of kind looks and the heartfelt gladness of approving tones will feel instantly and answer to implicitly. Once establish this reciprocal feeling, support it by perfect truth, tenderness and sympathy on one side, and by perfect confidence and affection on the other, and there is nothing to impede the progress of education. It is true there is no royal road to

learning ; difficulties will and must occur, and labour, patience and perseverance are essential as we advance into deeper studies and maturer life, but the moral stimuli will operate for ever ; a mother's love will tend to universal love ; studies commenced with filial will be pursued with fraternal feelings. He who is conscious of having derived the highest good from others will be eager to do good in his turn to others, and if labour be necessary to affect this, that labour he will cheerfully embrace. It is the duty of every good parent to shape and mould to the best advantage the future career of his child, and to put him in the way of leading at least an honest, honourable, and, so far as can be done, a strictly virtuous, if not a very prosperous, life.

Of course nothing valuable, noble or useful in life can be achieved without hard labour, patience and perseverance. But what I say is, study, amusement and exercise should go together. The old saying is quite true, all work and no play makes Jack a dull boy--and the converse of it is equally true--all play and no work or study makes Jack a mere toy. So let them avoid both the extremes and take the middle course. I will now close this paper with a few remarks. The mind and memory of a child are stronger and clearer than a man's, because free from all cares, anxieties and conflicting ideas of a worldly life. Forced study is like forced labour or forced eating, and the consequences are rebellion, violence, indigestion and death.

The future of the interesting community of Parsees is entrusted to the general body of our rising youths. The fortunes of Parsees in Bombay have suffered a long eclipse since the great crisis of 1864, which marked the beginning of a period of depression then believed to be but a passing cloud of adversity, but the end of which has only been reached within the last two or three years ; and we may now

fairly believe that the tide of prosperity has again begun to flow for Parsees in the Presidency under the benign rule and peace-giving administration of Queen Victoria. The stream of charity flows always freely with them, and their purse is always open for deeds worthy and charitable. It is this ever-living presence of public charity with them, and the bonds of union among themselves which have made them what I believe they are, the most ambitious community in India. I speak of that ambition of every day life which is the mother of success, and which has at all times given to Parsees that determination to succeed as much for the honour of their community as for their own sakes. Enthusiasm of late is going out of fashion, but I do not think that any cynical critic will think the worse of me for being perhaps a little over enthusiastic about my little community which has taken the van among all the communities of India. Scoffers and revilers may be inclined to be a little uncharitable over this my enthusiastic gush of feelings and native pride. But to be proud of and fondly attached to his native town, community, or clan does not unfit a man for being at the same time a faithful narrator of facts.

N. S. GIRWALLA.

Breach.

## THE SECOND DAUGHTER-IN-LAW ;

OR, THE HISTORY OF PRAMADA, THE WIFE OF THE SECOND SON.

*A Tale.*

BY PANDIT SHIVA NATH SASTRI.

### CHAPTER I.

The first half of the month Bysakh\* being nearly over, Prabodh Chandrā came home for the summer vacation.

\* The beginning of the Bengali month coincides with the middle of the English month. Bysakh begins in the middle of March, and the time of the opening of the tale would be the end of that month, but, in fact, the summer vacation is held in May, the hottest month of the year.

**Who was Prabodh Chandra?** The second son of the respected Mudusudan Chatterjee of Nischintapur.

**Where is Nischintapur?** It is a village in the Nadiya district in Bengal, about forty miles north of Calcutta.

**Who was Mudusudan Chatterjee?** A very upright man; a Brahmin and a householder. By profession a worshipper of the gods. \*

This Brahmin gentleman had four sons and two daughters. The eldest was named Harish Chandra, the second Prabodh Chandra, the third Paresh Chandra, the fourth Prakash Chandra; the daughters Shyama and Dama.

According to ancient custom Harish Chandra had learned grammar for some time in the village Tole, † but falling into evil company he became much more addicted to pleasure than to study. He has now a clerk's desk in the office of the village landholders, and makes, with his salary and perquisites, about twenty rupees a month.

Prabodh Chandra, the second son, is very intelligent. Having obtained a scholarship by passing the Entrance examination in the English school of the village he is now studying in Calcutta. He is this year preparing to appear for the B.A. examination.

The third son, Paresh Chandra, having twice failed in the Entrance examination has completed his education. Now and then, urged by his father, grumbled at by his wife, or scolded by Prabodh he goes to Calcutta professing to seek employment, but who knows on what account he goes? After some days he comes flying back home.

The youngest son, Prakash Chandra, is a student in the second class in a Calcutta school. By the help of the second brother the youngest is progressing well in his studies. There is no need to say more about him.

My honoured lady readers! ‡ if you peruse this book with attention you will gradually make acquaintance with the wives of

\* He earned his living by performing the daily rites of worship in several families, and perhaps at the Temple, for which he received payment in money and presents.

† Tole.—A school in which grammar and the Sacred Books are taught by a Pandit. The students pay no fees, and are even fed by their teacher, who is enabled to do this by the contributions of the devout.

‡ This tale was written for Hindu ladies.

the household. You will come to know the mistress and the daughters Shyama and Bama by-and-bye.

Shyama, the eldest, seventeen or eighteen years of age, fell to a Kulin family, therefore she does not return to the house of her father-in-law but dwells in her father's house.\*

In the Chatterjee household there are several other persons of whom we will now only make brief mention. Harish Chandra has two daughters, Kayme and Puntí, and one son, Gopal Chandra. Faresh has one daughter, nameless—the grandmother gives her many pet names, Tainpe, Ganesh, Bhundari and the like.

Among other members of the household were two cows, a small black image of Shiva, a white one of larger size, and Bama's cherished pussy cat.

Prabodh Chandra has to-day returned home for the vacation. He arrived about three in the afternoon. Bathing and dining occupied the remaining hours of daylight. At dusk he sallied forth to greet friends and acquaintance in the village, and after three or four hours thus spent came home again.

Pramada, the wife of Prabodh, was, on her part, hastening through her household duties. Since three o'clock to-day a new expression had displayed itself in her countenance. With innocent art she strove to hide her thoughts, but they would not be hidden, her gait betrayed them—her glowing face, her quivering lip, her gentle tones expressed the hidden heart. Her mother-in-law was displeased by these evidences of joy, and became gloomily silent.

Prabodh having returned, waited long for Pramada, but she did not appear. Seating himself on her special chair, he took up her pen and pencils, then placed them straight again; pulled the papers about, smiling to himself as he read a half-written letter or fragment of verse. Tables and chairs in the room of a Brahmin Pandit's daughter-in-law! how can that be! Pramada had three great faults, which it is necessary to mention here. Her first fault was that of being extremely clean. Her cottage was of mud, but within so clean and comfortable it was a pleasure to see it. Her wearing apparel, bed and bedlinen, and mosquito curtains were all

\* Kulin Brahmins make a profession of marriage, and are, for the most part, supported by their numerous wives. These wives remain each in her father's house, but usually pay one visit after marriage to the husband's family house.

scrupulously clean—every article in the room was clean, not less, so the cooking dishes.

For this reason she was sneered at as a “fashionable lady,” an “Englishman’s wife,” by her neighbours less particular on these points. The second daughter-in-law’s room was a proverb in the village, while housemistresses in the neighbourhood would ask to see Pramada’s room before anything else, and mothers would forbid their children to enter it lest they should do mischief.

Pramada’s second fault was that she loved study. In her father’s house before marriage she was fairly proficient in her own language. Since her marriage, under Prabodh’s stimulating influence, she had progressed greatly. Her third offence consisted in the fact that her father was well to do. His duties procured him a salary of 300 rupees a month. The unintelligent reader will ask “How can that be a fault in Pramada?” Is it not a fault? if not why does her mother-in-law get so annoyed with her? Why does she call her “Princess,” “Nawab’s daughter,” “rich man’s daughter,” with other reproachful names? Therefore plainly it is a fault. Except these three, no fault was to be found in her.

Be that as it may, Prabodh was tired of waiting. Now he looked with thirsty eyes towards the kitchen in the hope of encountering Pramada’s joyous eyes: again, becoming impatient, he desired to bring her into the room by force—who can express his state of mind?

In the meantime Pramada was striving to induce Hara Sundari, the eldest daughter-in-law, to eat her supper, and also coaxing the troublesome Gopal to take his milk. Kortri Thakurani\* detested Hara Sundari. This very evening, about some trivial matter, she had used low and abusive terms to her eldest daughter-in-law, and on that account Hara Sundari had thrown herself on the floor of her room and sulked. Pramada was urging Hara Sundari to eat, and her mother-in-law was wandering about in expectation. In her presence Pramada could not join her husband,† but the moment the Thakurani stepped into her own

\* Kortri—House mistress. *Thakurani* A title of respect used in speaking of the house mistress.

† According to Hindu etiquette, a wife cannot speak to her husband in the presence of his parents or other senior members of the family. But all mothers-in-law do not rigidly enforce this rule.

room, Pramada taking a light, with face half unveiled, approached her own apartment. Standing in the doorway, her almond-shaped eyes beaming with love, she looked towards Prabodh. Their eyes met, both smiled. What sort of a welcome was this! None of the usual forms of hospitality were used; but that smile, coming from the depths of the heart, can anyone express its value!

Prabodh, seating Pramada by his side, said, "You are long in coming to me this day of my return."

*Pramada*: Such a mother as yours! could I come to you in her presence!

*Prabodh*: Why? would she have devoured you?

*Pramada*: It was not only for that. The elder sister, being angry, has eaten nothing to-day. I was coaxing her to eat.

*Prabodh*: Why won't she eat?

*Pramada*: Thakurani gave her much abuse.

*Prabodh*: Alas! how often have I talked to my mother; but she and the Boro Bou\* are each as bad as the other.

*Pramada*: You have had much trouble to day.

*Prabodh*: Whatever trouble I have had is gone at the sight of your face.

*Pramada*: You look very thin this time.

*Prabodh*: Is not the examination at hand! we must work. You also look thin.

*Pramada*: Now let me ask news of home. Have you seen my elder brother?

*Prabodh*: I saw him two days before I left. All in your house are well.

*Pramada*: I have not had a letter from home for many days.

At this moment the sound of Gopal's crying was heard. Pramada had put him to sleep and he had woken up again. Hara Sundari was sulky, therefore would not answer when her son called her. At length Gopal came out of the room crying.

*Prabodh*: I think Gopal is crying.

*Pramada*: Yes, and I had only just got him off to sleep.

\* *Boro Bou* Eldest daughter-in-law. Where there are several sons the eldest son's wife is called *Boro Bou*, the youngest son's wife *Chota Bou*. Those between have each a special appellation, as *Majo Bou*, second daughter-in-law; *Shajo Bou*, third daughter-in-law.

*Prabodh* : Let us both go. His mother is weak. Fasting is not good.

Both went to *Harish Chandra's* room, but *Harish* had not returned. *Pramada*, taking *Gopal* on her lap, soothed him with kisses and sweet words. *Gopal* laid his head on his second aunt's breast and again fell asleep. *Pramada*, raising the veil from *Hara Sundari's* face, said :—

“ Look, sister, who has come to see you, look.”

*Hara Sundari* gave a glance at *Prabodh* and again covered her face.

*Prabodh*, again raising the veil, said, “ How is this, Ben ? Is this the way you receive me after so long an absence ? Have you not a word to say to me ?”

The veil was removed, indeed, but *Hara Sundari* kept her eyes closed as though she were a newly married bride. At the sight *Prabodh* and *Pramada* both laughed. At length, each taking one of her arms and crying repeatedly, “ Get up, get up,” they raised her prostrate dust-covered body to an upright position.

Before this the dispute between the deities of dignity and hunger had been fought out. So *Hara Sundari* needed not much urging. Before long she consented to accompany them to the kitchen ; a little more and she sat down by the pot of rice ; then she permitted her right hand to do its office ; then the heap of rice began to disappear. Finally our young couple retired to their room.

## CHAPTER II.

It is again three in the afternoon. After dinner the *Thakurani* usually took a short nap, then, rising, awoke *Shyama*. In *Pramada's* room the ladies of the village sat playing at cards. *Pramada* knew none of the card games of which women are so fond ; still they usually sat in her room, while she would read or write letters, now and then jesting with them. At the sound of the *Grihini's* \* voice the cards were thrust under the mattress, and the women went to their different homes. *Bama* seated herself near *Pramada* to have her hair dressed, the third daughter-in-law taking an earthen water-vessel on her shoulder went out of the house ; the youngest daughter-in-law, taking a broom in her

\* *Grihini* — Another word for House Mistress.

hand, proceeded towards the mother-in-law's apartment, and the eldest daughter-in-law to her own room.

Gopal Chandra came crying into the house. In age Gopal was something less than two years, his colour dark, his body round, so his grandmother called him "Noni Gopal," fat like butter. Round his neck Gopal wore the tiger claw ornament given by his grandmother, on his wrists the bracelets given by his second aunt, around his waist the girdle of neem fruit given by his grandmother. The child was of a very peaceful nature, in his hand a cleaver, or, if not, a switch was always to be seen, and this switch must ever fall on the back of Kayme, of Punt, of mother, or of one of the aunts. But everyone relished Gopal's blows. Gopal had learned some slang, and whenever his mind was disturbed the epithet "*Nabi*" issued from his lips. His grandfather usually addressed him by this name, so it came naturally to the child's tongue. Concerning dress this was his fashion, he would have nothing to do with it. On other days when, after much urging, he had submitted to have them put on, in half an hour's time they were off again. To-day he desired them, and came through the house crying and howling "I want red clothes." Yet he did not abandon his stick.

Pramada, binding Bama's hair, called Gopal, but he, not hearing, went straight to his grandmother and caught hold of her dress. The house-mistress loved Gopal, but to-day she was annoyed with his father and mother, therefore she thrust him forcibly away, saying, "If you wish new clothes why do you come bothering me, go and ask your parents."

Thus repulsed, Gopal, again crying, ran to his mother, but Hara Sundari was out of temper that day also, and she vented her feelings on her son's soft body. In this manner many a helpless boy or girl is made the victim of its parents' tempers. Lady readers! I am sure that you never visit your anger against others upon a helpless child.

The sound of Gopal's crying attracted Pramada; running swiftly she caught him up in her arms, wiped away his tears with her

\* *Nabi* - This word means brother-in-law, but is used as a term of abuse. Nevertheless it is constantly employed by a grandfather in addressing his little grandson.

dress, and kissed him. Gopal, notwithstanding the blows he had received, kept on repeating this one speech—

"I want red clothes."

"Don't cry, little darling, I will give you red clothes."

Gopal pointed towards the outer door with his small finger. Pramada, bearing him in her arms, went to the outer door, where she saw assembled all the women of the village. Some were buying clothes for their own girls and boys, some were bargaining, some whispering in the ears of the little ones not to ask for unsuitable articles.

Pramada saw Kayme and Puntti standing there motionless as two marble figures. They, seeing their second aunt, caught hold of her dress. In the first place, Pramada bought a red garment and gave it to Gopal. He, receiving it, got down instantly, it was impossible to hold him. Having got down, he put on his red robe, roughly plaiting its trailing end, and thus, like a Nava Brahma-Chari \* he ran off to his grandmother. Pramada bade Kayme and Puntti each chose an article of dress. At that moment the third daughter-in-law and Bama arriving, for shame and lest they should be envious, she was obliged to provide them and the fourth daughter-in-law with garments.

The children all ran into the house, the new clothes in their hands, while Pramada, opening her box, gave to the trader eight rupees, and went about her household affairs. The Kortri Thakurani raged inwardly.

Korta Mahashoi † returning just before dusk, Gopal, dressed in his new apparel, ran to him. Korta, seeing Sala's new clothes, showed much interest in them, asking, "Who gave you these fine clothes, Gopal?" Gopal flourishing his stick and crying, "Second aunt gave them to me, second aunt gave them," began to dance round his grandfather. Kayme and Puntti, seeing Gopal's joy, rushed forward, and chiming in with the cry "Second aunt gave it, second aunt gave it," joined in the dance. Korta Mahashoi, standing

\* *Nava Brahma-Chari*: A young student of the Vedas who has just received the Sacred Thread. This investiture takes place between the age of ten and twelve. It is a day of great solemnity and importance to the young neophyte. The Brahma charis wear red clothes.

† *Korta Mahashoi*: Korta: Master of the house. Mahashoi: A term of respect.

among his joyous graudchildrën, felt extremely happy, saying, "This is like the time of the worship of Durga." \* The House Mistress came in. So far she had been silent, but this was more than she could bear. Turning towards the Korta a face distorted with malice, she exclaimed :—

" May you die ! What a spectacle are you looking at !"

*Korta* : Are you not delighted to see their pleasure ?

*Kortri* : Enjoy it if you can, I have seen too much.

*Korta* : Shall I never obtain deliverance from your tongue ? What fault have I committed ?

*Kortri* : What is the harm ? I cannot endure the fashions of the rich.

*Korta* : What have I done ?

\* *Kortri* : Are you not making pretence to be rich ? †

*Korta* : Where is the fault ? It is our place to do these things, but we have not the means. The money that she receives from her father's house she spends in this manner. What ought to make you praise her only enrages you. One so base-hearted as you are I have not seen.

*Kortri* : Say no more. Were she a poor man's daughter you would not praise her so highly.

The Korta, much annoyed, made no reply.

### CHAPTER III.

To-day a near relation of Chatterjee Mahashoi has invited the whole family. From early morning the minds of the daughters-in-law have been joyously agitated. By ten o'clock the house was set in order. The four daughters-in-law put on the apparel worn on days of worship. Pramada possessed handsome clothes given by her father, but to-day she wore a plain white thick *sari*. ‡ Taking Bama into her room she dressed her hair, putting in it one

\* On the sixth day of the festival of the worship of Durga all the household wear new clothes.

† In the Hindu joint family all expense is supposed to be defrayed by the head. The Kortri meant to say that the Korta was pretending to riches he did not possess in suffering the children to wear the gifts of Pramada.

‡ *Sari*—A piece of muslin or silk four and a-half yards in length, enveloping the whole body and brought over the head, the usual dress of Hindu women in Bengal.

or two of the ornaments she had received at the time of her marriage, and marked a black dot on her forehead as a beauty spot.

In the meantime Kortri Thakurani called Bama repeatedly ; wearing the ornaments Bama ran forth. At the sight the Kortri exclaimed, "Unlucky creature ! would you wear wedding ornaments ? go, take them off and return." But she, a child, why should she listen ? She did not take them off. Kortri Thakurani, bidding the servants tend the cows and mind the house, set forth with her troop for the dwelling of their hostess.

First the House Mistress, then Shyama carrying Paresh's little daughter, then the eldest daughter-in-law, next Bama, after her Pramada carrying Gopal, lastly Kayme and Puntti now falling behind, now shooting on with the rest. Gopal, riding on his second aunt's arm, from thence played with his two sisters.

Pramada, as she walked, instructed him. "Little man, do not be noisy in another person's house ; do not be greedy ; sit quietly, like a good child." But Gopal heeded not ; every now and then he tried to get down, but Pramada held him firmly.

Chatterjee house-mistresses, little troop arrived at the house of invitation. The hostess received them all with great respect. Touching the chins of the daughters-in-law she said, "You have all arrived. I am delighted to see you, everything in the house is yours—take and eat. I delight in society, there is plenty to do in my house ; I beg you to set to work." \* and with other such sweet words refreshed them.

The two house mistresses consulted together as to what dishes should be prepared for the feast, and the younger women roamed about the rooms, into the kitchen and every place, looking about.

In truth the hostess was ill off for help, † there were few persons in her family. Her own health was infirm, and her elder daughter-in-law was unequal to work. To cook the rice and vegetables two ancient widows had been hired from the village, but there was no one competent to cook the fish. ‡ It had been the

\* Intimate friends often help in household duties on these occasions.

† On occasions of hospitality it is necessary to secure the help of men experienced in the more elaborate cooking and in the preparation of food on a large scale. This is usually undertaken by intimate friends.

‡ Widows do not eat fish, nor any food prepared by one who does so. They live on vegetable curries, rice, milk, and fruit.

wish of the hostess that the young wives of the Chatterjee family should help in the cooking, but their mother-in-law would not hear of the proposal.

"Nay, sister," she said, "let us not speak of the Boro Bou; the third daughter-in-law is weak, with a newly-born infant in her arms: the youngest is delicate, and the second daughter-in-law is a rich man's daughter--can she be expected to cook?" and with other such excuses extinguished her hopes.

The poor hostess, falling into a great strait, walked hither and thither in much perplexity. Pramada, seeing her anxiety, confided to the second daughter-in-law of the hostess her desire to cook the fish. The Grihini's joy knew no bounds. She immediately gave orders for the needful articles to be collected. Pramada and the hostess' second daughter-in-law being expert hands the cooking proceeded apace.

The day wore on. The invited Brahmins filled the outer--the women the inner apartments. The hostess, notwithstanding her weakness, bustled eagerly about. To women of her own age she said, "Come, sister, sit;" to the younger wives, clasping their chins, "Come ma, sit down ma," and with other sweet words received her guests; of even the smallest children she was not neglectful. In the midst of such bustle those who needed milk received it; the sleepy would be appointed a place of rest; nor did she fail frequently to say apart to her elder daughter-in-law, "See, ma, there is no want of help here, do not you put yourself about. Eat something, and afterwards look round and see if others need anything."

And now it was almost two o'clock. The plantain leaves were spread in the outer apartments; \* the noise of people running hither and thither, the cries for "Water, water," "Salt, salt," the serving of rice and curry, resounded through the house. Pramada, who had hitherto been cooking, now girt her waist tightly and proceeded to serve out the rice. Each old woman as she came to the kitchen and saw Pramada's perspiring but smiling face praised her amiable disposition. All said, "One would think

\* The metal plates used by the family do not suffice for these occasions. The reader must imagine the guests seated in rows on the floor, each with a portion of plantain leaf in front of him to serve as a plate on which the attendants place the food.

it was Anapurna herself."\* Anapurna in this manner distributed food.

Scarcely was the dinner in the outer apartments finished when it began to be arranged in the inner rooms. The hostess coming to Pramada, took forcibly from her the dish, and bid her sit with the other ladies. What could Pramada do? Unwillingly she left the kitchen.

The ladies are engaged in eating. Here are young women putting aside the large nose ring with left hand, swallowing large balls of rice mingled with curry; here another, at the accidental appearance of a man bearing food, covers her face and coils herself up like a caterpillar; another dilates on the quality of the curried fish. In this manner the ladies are engaged over their meal.

In the middle of this our Gopal awoke. The moment he arrived at the house, neglecting his second aunt's counsel, he began to plague the ears and tails of the household dog and cat. The dog in his distress ran hither and thither from one side of the court to the other, and finally abandoned the place; the cat, also, took refuge in the storehouse. At length, with much trouble, his mother got him to sleep. Now, awaking after a long sleep, he came to the place where the ladies sat, and, with a leap on to the knee of the second aunt, sat enthroned there, flourishing his stick as a sceptre. He did not cast a glance at the food, but pursued the village cats attracted thither by the smell of the feast, bearing his stick as a weapon of chastisement. The subject cats, in fear of their king, dared not to steal even the remains left on the broken leaf plates.

The meal over, the guests departed. Harish's mother being intimate deferred her going till late. The hostess placed her hands in blessing on the heads of the young wives, more especially on that of Pramada. Taking Gopal into her lap, she kissed him and gave him *shoud-sh* (a sweetmeat made of curd and sugar).

Chatterjee Grihini again set forth with her troop for home. Gopal again rode home on his second aunt's arm, enjoying his sweetmeat.

\* *Anapurna*, an incarnation of Durga, who gave rice to Shiva, her husband. A worshipper of Anapurna is sure of food in the next generation.

## CHAPTER IV.

At the end of Joisto (the middle of June) Prabodh Chandra returned to Calcutta. Korta Mahashoi had accepted an invitation to another village. Harish Chandra also was from home, having been sent to his employer's estate.

The work of the day is over. Pramada will sleep to-night in Hara Sundari's room; Bama, also, who clung closely to Pramada, was to sleep in the eldest daughter-in-law's apartment. The reader will observe that the family divided into two parties. In one chamber Kortri Thakurani, Shyama, the third daughter-in-law and the fourth daughter-in-law; in the other chamber, Hara Sundari, Pramada and Bama.

Kortri Thakurani called repeatedly, "Bama! Bama! come this way."

Bama replied, "Why? why?" but did not go.

Then the Grihini became angry.

Hara Sundari bid Bama say, "What! have we fallen into the water, or gone into the house of another caste, that you make such a disturbance?"

Bama, standing at the door of the chamber, repeated these words to her mother. The Grihini concluded that Pramada had dictated this speech, and under that impression began to pour forth upon her a shower of bitter and sarcastic abuse. Hara Sundari was naturally quick-tempered; she could not bear any more of it. Again and again Pramada covered her mouth, and holding her hand, drew her away, saying, "Elder sister, at your feet I beseech you not to answer; let her talk till she exhausts herself." Hara Sundari confined herself during some moments to silent raging; but at last, unable to endure it longer, she broke away with force from Pramada's hands and went out, saying, "Among all the mothers-in-law I have met I have never seen a mother-in-law like you. What! you abuse her in this vulgar language! Wherefore? What has she done? She said nothing; it was I who told Bama to say that. Why do you give this unjust abuse?"

Kortri: Shall I not scold when I am so worried by daughters of low people?

*Hara Sundari*: I see from your behaviour to what a respectable family you belong, as the one-eyed can only see on one side.

*Kortri*: Oh! daughter of low family, I will say what I choose. Who was your father? You are dying of envy of the third daughter-in-law. Let Harish come home, then I will teach you.

*Hara Sundari*: What can you teach me? If you kill me, at least I shall obtain deliverance from such a mother-in-law.

Pramada, seeing that the quarrel only increased, forcibly dragged Hara Sundari into the chamber and secured the door. Kortri Thakurani was left to finish her scolding alone. Unluckily, Paresb returned at this moment; he was rash by nature and somewhat given to drinking, therefore reckless. His mother immediately poured forth her wrongs, increasing them by ten-fold. As he listened his anger burned. "What! was she so scornful as to call his mother a woman of low caste?" Saying this, he rushed to Hara Sundari's apartment and rapped at the door. Pramada opened the door, certainly; but placing a hand on either side, blocked the passage, saying, "Listen to me, Thakur Po" (husband's younger brother); "do not be angry, but listen."

Paresb, not listening, bid her get out of the way, saying, "Have you also become like her? Move, move; let me see if that daughter of a vile man will dare to insult my mother."

Hara Sundari was not abashed. "May you die, you vagabond boy," she exclaimed. "But yesterday I saw him at his mother's breast, and now he wants to lord it over me. Why do you call me daughter of a vile man?"

*Paresb*: I'll call you that ten times over; I've a mind to break your bones with a slipper."

*Hara Sundari*: Pooh! I have seen many slippers; mind what you say to me.

Thrusting Pramada forcibly aside, Paresb rushed at Hara Sundari, who, rising, stood in front of him, daring him to strike her.

Pramada had received a blow on the head; but, disregarding that, she ran forward, seized Paresb's hands, and saying, "Be calm, brother-in-law, calm yourself," pulled him out of the room.

Pramada had been a petted daughter in her father's house;

her father-in-law and his family regarded her with much affection. The younger sons loved and honoured her. To-day Paresb was under the influence of rage. The words he had spoken and his behaviour wounded Pramada deeply. She had quieted him, it is true; but she could not restrain her tears. Holding Paresb with the right hand, she wiped her eyes with her veil.

*Paresb*: Second daughter-in-law, are you grieved? Do not mind what I said in my anger.

*Pramada*: What am I to think? Will you behave in this way in the family?

*Paresb*: Well, second daughter-in-law, if my mother is unjust, is that the way for that woman to speak to her?

*Pramada*: I don't say it is; but you know the elder sister's nature, and you should use more judgment.

At this moment Grihini called Paresb; he went down from Hara Sundari's apartment. Pramada closed the door, Rama remained in that room.

(*To be continued.*)

## TRAVANCORE.

We have received the Report on the Administration of the State of Travancore for the years 1879-1880, when Mr. Nance Pillai still remained Dewar. It was during that year that H. H. Rama Varma, G.C.S.I., the late Maharaja, died. The following extract from the notification of his death in *East St. George Gazette*, 8th June, 1880, contains excellent testimony to his merits: "His Highness ascended the Musnud on the 19th October, 1860, and his reign has been marked by the development of wise and enlightened principles of administration, which have placed Travancore in the first rank of Native States. He was succeeded by His Highness Rama Varma, who was installed on the 7th June, 1880. The speech which the new Maharaja made on that occasion was remarkable for its modest, serious and dignified tone. His interest in education and his literary power were already well

known, and he appears to be most anxious to carry further the progress already made in the departments of the State. The *Madras Journal of Education* gives the following extract from an educational address of His Highness. We quote it on account of the good advice it contains in regard to a defect of writing, which students are very liable to fall into:—

“I would point to the besetting evil of our young men accepting words as the *Ultima Thule* of education and neglecting thoughts and deeds. I do not undervalue words, but I do not hesitate to say that they should be only the handmaid of free and healthy thought and of sustained and vigorous action. A writer in a late number of the *Calcutta Review* says, ‘Indian youths are proficient crammers, and they seem to regard words as the created world, instead of what they are, vocal sounds by which *ideas of things* are conveyed to the human mind.’ I have had ample experience of this tendency on the part of our educated youth. I have known young men by scores who can travesty Macaulay or Johnson with wonderful facility. But the robe of Abraham Lincoln thrown over the ridiculously dwarfish Esquimaux, would make him only still more ridiculous. Indeed I would discourage our young men from reading too much of authors who have specially laboured at their language, and would direct them to those whose language, while correct, precise and graceful, is simply the outflow of their ever swelling thoughts. I would recommend such writers as Arthur Helps, Smiles, Martin, Morley, Freeman, Ruskin, Kingslake, Kaye, and so forth. There is yet another great name, the study of whose writings would act as a drag to our young men in their dreamy flights into the region of words and nothing more than words—that of the late Thomas Carlyle. If somebody had the curiosity to collect all the essays written by our educated young men, at all bearing upon a modern European civilization, he will find in 90 per cent. of them allusions to the steam engine, the railway and the electric telegraph—in many cases the writer traversing a whole hemisphere of human affairs to force these into his theme. Now railways and telegraphs are undoubtedly wonderful inventions, and are admirable in their places in the harmonious entirety of modern civilization. But when they are made the stereotyped formula of fine writing, the cloak of pedantry, there is something nauseating. It clearly shews that the mind of our educated youth is more occupied with words than thoughts; for why do not the writers cite the humbler but extremely useful inventions which they see almost daily, such as the watch, the argand-lamp, lucifer matches, and a hundred other things? No,

these will not suit fine writing, and the thoughts they suggest are thrown away. Now I most earnestly impress upon you the necessity of directing your mind to thought and action. Good and correct language you can almost intuitively acquire by extensive and well advised reading. Let us not be called the dreaming and voluble Hindu, but be considered thoughtful, practical and industrious."

The progress in Education in Travancore chronicled by the Report on the Administration is steady as to numbers and proficiency.

An interesting ceremony took place some weeks ago at Trevandrum, in the presentation of an address to M. R. Ry. M. Sadasiva Pillay, a retired First Judge of the Sadr Court, who had been for some weeks on a visit to His Highness the Maharaja. The Durbar Hall was the place of meeting, and it was crowded with officials, graduates and others. The address began with expressions of welcome and of satisfaction at the decision of the Maharaja that Mr. Sadasiva Pillay's pension should be raised. This decision had been announced in the following terms:

"His Highness is glad to have this opportunity of marking in this substantial manner his recognition of the valuable service you have rendered to Travancore as the Presiding Judge of the Sadr Court, in which capacity, during a period of ten years, you did much by your labours and example to raise the tone of the judicial service and place the administration of justice on a basis which has commanded the confidence of the public."

The address dwelt on the corrupt state of the administration of justice when Mr. Sadasiva Pillay was made Presiding Judge, and on the improvement that had been brought about through his efforts, referring to his sound and practical views, his kindness and courtesy, his impartiality, and his liberality of sentiment. Mr. Sadasiva Pillay was much touched by the address, and said in reply that his reception at Trevandrum had been most cordial, and that he felt a deep debt of gratitude to the Maharaja, whose learning, benevolence and virtue he spoke of with warmth and earnestness.

## EDUCATIONAL WORK AT VIKRAMAPURĀ.

The Second Annual Report of the Vikramapurā Sammilani Sabha shows steady work in support of its chief object, the spread of education in Vikramapura, Bengal.

Projected in May, 1879, this Sabha dates its organised existence from September of that year. The members are nearly all inhabitants of Vikramapura, who, valuing education, and for the most part engaged in active study, desire to extend its advantages to the female population of the Pargana. The Sabha strives to improve the efficiency of those girls' schools already aided by Government, to found schools in villages where none exist, and to obtain Government grants for schools insufficiently supported by private funds. It strives also to improve the education of adult ladies in their homes.

The largest portion of the year is spent by the majority of the members at College in Calcutta, but during the vacation periods each member undertakes on returning home to inquire into and report upon the education of girls in his own and neighbouring villages, to found a school if none exists, and to promote the education of adult ladies in that vicinity. Since September, 1879, fourteen schools have been affiliated to the Sabha, seven in 1880 and seven in 1881: of these, ten receive aid from the Sabha. The Examination was held by the Sabha in June last. Two hundred and three ladies and young girls attended out of 310, who had applied for permission to do so; 181 were passed. The result by marks was considered very satisfactory.

An attempt was made by some members of the Sabha to introduce the system of education through correspondence, but the close occupation of nearly all the associates renders this impossible, and it had to be given up. It is suggested that instruction papers might be printed and circulated amongst the ladies, but for this the funds do not suffice. There is a desire also to circulate well-conducted magazines and newspapers.

Two scholarships are at the disposal of the Sabha, one of rs. 10 a month, founded by Babu Durga Mohan Das, in memory

of his late wife, whose name is cherished in Vikramapura, and one of rs. 25 annually, from Babu Gumprasad, sen., M.A., also a native of Vikramapura. The first has been divided into six monthly, the latter into two annual scholarships.

The Sabha is very desirous of extending its operations, and appeals to public sympathy for help. Of this help it seems to be specially deserving, as this effort is being made chiefly by students whose means are small and leisure scanty, but who are willing to devote their time in vacation to these worthy objects.

## INDIAN INTELLIGENCE.

The *Madras Standard* states that four young ladies, one of whom is a Hindu, have joined the Madras Medical College, and a fifth was expected to join shortly.

The Dewan of Mysore has decided to form an Agricultural Department for Mysore, and is importing improved ploughs, sugar cane mills and other implements.

A Zemindar in East Bengal, Babu Dwarkanath Roy Chowdhury, has founded and supports several schools, one of which is the best in the Eastern Circle; moreover he gives scholarships, and pays for the college education of poor students; and he has established two dispensaries. His liberality has been very remarkable also in various public undertakings.

The *Journal* of the Anjuman-i Punjab records the death of one of the founders of the Anjuman, Khan Bahadur Mian Muhammad Jan. He is described as one of the Merchant Princes of Lahore. "A Kashmiri by descent, he completely identified himself with the welfare of his adopted city and country, and the Punjab Government lose in him a loyal supporter, whilst his fellow-citizens and the institutions with which he has been connected lose an active and liberal friend, whose practical sagacity was of the greatest value in several movements on behalf of progress."

The Bengal Ladies' Association (Calcutta) held a meeting a few weeks ago, at which a paper was read by Miss Kadambini Bose, on the advantages to be derived from social meetings. On these occasions the members read and discuss news from Europe and the United States relating to education and progress. *Brahmo Public Opinion* thus refers to the topics of the meeting:

—"Among the illustrations shown from the *Graphic* that of the death of President Garfield was looked into with a melancholy interest by the members. Then followed the readings of news, among which were,—(1) The death of President Garfield; (2) Multan Riots; (3) Church, Social Science, Oriental, Geographical and Electrical Congresses; (4) Holloway's College for women, costing the donor 25 lakhs for the buildings, the special feature in the College being the appointment of women as governors of the Institution; (5) Local Government Scheme; (6) Durbar of Mysore Ryots; (7) The Crisis in Egypt.

Mr. Edwin Arnold, C.S.I., has received gratifying letters from members of the Bankoth Viharé, a famous Buddhist temple in Ceylon, showing the highest appreciation of his poem "The Light of Asia."

The *Hindu* gave lately an interesting obituary notice of the Hon. C. V. Runganadha Sastriar, a member of the Legislative Council, Madras, and till last year a Judge of the Small Causes Court, Madras. He was a great linguist and student, and his character was held in great esteem.

A Normal School for the training of Elementary Schoolmasters is to be opened at Tanjore.

### PERSONAL INTELLIGENCE.

Mr. Anundrao Atharam, B.Sc., University College, has passed in the First Division at the M.B. Examination of the University of London.

Mr. S. Saththianadhan has passed 2nd Class in the Moral Science Tripos of the University of Cambridge.

Mr. M. Ismail Khan, of University College, London, has passed the Primary Examination of the Royal College of Physicians of London.

At the B.Sc. Honours Examination of the University of London, Mr. Phani Bhusan Mukerji obtained Third Class Honours in Botany and Mental and Moral Science.

Mr. Tamiz Uddin Mahomed and Mr. M. L. Dey have passed the B.Sc. Examination of the Glasgow University in Physiology.

Mr. N. N. Mitra has joined the Middle Temple.

*Arrivals.*—Mr. P. M. Chowdhuri, from Calcutta; Mr. M. L. Datta, from Assam, to compete for the Indian Civil Service.

*Departure.*—Mr. B. J. Damania, for Bombay.

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**JOURNAL**  
**OF**  
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**INDIAN ASSOCIATION**

**IN AID OF**  
**SOCIAL PROGRESS AND FEMALE EDUCATION**  
**IN INDIA.**

**No. 134.—FEBRUARY, 1882.**

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# NATIONAL INDIAN ASSOCIATION.

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To co-operate with the efforts made by Indians for advancing education and social reforms.

To promote goodwill and friendliness between England and India.

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# **JOURNAL**

**OF THE**

## **NATIONAL INDIAN ASSOCIATION.**

**No. 134.**

**FEBRUARY.**

**1882.**

### **THE MYSORE ASSEMBLY.**

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In August last it was announced that H.H. the Maharaja of Mysore being desirous that the objects which his Government has in view in the measures adopted for the administration of the Province should be better known and appreciated by the people for whose benefit they are intended, had determined to convene an annual meeting of representative landholders and merchants from all parts of the Province, and to allow the Dewan to place before them the results of the past year's administration and a programme of the measures in contemplation for the ensuing year. It was decided that this meeting should be held at Mysore immediately after the close of the Dasara festival. The Local Fund Boards were asked to select one or two cultivating landholders from each Taluk and three or four leading merchants from each district, and to send a list of the persons selected with a view to arrangements being made for their accommodation at Mysore. The attendance was to be per-

fectly voluntary, and the travelling expenses of the delegates were to be met by a small allowance from local funds.

The meeting was accordingly held on the 7th October, and was attended by a hundred and forty-four representative ryots and merchants, all Hindus, with the exception of three Mahomedans and one European coffee planter. The members of the Maharaja's Council and the principal officers at the station were present, and the Dewan, who presided, opened the proceedings by reading an address, which gave an account of the administrative measures under the consideration of the Government. He showed that the recent famine had cost the State 180 lakhs of rupees, involved it in a debt of 80 lakhs, deprived it of a million of inhabitants, or about twenty per cent. of the whole population, and reduced the revenue from 109½ to 101 lakhs. As the estimated revenue at the time of the treaty of 1799 did not reach half the former figure, an impression has prevailed in some quarters that the revenue possesses an unlimited capacity for expansion. The Dewan endeavoured to show that this notion is altogether erroneous. The revenue of 1799 was grossly under estimated, and the subsequent increase was mainly due, first, to the transition from an unsettled to a settled Government, with its money assessments, its high prices and its expenditure on public works and railways; and, secondly, to the demand for cotton and other Indian products occasioned by the American war. He expected the revenue to rise to 104 or 105 lakhs in two or three years, but feared it would be long before it reached its former maximum of 109½ lakhs. The figures for 1880-81 compared with those for 1874-75 show that there is a decrease under every head of revenue except forests, in which there is an increase of three lakhs, arising chiefly from sales of sandal. Some of the decrease is of a permanent character, as the duty formerly levied on tobacco, betel leaves, cocoa

nut and cardamoms has been entirely abandoned, except in municipalities, and the only article now taxed under the head of sayer is the areca nut, and even this duty has been largely reduced. A moiety of the house-tax in towns has also been given up to prevent the municipalities from levying a separate tax under this head. Besides the Government revenue of 101 lakhs above referred to, the Local Fund Boards obtain a revenue of seven lakhs from land and other sources for roads, schools and dispensaries, and the municipalities receive four lakhs from the house-tax, octroi and other sources for conservancy and sanitation.

- Great reductions of establishments have been necessary to make the diminished revenue balance the expenditure and to pay the new charge of four lakhs for the annual interest of the famine debt. The last two years of the British administration have been devoted to the reforms necessary for this purpose, and on the whole the decrease amounts to fourteen lakhs. There has been a complete separation of revenue and judicial functions, and cheap native agency has been largely substituted for European agency. Large reductions have been made in the Public Works, Police and Forest Establishments. The Inam Commission has been abolished. One Regiment of Barr has been disbanded. Many miscellaneous charges such as travelling allowances, contingencies and the annual allowance to the Bangalore Rifle Volunteers have
- been cut down. Some reductions have been made in the educational establishments, and the Taluk Schools have been transferred to district funds. Further reductions are contemplated in the Medical and Jail establishments, and the Revenue and Topographical Surveys will be abolished altogether as soon as their work is completed. The charge for pensions has increased, but this is owing to the reductions, and the Dewan points out that it is more economical to give

one-third or even one-half pensions than to keep up unnecessary appointments. These reforms, it is stated, have been on the whole successfully carried out, and the efficiency of the administration has not been impaired by the large reductions which have been effected.

The Dewan dwells much on the importance of developing the various industries, on which the prosperity of the country depends, and it appears that the Maharaja contemplates the organization of a large association of private gentlemen, who are to make efforts to promote the industries of the Province. Railways are of course the first thing necessary. A striking instance of this is given. It appears that when timber was required for the Mysore Railway, it was actually found cheaper to get Rangoon timber from Madras and creosoted pine sleepers from Europe than to use the timber of the forests of the Province. One local line, that from Bangalore to Mysore, 86 miles in length, is now nearly completed, at a cost of 35 lakhs, but three other lines are said to be still more urgently required, viz., one from Bangalore to Tumkūr, Tiptur and Tarikere to tap the great coffee and areca nut producing districts, and two to connect Mysore with the Wynaad and Coorg. The cost of these railways, about 300 miles in length, is estimated at 120 lakhs of rupees, and it is hoped that the work will be taken up by English companies, with a guarantee of four per cent. during the first few years of their construction. It is proposed in future to always provide an annual sum of five lakhs for railway extension.

The gold mines of Mysore have lately begun to attract the attention of European capitalists, and numerous leases have been given of land, supposed to contain auriferous reefs, the only condition being that in addition to the ordinary assessment, a royalty of five per cent. shall be paid on the gross produce. It is proposed to allow this royalty to be

commuted for a payment of Rs. 55,000 on each square mile. The success of this new enterprise remains to be seen.

The manufacturing and artisan classes have been completely ruined by the famine, and the Dewan points out that industries intended to supply the wants of the great body of the people cannot sustain themselves against foreign competition without the aid of machinery. The high rate of interest for money and the cheapness of labour have hitherto told against the employment of machinery, but the Dewan points out that capital is now flowing to India at a low rate of interest, and that the gap made by the famine in the labouring population renders this a favourable time for the introduction of machinery. The Dewan passes in review various industries which might usefully engage the attention of the association already referred to, such as cotton mills, the manufacture of wool and paper, and the cultivation of exportable products such as coffee, wheat, sugar, &c. "The most important industry however peculiar to the Province is," he observes, "the cultivation of silk. The lands on which the mulberry is grown have hitherto been subjected to special high rates of assessment, and the industry had all but died out in consequence of the deterioration of the worm. It has fortunately now revived of itself, probably owing to some climatic changes." Advances are to be given to the ryots for digging wells, and arrangements are in contemplation for encouraging deep ploughing by getting suitable ploughs made at cheap rates.

The above is a summary of the principal matters referred to in the Dewan's address. The discussion which followed on that and the next day related to various questions affecting the public interests, in which the delegates considered that some improvement might be effected. The want of roads in various localities, the provision of special funds for roads in

the coffee districts by a cess on coffee pattas, the right of cutting timber on coffee estates, the tenure of grass lands, the hardship occasioned by the clubbing of several estates in one survey field, the heaviness of the average assessment on poor native estates, the relinquishment of portions of small estates, the system of granting passes for the transport of coffee, the heaviness of the assessment on wet and garden lands in certain Taluks, the inconvenience occasioned by the creation and maintenance of earthen boundary marks on wet lands instead of stones, the oppressiveness of the arrangements under which village pastures are sold by competition to outsiders, the propriety of giving wet garden lands, now lying waste, on progressive rents, the strictness with which the assessment on dry lands in the Malnaad is levied, the delays in the disposal of applications for waste lands, the imposition by the survey of full assessment on waste lands, which were brought under cultivation on the assurance that only half assessment would be levied, the enfranchisement of inam lands held under an obligation to keep the tanks in repair, the levy of quit-rent on inam lands attached to temples, remissions for failure of crops, the hardship of the prohibition of the cultivation of poppy and of the restrictions placed on the manufacture of earth-salt, the expediency of increasing the number of instalments for the payment of land revenue, the annoyance to which the Malnaad ryots are subjected by having to take out licenses for cutting wood, by being prohibited from taking leaves for manure, by changes in the system of toddy contracts and other restrictions, the interference with trade occasioned by the octroi duties in municipalities, the neglected state of the tanks in certain districts, the irregularities in the distribution of water under the Cauvery and Hemavati channels, and various other minor grievances were brought forward. Complaints were also made of the working of the judicial

administration. Some of the representatives declared that the system of conducting civil proceedings in a foreign language placed the parties at the mercy of pleaders, whom they did not wish to employ. They wished to revert to the old law of limitation, which allowed twelve years instead of three, and they complained of the heavy court fees, which amount to  $7\frac{1}{2}$  per cent. on the value sued for. There was also some discussion on the establishment of arbitration tribunals of village headmen, and on the want of some provision for securing the services of agricultural labourers who abscond after receiving advances.

It will be seen that the number of subjects brought forward for discussion was considerable. In most cases the Dewan was only able to state the reasons which rendered it impossible or inexpedient to comply with the wishes expressed by the delegates. In a few instances redress was promised. In others he undertook to take the question into consideration in consultation with the Chief Judge in judicial matters, and with the Survey Superintendent in matters connected with the survey.

The Dewan then once more explained the principal points of his address in Kanarese. He dwelt especially on the sacredness of the duty which the people owed to themselves of laying in a stock of one or two years' supply of grain for themselves and their families, and urged them by the application of capital and machinery and greater industry, to keep the produce ahead of the requirements of an increasing population. The proceedings were brought to a close by Tangali Seshappa and Syed Amir Ali Saheb expressing on behalf of the assembled representatives their appreciation of the high privilege now for the first time conferred on them of annually assembling to hear and discuss the Dewan's report on the administration.

The institution of an annual popular meeting of this kind is a new feature in Indian administration, and the working of the scheme will be watched with interest. The agricultural classes in general are very apathetic with regard to political changes, and take very little interest in any measures except such as immediately affect them. The "happy villages," spoken of by Knickerbocker's biographer, "into which newspapers never find their way," are common enough in India. This annual assembly ought to have some effect in diffusing correct information regarding the past administration of Government and the future measures contemplated, and in affording food for thought and reflection. Although the Mysore delegates have no controlling power of any kind, a body which has the privilege of periodically discussing public measures may in course of time exercise considerable influence. The Dewan, Mr. C. Rungacharlu, C.I.E., on whose judgment and ability so much now depends, is in many respects a remarkable man. His career from a youth has been a distinguished one. Thirty-three years ago he passed out of the old High School at Madras with a Proficient's degree of the first class and the Elphinstone prize for an English essay. Six years later he presented himself as a candidate for the annual examination for Government Rewards, which in those days was the only public examination open to all candidates. On this occasion he headed the list, and his examiners remarked that he had evinced a superiority of intellect which augured well for his future usefulness. They observed that a period of six years had elapsed since the termination of his formal studies, during which he had been engaged in the public duties of a catcherry, and that the accurate knowledge shown in his papers was therefore the more remarkable.

It is the fashion in some quarters to depreciate the higher

education, and especially the education given in Government Colleges and High Schools. Such men as Mr. C. Rungacharlu are a living testimony to the injustice of these criticisms.

R. M. MACDONALD.

## THE SPORTS AND AMUSEMENTS OF THE NATIVES OF INDIA.

### II.

#### THE BHANDS AND NUTS.

Akin to the dramatic representations described in the previous paper, but on a lower scale, are the performances of these two classes of the Indian community, which obtain their living by the exhibition of extraordinary feats and grotesque caricatures of the habits and peculiarities of the people who form their audience. As may naturally be supposed they are not often patronised by the English residents in India, which might account for the fact that in books of travel or those purporting to describe the social institutions of the country so little notice is taken of them ; yet in quiet towns in the interior and even in remote villages they are by no means unwelcome, and often on a still summer evening do their light jests and amusing feats afford the innocent, simple-minded villagers an amount of diversion and amusement which a man of the world would find it difficult to obtain from entertainments far more elaborately arranged. The *Nuts* and *Bhounds* profess to be Mahomedans, though in reality they have no religion at all, nor can it be said they are very rigid in their morals. Their business is to sing, dance, tumble and act occasionally in dramatic pieces of an inferior kind. The feats of the Nuts on the tight rope are as daring as they are clever, they walk on it on the points of horns—the horns tied to their feet. Sometimes a little girl five or six years

old stands on the head of one of these Nuts while he is walking on the rope, herself bearing on her head a *lota* (small brass pot) full to the brim with water, and so dexterously does the performer keep his balance that not a drop of water is spilt whilst he has traversed the rope from one end to the other. The Bhands possess a special talent in hitting off the peculiarities of the various classes of persons with whom in their wanderings they naturally come across, and as their caricatures are often very true, they afford a considerable amount of amusement thereby. The dialogue, though often exceedingly gross, is witty and pointed. The puns are innumerable, the Hindustani language being particularly adapted for ingenious play upon words, double meaning and droll associations. But perhaps what the people appreciate most is the caricature of English character and English life as seen in India. The negligent and careless manner in which justice is sometimes now, and was more often a few years ago, administered by some officials, especially among the younger members of the Civil Service, and the levity of demeanour they often exhibit is satirised in the clever representation they give of an English court of India. The scene is a Kutcherry, or court, in which is administered the law. One of the actors dressed in the English costume, white jacket and trousers and a solar hat, enters whistling and slapping his boots with a whip—a not unusual practice, especially some years ago, with young men who enter the country with the idea that they are born to be governors and administrators, and yet are above assuming the gravity and dignity of demeanour which would be more suitable to their office. A person is brought in charged with some crime; the trial proceeds, but the attention of the magistrate is engrossed with a young girl who appears as one of the witnesses. While the official documents are being read and the

depositions taken by the *scrishdegar* (clerk) he does nothing but sip his brandy-and-soda at short intervals and ogle and make signs to this damsel, totally regardless of everything else and apparently indifferent as to the issue; at length the head butler of the magistrate comes in, and approaching his master with folded hands and a countenance expressive of the most humble submission, announces "*Sahib, tiffin tian hai*" (Sir, tiffin is ready). The magistrate immediately rises, and as he is going away the officers of the court enquire what is to be done with the prisoner. The dispenser of the law, turning round upon his heel, exclaims with an oath, "Hang him!" and then makes his exit, leaving the people in the greatest consternation. The picture is no doubt highly exaggerated, but whilst practising for many years at the bar in India it was with much regret I noticed incidents if not exactly similar, at any rate such as were hardly consistent with the ordinary rules of decorum, and certainly ill suited to the gravity of the position of those occupying high judicial offices.

It would of course be out of the question to refer in this short sketch to even a few of the various feats performed by these *Nuts* who are usually accompanied by two or more girls, who, having been trained up from infancy, are exceedingly dexterous in some of their performances. The youngest and handsomest is called the *phoolmatee*, and is the principal person in the troupe. I saw a little girl of six do most remarkable things. In a brass plate filled with dust were loosely put in a couple of bits of iron of the size and thickness of a bodkin, the girl stood with her back towards the plate and bent backwards till her forehead almost touched the dust in the vessel, she then caught the two bits of iron between her eyelids and gently pulled them up without even so far as was perceptible disturbing the dust in the plate.

## THE JUGGLER.

Who, even in England, has not heard of the Indian juggler? I was about to say who has not seen him, for a few years ago a few specimens of this fraternity were brought over by a speculative Englishman and exhibited their skilful performances in some of the important towns in England. At all events in India the juggler, with his goat and his monkeys, is no uncommon sight. To a native of the country it cannot but afford considerable amusement when he reads of Professor This and Professor That advertising his performances in grandiloquent terms and modestly informing the public that he has had the honor of exhibiting before one or another of the royal houses of Europe his wonderful and dexterous feats, which after all a poor peasant in India can witness at his own door by the payment of a few pence. I have on several occasions been present at performances given by European, so called, professors of magic, and feel convinced that in the dexterous feats exhibited by them they do in no way surpass the common Indian juggler. With what wonder does an English audience gaze at what they are led to believe is the suspension in the air of a beautiful female, and after all it is a trick which in the East is of no recent date. An Indian juggler can actually contrive to *sit in the air* at a distance of three or four feet from the ground, and to all appearances without any visible support whatever. Their expertness in sleight of hand tricks is most remarkable. To take a coin in his hand and cause it to disappear is an easy exercise with him, not satisfied with which he causes it to re-appear in the pocket of one of the audience, who could not possibly have been in his confidence. Another somewhat similar trick must be familiar to every Anglo-Indian. A boy, generally four or five years old, is put under a basket, the juggler then covers himself up and also the basket with a

sheet, and after a few moments, during which time he is supposed to be reciting his incantations, the performer takes up the basket, and to the astonishment of the sight-seers the boy is found to have vanished from underneath it and is seen eight or ten yards off walking back leisurely towards the juggler.

The swallowing of a sword, the handling of red-hot burning chains, the causing flames to burst forth from the mouth, or a piece of wood to be transformed into a fully developed plant, may be mentioned amongst some of their other tricks. The rope trick is also commonly practised by these jugglers. I once saw a man seated on a chair and tied to it by a rope measuring about 20 yards, which was twined round him in various intricate ways till it seemed impossible he could either move hands or feet. A piece of paper was placed where the last knot was tied and sealed with sealing wax. The man then asked the people to withdraw from the room, and in a few minutes summoned us back, when to our great astonishment we found him seated on another chair in another part of the room, whilst the paper and seal were uninjured and the rope arranged exactly as before. We having again withdrawn, the man in a few minutes unloosed himself and the rope was found lying on the ground.

A. NUNBY.

*(To be continued.)*

## A NATIVE JUDGE ON EDUCATION AT MADRAS.

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On Nov. 29th the annual prize distribution took place at Madras to the students of the Pacheappa's High School and the other schools connected with the Trust. Mr. Justice Mutusawmy Iyer presided, and the following is a full report

(from the *Madras Times*) of his valuable address on that occasion :—

"LADIES AND GENTLEMEN,—It is usual for those who take the chair on an interesting occasion like this to close the proceedings with a few remarks concerning the educational operations during the year under report of the several schools under the management of Pacheappa's Trustees, and of the educational events of the year which have an immediate connection with, and an influence upon, the prospects of this institution. This custom has been so uniformly and steadily followed by those who have hitherto taken the chair, that it has passed into a part of the programme proscribed for the occasion. Great as is the pleasure I feel in taking a part in the proceedings of this evening, I must confess that it was not without considerable hesitation and diffidence that I accepted the honour. The chair here, on similar occasions to this, has at various times been occupied by such eminent men as the two Nortons, Mr. Justice Holloway, Sir Alexander Arbuthnot, Mr. Justice Innes, the Hon. Mr. Carmichael, the Hon. Mr. Cunningham, and a number of distinguished men who are recognised as the friends of educational progress. Many of you present here may recollect that addresses delivered in this Hall have been consulted by those who have the power to regulate and direct the policy of higher education in this Presidency. It will therefore be no matter for surprise when you hear that I hesitated before consenting to preside this evening. But I must assure you that the hesitation was from no lack of interest in this institution, but from a consciousness of my inability to discharge the obligations which devolve on the chair with efficiency. This institution is one full of interest to the native community of Madras as well as to the native communities of the several provinces where branch schools exist. Pacheappa's High School, as well as its branches, owe their existence to the munificence of a native founder. They are chiefly managed by natives, and they are controlled and guarded by a Board of Trustees who are active in the cause of education from a desire to help their country. The school has existed for forty years. It is situated in the centre of the most populous

part of the metropolis, and it has done good work by imparting useful instruction to hundreds of Hindu youths for these forty years. It is still prospering. I am glad to see, and continues doing good work year after year. Under those circumstances, I feel that every educated native in the Presidency ought to feel that the Trustees have a right to call upon him to assist them to the best of his ability when such assistance is required. Such considerations induced me to appear before you this evening. I have listened, as I am sure you all have, with deep interest to the report that the Trustees have laid before us this evening. It appears to me that it shows that the Charities continue to be sufficiently and well administered, and with a fidelity that reflects the highest credit upon the Trustees. It also shows that in other years good work has been done in connection with the cause of native education in this Presidency. As to the routine of the school, the report speaks for itself, and I will not take up your time by dwelling on details, beyond stating that it proves that the success that has been achieved during the year is highly satisfactory. I will not pause on the slight imperfections and defects which have been referred to by the examiners, and also by the officers of the Government who have inspected these institutions, but it is due to the Trustees and to the various officers under their control to say that these defects do not interfere with the general success and efficiency of the institutions; and that they are of the nature of occasional ailments which readily yield to home treatment. The report has alluded to a decrease in the number of pupils as well as in the receipts of Pacheappa's High School: but it is exceedingly gratifying to note that this decrease is not a sign of deterioration, but an evidence of progress. It is due, not to the falling off in the numerical strength of this institution, or in its income; but it is owing to certain important changes having been introduced in the interest of progress. The pupils and the income are there, but there is only a difference in the way in which they are brought to account, a number of boys having been transferred from the rolls of Pacheappa's High School to those of the Middle School, newly founded in the name of Chengalroya Naicker. Regarding the events of the year which have a direct influence

upon the prospects of these Charities, the most prominent consists in the opening of a Collegiate Department and in forming a Middle School in the name of Chengalroya Naicker. I congratulate the Trustees on their being able to widen the scope and usefulness of Pacheappa's High School. I recognise in the change not only signs of new munificence, but I regard it as the outcome of the growing appreciation of the value and importance of sound liberal education as a necessary factor in the cause of national progress. I also note with peculiar gratification the mode in which the several endowments have been made to serve the various purposes which the Trustees desire to carry out. They have been made to co-operate with one another, as if they were component parts of the same endowment, supplementing and aiding each other on the principle of division of labour in the attainment of a great national object. It is also a source of pleasure to see the number of endowments which are mentioned in the report that has been read. When the earliest patrons had to allude to educational operations in this Hall, they could only allude to the endowment of the great founder of this Charity. We have now other endowments, those of Govindu Naicker and Chengalroya Naicker. It is my earnest hope that every educated man in this Presidency will, as means and opportunity permit, recognise, realise, and act upon the obligations that devolve upon him, in connection with the cause of progress, in the way which those special obligations have been acted upon by Chengalroya Naicker and Govindu Naicker. I have always felt that the formation of national Colleges, supported by native endowment, conducted by a mixed staff of European and native professors and controlled by natives of education and intelligence, is a stage which we must some time or other reach in the progress of liberal education in this country. The day when this stage may be reached is uncertain, and those who expect great results must wait with patience. The life of an individual is measured by a calendar year, but the life of a nation is not to be so measured; the unit of its measurement is a century instead of a year. But still I am confident that there is a time at hand, and that it will arrive sooner or later, when national - Colleges, supported by native endowments, will be dotted over

the Presidency with one central towering College in the Presidency Town, which, maintained by the State and under the enlightened management of European and native Professors, with prescribed methods of instruction for imparting knowledge, will serve as a model University College, from which the managers of all other Colleges will receive good suggestions and hints as to the way in which they should conduct the educational operations of the institutions under them. Mr. Justice Holloway used to say, and I entirely agree with him, that it is the paramount obligation of the State in connection with its system of secular education in this country as a national and Governmental measure to maintain always the Presidency College as a State model for the whole Presidency; and this opinion is in entire accord with the convictions of the native community. Many of the friends of secular education, as well as its enemies, are impatient for results. But owing to the limited intercourse which exists between natives and Europeans the domestic and social life of educated natives is neither thoroughly known nor studied. Nor do I consider that those who say that nothing has been done by men who have received higher education do justice to the educated natives of the Presidency. I have the advantage of one who moves daily in native society, and who has repeated opportunities of seeing the domestic and social life of educated natives. I see germs in the life of every educated Hindu; I see traces of forces which every year gather strength and which justify me in expressing a hope that these forces will eventually result in the production of those great moral phenomena which are looked forward to by the friends of secular education. I wish to be particularly careful not to overstate them; but I can justify the expectations which I have formed as to the future secular education in the Presidency by calling your attention to the progress it has made up to the present time. I remember the day when secular education was a tender plant, watered by the two Nortons and a small band of intelligent and liberal-minded Europeans, nurtured with parental care and protected with anxiety from those adverse influences which threatened its existence. Now this plant has steadily outlived many chills and frosts which threatened it until it has

gradually developed and attained to the size and dimensions of an Indian banyan tree which overshadows the whole Presidency. It is only natural to look forward, in the present state of secular education, to practical, if not perfected results. For these results, imperfect as they may be, are full of promise for the future. I recognise in the step which has been taken by the Trustees one of those off-shoots which we see that the parent banyan tree sends forth. Thus I see one off-shoot descending to the surface of the earth, striking its root into the soil and gaining an existence and growth independent of the parent tree. And as secular education progresses I am confident that these off-shoots will be many, and that there will be a time when they will be dotted over the great centres of this Presidency. I may also say that the step which has been taken by the Trustees is one which was predicted by the first patron, whose labours on behalf of these Charities, especially in the direction which was given through his munificence, justify me in calling him the second founder of Pacheappa's Charities. I need hardly say, gentlemen, that I refer to Mr. George Norton, whose memory must call forth in this country feelings of gratitude from the heart of every educated native. I hope that in establishing and perfecting a Collegiate Department the Trustees will be able to provide an adequate staff of teachers, a sufficient apparatus and extended means of instruction, by which they will be able to augment the knowledge of natural science in the country. I must say that a sound knowledge of the laws of nature is an important factor in the cause of progress; for attention to this branch of study will be useful in substituting the conclusions of modern science for the erroneous impressions which float about this country, which rest either on the absence or deficiency of accurate observation of the laws of nature. I must also allude to the Orphanage and Industrial School which the Trustees intend to found. It is a source of particular pleasure to me to know that the Trustees, in providing for the wants of well-to-do classes, have also kept in view the claims of the poor on these Charities. I express a hope that every gentleman in the Presidency town will rally round this institution and co-operate with the Trustees towards the attainment of the laudable objects they have in view.

"Students, you have very often heard from this chair words of advice and encouragement delivered in a much more forcible manner, expressed in better language than I can command. I will, therefore, simply say that those who go forth from the school have in their keeping the credit of their teachers, the credit of the school, and in a measure the credit of the community to which they belong. You are fortunate in your Principal, formerly Mr. B. Lavery, my esteemed friend, and at present Mr. D. M. Cruickshank, to whose devotion to work, to whose industry in aiding you in your studies the Trustees have borne so favourable a testimony. You may not now be in a position to appreciate and do full justice to the value of a good teacher. But I may tell you that I am one who has profited by the influence of good teaching. It was my good fortune to be a pupil of that great teacher who is remembered with gratitude throughout the country, and whose statue adorns the Presidency College. I need hardly tell you that I refer to Mr. Powell. I have profited night and day—I say night, because I have spent several evenings up to nine o'clock in marking the course of the planets and comets through the equatorial, by his lessons of earnestness and devotion to work, and by his frown at anything that was mean or petty, and by his smile at anything that was good and noble. I may also tell you that in after life many of those who had the good fortune to have been brought in contact with him have remembered him throughout their public career. I don't, therefore, say too much when I publicly confess that if I know anything or do anything that is good, I owe it in a great measure to the influence which that great teacher exercised upon me. There will therefore be a time in your after-life when, if you will look back to the incidents of your school-days, and reflect upon the good qualities which have gained you distinction in life, you will be able to trace them to the influence which your teacher exercised upon you at a time of life when you did not fully appreciate it. It is, therefore, a sacred duty which you owe to your teachers and to the Institution to which you are indebted for your education, to conduct yourselves in a manner worthy of it, and in a manner which will induce your *alma mater* to recognise you with pride as its children. It is not in your

choice either to be rich or poor, happy or miserable ; but it is always in your power to be just and truthful ; to avoid anything that is petty, either in thought, speech or action. I cannot close my remarks better than by mentioning to you the answer given by one of our own ancestors, a great Hindu king. This monarch was not in possession of time sufficient to devote himself to the study of books ; but he was surrounded by a number of illustrious men of letters and worth. One of these great teachers was asked by his sovereign to name in one word all the qualities which should form the solid foundation of what men call a virtuous life. The illustrious man felt for some time somewhat puzzled and perplexed. But he was not long at a loss to find a word. He said :—‘ Be *true* to your God, *true* to your sovereign, *true* to the country to which you belong, and *true* to yourself.’ If you cultivate truthfulness, and if you adhere to this advice you will secure qualities which will ensure to you every success in after-life, and which are even far more important than mere talent, cleverness or accomplishments. I have therefore once more to impress upon you what has been so well stated by one of our ancestors. Be true to your God, loyal to your sovereign, grateful to your teachers, and to those who befriended and helped you. Be true to yourselves, and I am sure that your race in life will be crowned with distinction and honour.”

### THE CASTES AND TRADES OF INDIA.

The Oxford Boden Professor of Sanscrit, Professor Monier Williams, C.I.E., delivered a lecture, on January 9th, on the “Castes and Trades of India,” at Ventnor. The Rev. A. B. Peile, Chaplain to the Queen, was in the chair, and the room was crowded. The interest of the lecture was much enhanced by the exhibition of objects of Indian art, sent expressly for the occasion from Osborne by Her Majesty the Queen. The authorities of the South Kensington Museum and many residents in the neighbourhood also sent specimens. Professor Monier Williams, in the course of his lecture, stated that India was called a poor country : but his travels had convinced him that

India was a rich country with a poor population. Her potential wealth was incalculable. India was a small world in itself. It could yield every conceivable species of vegetable and mineral product. It had attained great industrial skill when our ancestors were half naked savages. Yet India was now, commercially and scientifically, far behind European nations. The lecturer then traced the development of Indian art and industry from its germ in the organization of Indian villages. The Indian village or township was the original type of European divisions of rural society. It had survived all religious and political convulsions, and remained still unchanged. Three-fourths of every Indian community were field labourers. They cultivated their own plots, and received a fixed proportion of the produce. A single labourer could be supported on produce valued at 3s. a month. They enjoyed complete local autonomy. They elected their own head man, who corresponded to the mayor of our corporations. Then there was the village accountant, the priest, the astrologer, the schoolmaster, the barber, the carpenter, the blacksmith, the weaver, the potter, the oilman, the washerman, the dyer, the watchman, and many other hereditary functionaries. Every man took a pride and pleasure in his own work, and with the simplest tools did it admirably. In the towns innumerable trade castes were formed. Different trades were congregated in different streets. The delicacy of their manipulation was extraordinary. The lecturer then pointed out the beauty of the ivory and wood carving, and silver filigree work lent by the Queen, the exquisite fineness of Dacca muslin, the admirable taste displayed in the patterns of jewellery, in the designs and colouring of shawls, carpets, scarves and textile fabrics. The skill of the workman was handed down from father to son, and preserved for generations in the same family. The hand was still the chief implement employed, and in the interests of Indian art it was to be hoped that no European machinery would ever take its place, and that native traditions would not be abandoned for foreign meretricious ideas. The cotton cloth of Manchester was far inferior to that woven by delicate Indian hands, but was much cheaper. Hand work could not compete with machine made goods. Numerous cotton mills had of late years been erected

in Bombay. Would the old native industries disappear? The lecturer thought not. Caste was a strong conservative force. It was a form of league which had done much good in early times, and might still be utilized, but only as a servant, not as a master. The Irish Land League had not invented "Boycotting." India had furnished examples of "Boycotters" and "Boycottees" for many centuries. When the lecturer was in India a cloth merchant of Ahmedabad had committed a heinous caste crime by marrying a widow, and was thereupon "Boycotted." No one would buy from him, or sell to him, or speak to him, or live with him, and none of his debtors would pay him their debts. He could not sue them, for no one would give evidence. As in the Irish Land League, the members of an Indian caste had no individual liberty of action; they were forced to subordinate the laws of the State to the mandates of those who presided over their own organization. Progress was arrested, energy paralyzed, manly independence crushed, public opinion stifled, liberty destroyed. It was true that the antagonism of caste had helped us to govern India. Our wisest plan would be to defeat its evil action by corrective influences; to counteract its false teaching by imparting true ideas of liberty, true principles of political economy, justice and morality; and by helping the masses to ameliorate their own condition.

## REVIEW.

**THIRTY-EIGHT YEARS IN INDIA. FROM JAGANATH TO THE HIMALAYA MOUNTAINS.** By William Taylor, Esq., retired B.C., late Commissioner of Patna. With 100 illustrations by the author. Vol. I. London: W. H. Allen & Co., 1881.

It has often been remarked that India is afflicted with a number of officials who have no interest in or sympathy with Orientals or Orientalism, and it is inferred therefrom that the interests of the country suffer and that no small amount of wrong is inconsiderately wrought. It is not unreasonably

held that men who go to a country merely to draw an income, get promoted, and to retire comfortably, are not unlikely to perform their duties in a perfunctory manner, to leave undone much that they ought to do and to do many things which it would be much wiser to avoid doing.

The autobiography of Mr. William Tayler now before us is calculated to modify in some respects these disagreeable impressions. He is, by his own representation, a type of the remarked-on Indian official. He went to India by accident, and remained there an Englishman among the English. His thoughts, his time, his pleasures, his occupations, and his anticipations are all concerned with the English, and with the English only; the few notices of the natives scattered over his book treat them as something outside the arena of his ordinary being. They are the objects with which he officially deals, but otherwise occupy no more place in his life than the pens with which he writes or the chair upon which he sits. And this, with all sincerity he it remarked, occurs without the faintest tinge of unkindness or apparently even of consciousness. It would not be surprising to hear that Mr. Tayler will be much astonished to read the foregoing sentence, and will possibly think it altogether an error. In authentication, however, one may appeal to the fact that in the 516 pages of his book, except incidental notices of servants, officers and prisoners, the native element nowhere appears, showing how completely it is absent from the author's mind.

As regards Oriental attainments Mr. Tayler pretends to none. Of course he passed qualifying tests in Hindustani and Persian in the early years of his service, and the statement that he even passed with distinction may readily be credited when we remember the energy which every young and intelligent man throws into the obligatory work he has

to get through. But all this rapidly evaporates, and the way in which Oriental names and words are given in Mr. Tayler's pages is a sufficient indication that his early acquirements are now at all events deserting him.

The foregoing observations are made merely to show that Mr. Tayler is one of that class which, from lack of Oriental sympathies, is commonly held to furnish the least desirable Indian officials. It will now be a more pleasing duty to show that, notwithstanding these disadvantages, he was led by a simple love of duty and innate conscientiousness, to become a thoroughly active, painstaking, public functionary, and a staunch maintainer of justice, even to the extent of flatly refusing to carry out the orders of Government when he felt that those orders were contrary to the common rights of the people. Thus at Burdwan and Kishnagar he was most active in the suppression of *thugi* and *dākaīti*, and he gives a graphic description of the capture of a party of *dākaīti*, the leader of which he seized with his own hand.

One means of advancing justice which Mr. Tayler pressed on the authorities was a simplification in criminal procedure. In mercy to the poor natives he wisely proposed the abolition of the right of appeal in petty cases, and recommended printed forms of plaints in place of the lengthy and mendacious documents specially concocted at the expense of each particular complainant. These and other such reforms would have been highly beneficial to India when proposed, by giving to the people the blessings of cheap, speedy and certain, though rough justice. And what more than rough justice is required by a people whose ideas are in so primitive a condition that a complainant can come before a magistrate and solemnly swear that a defendant seized him by the hair of the head, while his bald pate openly shows that he does not possess a single hair to seize. This was an incident in a case

tried before Mr. Tayler himself, the particulars of which are given at p. 364 of the book under notice.

Another point on which Mr. Tayler appears to have held strong opinions was that of the desirability of resuming the over-lordship of rent-free tenures. He was distinctly averse to leaving any land untaxed, and therefore entered with alacrity on the task of resuming such tenures as might be claimed by Government in the district to which he was appointed Special Deputy Collector. He found that his predecessor had already investigated a host of cases, leaving nothing to his successor but the issue of the final order. This Mr. Tayler did not hesitate to issue, and in one day passed orders for the resumption of no less than 750 pieces of land. A tremendous row was the inevitable consequence, for the anti-resumptionists perversely asserted that Mr. Tayler had investigated and decided upon 750 cases in one day.

When created Postmaster-General Mr. Tayler, though still comparatively young in the service, had the audacity to recommend three of the boldest and best changes ever made in the department, these consisted of the introduction of compulsory prepayment of fees, the use of stamps and the abolition of franking. No one nowadays would object to these reforms, but at the time they were proposed Mr. Tayler got himself much disliked by the frankness with which he criticized the evils of franking.

The few instances given above are sufficient to show that Mr. Tayler put both heart and mind into his work, and his subsequent career was yet more honourable and useful. I was not given to him, however, to be sedate and serious in the discharge of his duties. With a light heart, an easy conscience and a witty mind, he was keenly alive to the drolleries of many of the situations in which he found himself and

others; but his merry jests thereupon, while delighting the hearers, were not always pleasant to those who were their subjects. Mr. Tayler admits that his independent bearing gave his superiors a bad impression of himself, and he is conscious that a merry snub he ventured to administer to two Special Commissioners provoked their resentment. In short, like most witty people, he did not always stop to consider the effect of the merry jests and conceits which his active mind so readily generated.

His love for the fine arts is, however, a more pleasing theme on which to dwell, and Mr. Tayler will long be remembered in India for the remarkable facility and faithfulness of his pencil and brush. Indeed, at one time, he was the only man in India known to possess the power of taking a portrait; as a consequence his hand was frequently busy in sketching and painting friends and acquaintances, from the Governor-General and glittering notabilities of Calcutta down to the little waifs and strays of humanity in the humble obscurity of an Indian village. Mr. Tayler, as the book before us sufficiently attests, is an artist of considerable skill, and we can imagine the gratification which his dexterity must have given in the peculiar circumstances in which he was placed.

Mr. Tayler's autobiography is throughout singularly interesting, his style is light, amusing and clear, and the very volatility of the writer adds a charm by the rapid changes in the nature of the subjects introduced. We have both natural and political history, mythology, mesmerism, hairbreadth escapes, domestic frolics and hunting anecdotes, mixed with details of official life and grave discussions on points of administration. Volatility is also shown by the introduction of several pages about the "Black Hole" in Calcutta, while the reader is left to guess what con-

nection, this subject can have with Mr. Tayler's autobiography. Again, on p. 233, the "Black Act" is mentioned, and the excitement it occasioned, but not a word is said as to the object of the Act. On p. 398 the reader is referred to a sketch which is not given. No doubt all this is characteristic, and it certainly does not detract from the interesting and amusing nature of the book.

There is much novelty in the very commencement of Mr. Tayler's work, for he starts with the first object which arrested his attention after landing at Calcutta, and that was: the crow. He says on p. 43:—

¶ The Indian crow is, in fact, an institution; he pervades every department of society, from the palace to the hut; his love for man's companionship, the restless inquisitiveness of his mind, and the sympathetic interest which he appears to take in the arrangements, pursuits, and purposes of the human being with whom he may be said to associate, give him a distinctive, if not an entirely exceptional character."

Mr. Tayler then introduces the adjutant bird, whose tall and serious form is ever to be seen—

"Sometimes alone in solitary grandeur, at others, when there is special attraction, as on the wall of the Calcutta burial-ground, attended by a host of companions; sometimes standing on two legs, sometimes only on one, and sometimes squatting like a native, his small eyes occasionally blinking and his head at intervals slightly turned aside, otherwise motionless, undisturbed by passing events, indifferent alike to rain and sunshine; the model of philosophic calm and impassive self-content." (P. 61.)

The third notability of India, according to Mr. Tayler, is the *tattā*, or pony, which is ever before the attention of the resident in one or other of the many vocations in which that much used and ill-used creature is made to take part. In vindication of his choice of these three for celebrity, Mr. Tayler truly remarks that—

"Tigers are in the distant jungle and elephants in the far-off hills, but the crow, the adjutant, and the tattoo are seen, heard and recognised every day and hour, at all times and in all places." (P. 75.)

The most pleasing subject has been left to the last, and that is the many illustrations with which the letter-press is accompanied. They are excellent, and show the remarkable facility which Mr. Tayler possesses of seizing and reproducing the characteristic features of person and scene. The droll illustrations of the chapter on crows will afford constant amusement, for, like the happy sketches of Leech, they exhibit life and meaning. They are little realities which delight as much from their truth as from their comicality. Much the same can be said of the other numerous illustrations dispersed over the work, the general excellence of which precludes special mention. Perhaps the most remarkable efforts of the author's pencil in this volume are the four reproductions, by the Direct Photo-Engraving process, of pencil drawings of portraits of Lord Hardinge, Captain Hillier, Mr. Bushby and Mr. Maddock. The book is altogether one of exceptional merit, and the promised continuation will be looked forward to with increased interest.

F. PINCOTT.

### THE COST OF LIVING IN LONDON.

*(This letter was forwarded lately by the writer to a friend in India for publication, and he has allowed us to print it for this Journal.)*

Since my arrival in England my friends have made many inquiries of me as to the cost of living in London. Want of time and the short space that I could devote to the subject in an ordinary letter have induced me to write this letter, in which I send all the particulars that experience has enabled me to glean.

The main object I have in view in writing this letter is to

give a broad publicity to and general acquaintance with the subject to hundreds of thousands of people other than my friends and acquaintances, most of whom as a matter of fact are anxious to have a thorough knowledge of and insight into the subject in question.

So far as I know, nothing has yet been written likely to furnish the people of the North Western Provinces (from which I come) with a detailed and exact account of the cost of living in London. This want, which is so grievously felt, constitutes a quite unnecessary and unreal stumbling-block in the way of some students coming to England, and puts a great many to much needless inconvenience and trouble.

Most natives estimate the cost of living in this country very much higher than it really is, and it is with the idea of correcting this erroneous idea that I now address myself to you.

It is quite evident that the first question which suggests itself to the father of a student who is sufficiently advanced in his studies to go to England to complete his education is the expense which his stay here will involve. He asks some one whom he believes to have some knowledge of the subject, and is told so prodigious a sum that he naturally hesitates about sending his son to England. He consults another, and hears something which differs as much from the other as chalk does from cheese. He is at a loss. He does not know whom to believe nor what to do. His son, on the other hand, hunts here and there for scraps of information, which when pieced together and compared with those gathered by his father are found in the generality of cases entirely at variance. Such things, to be brief, do unquestionably occur, and cause as a matter of course no small amount of annoyance to those concerned.

It is for these reasons that these few lines are written.

It must first be understood that there are two ways for a student to live over here, namely, to live in apartments or with a family. By the first is meant to engage rooms in a house. Two rooms (one bedroom and a sitting-room, wherein the student may take his meals and study also) are quite sufficient for the student. He will have to order his meals of the landlady of the house, and pay by the week as much as they have cost.

The landlady presents a bill at the end of each week, commencing from the day on which the apartments are first occupied. This bill contains all that you have ordered in that week, against which is placed the cost of each article, together with the terms of the rooms, and all these items are added together. It is receipted by the landlady and returned to you after you have paid it off. The whole cost of living in this way is as follows: The price of the apartments depends upon the locality in which they are, as for instance, a bedroom facing Hyde Park, or the Green Park, Kensington Gardens, or some other fashionable quarter, will be say 30 shillings a week, and a room of exactly the same size and furnished in the same style, but situated in another locality (of course respectable, but not fashionable), may be engaged at somewhat below half the sum before named. Well then, the terms of a small, not a very small, bedroom and of a middle sized sitting room in a non-fashionable part of London will be about one guinea a week; and making some allowance for overcharging in the matter of provisions by landladies, who are wont to take advantage, especially of foreigners, the cost of meals—breakfast, luncheon and dinner—will (with strict economy and using a keen and vigilant eye to prevent the landlady cheating) be about 25 shillings a week.

Allowing one guinea a week for pocket money, which I believe will be enough to cover all extras, the total expenditure in a week will be £3 7s. Thus the whole cost of board and lodging, including extras for a year, will amount to £174 4s., and adding the cost of clothes, for which I am sure £30 a year will amply suffice, the total expense will be a little over £200 a year.

But this mode of living here, for an Indian student, I decidedly object to, for reasons which I shall presently assign.

To live in the private house of a gentleman and to dine at the same table as the members of his family, is what is meant by living with a family. Setting aside all considerations as to living in the fashionable localities (in which case of course the terms will be higher) one can get a nice little comfortable room in a highly respectable quarter, and in the house of a thorough gentleman, at from 25s. to 42s. weekly. This includes the use

of the drawing room and the charges of board, but no other extras, as for example, washing, &c. The reason for the difference of charge in the same house, as just mentioned, is not founded on the fact that the table is rich or poor, that is to say, that those who pay 25s. have bad food and those who pay more get better fed. But the higher rate of pay depends entirely on the size, situation and direction of the bedroom in the house chosen by the student. For example: if he chooses a large room on the first floor and facing the east, it will be dearer than a room of precisely the same size and facing the same direction on the second floor. Let me then suppose that if the student lives with a family at 30s. a week, and spends one guinea a week on his extras, the total expenditure in the week will be £2 11s., or in the year £132 12s., and adding the cost of clothes (£30 a year) to the sum named the entire expense of the year will be £162 12s.

I have above remarked that he will have the use of the drawing-room in addition to his bedroom. I should not be understood to mean the exclusive use of it, but that it is a general room for the use of all the inmates of the house, both boarders and members of the family. Nor is this all. He will have to be present at the times of meals, for all living in the house (certainly not servants) sit down to dine together at the same table.

It is noticeable that if on any day at any meal, through some obstacle or other, he cannot dine at the time fixed for the general dinner, he may by requesting the master or lady of the house to let him do so, have his meal a little sooner or later than the usual hour on that day, just as may be convenient to him.

It is equally noteworthy, that as this practice would cause inconvenience and some trouble to the owner of the house, it ought to be avoided when not absolutely necessary; and it can be avoided without the slightest trouble on the part of the student, because he can take his meal at any restaurant or coffee rooms, which are I need not say too many to be enumerated. The hours of meals in private boarding houses are generally as follows: breakfast at nine or half-past, luncheon at one or half-

past, and dinner at six or seven. It will thus be seen that one who lives with a family will not enjoy the same amount of freedom and liberty as he would do if he lived in apartments. In the former case he must be present at the times of meals and dine off anything that is on the table, which will no doubt be as good as everyday food should be, while in the latter case he may order whatever he pleases, and at any hour that suits his convenience, as he dines quite by himself and has nothing to do with anyone in the same house.

Still he will, in my humble opinion, be at a very great disadvantage in private apartments. He will not readily gain acquaintance with the customs, habits, modes of life, etiquette, dispositions and tastes of the English people, and as he would have no one in the house to speak to excepting servants when wanting anything he would not be able to pick up the language so readily as he would if he were in daily intercourse with persons of his own class. It is I am sure quite unnecessary to state that all people here, whether men or women, are educated, and a great many well read, therefore being constantly in such society is the greatest possible help towards mastering the English language and getting an insight into English literature, and this society is, as I have shown above, to be had by living with a family, and without spending a farthing to have it.

I have, I am sorry to say, no time to mention the difficulties which have to be encountered as to knowing how and where to find a family to board and reside with, a subject which is rather unconnected with my present article, but which is not entirely irrelevant. I will therefore merely allude to the way in which the student may set about finding what he wants. Living with a family is termed "Board and residence," and for this he will find many advertisements in the leading daily papers, such as *The Times*, *Daily Telegraph*, &c., or he may himself advertise for what he wants in the above-named papers. The fees for advertising in these papers, especially *The Times*, are rather high, and in one way this is an advantage, as the advertisements are more likely to be from eligible people than they would be if the cost was within the reach of all.

HAMID ALL.

## COLLECTION OF EASTERN PROVERBS.

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In a paper read at the Oriental Congress held at Berlin last September (see *National Indian Association Journal* for November, 1881). Mr. Long urged the importance of making collections of Proverbs of Eastern nations. He suggests the following list of heads for classification, and he requests co-operation from all who have the opportunity of enlarging his collection; communications to be addressed to him, 14 Salisbury Square, Fleet Street, London.

The following is a list of special heads under which many Eastern Proverbs may be classified :---

Aboriginal Tribes (relating to),	Ignorance and Knowledge,
Agricultural Classes,	Industry,
Age and Youth,	Language Archaisms,
Anger,	Landlord and Peasant,
Animals, Birds and Fishes,	Law, Lawyers and Justice,
Classes in Society,	Love and Marriage,
Clergy and Sects.	Master and Servant,
Co-operation,	Moderation and Temperance,
Commerce,	Monks and Ascetics,
Courage,	Parents.
Covetousness and Money,	Persons and Places,
Customs, Change of	Plants and Trees,
Death and Life.	Professions and Trades,
Doctors and Medicine,	Prudence,
Envy and Hatred,	Purity.
Family Relations and Home,	Punctuality and Opportunity,
Festivals, Holy Days,	Races and Castes,
Gluttony and Drunkenness,	Times and Seasons,
Government and Government	Tongues,
Officials,	Village Systems,
Gratitude,	Weather Wisdom,
Health,	Wit.
Hope and Faith,	Women.

## THE SECOND DAUGHTER-IN-LAW ;

OR, THE HISTORY OF PRAMADA, THE WIFE OF THE SECOND SON.

*A Tale.*

BY PANDIT SHIVA NATH SASTRI.

*(Continued from page 56.)*

### CHAPTER V.

The month of Bhadro was nearly over (the middle of September). It was the fourteenth night of the dark fortnight. Eleven o'clock had struck. Early in the evening there had been a heavy shower, now a soaking rain was falling. In that great city Calcutta, where the roads are thronged with noisy people till one in the morning, the streets are now deserted. Only here and there one drawing his garment over his knees, carrying his shoes in his hand and firmly grasping his umbrella, wends his way quickly home. Here and there a hackney carriage is seen for a moment clattering along and it then becomes invisible. In nearly all the shops the bolt of the door is fastened, one or two are still open but seem about to be shut.

At this miserable season Prabodh Chandra was out alone. To-day his apparel wore quite another look, his garments were not fresh, the under and upper parts of the dress did not meet, he wore no overcoat and his hair was dishevelled, his eyes showed grave anxiety and betrayed the want of sleep. In his left hand he carried a broken umbrella, in the right a medicine phial. Why is he out in the streets of Calcutta on this dark night in this neglected garb? There is great trouble in his house to-day. Korta Mahasoi on returning home after his visit in the month of Ashar (June-July) became ill. The illness increasing, developed into fever and dysentery.

While there was hope that the disease would yield to the treatment of the local physicians he remained at home, but the illness increasing and new symptoms appearing it was resolved to seek advice in Calcutta, therefore the patient had been brought to the city. The house-mistress had to take care of the cow, the calf

and the daughters-in-law, nor could she abandon the service of the household divinity. Hurriah also remained to take care of the house and to attend to his Zemindari work. Only Pramada, Bama and Paresh accompanied the father.

A house had been rented in one of the lanes in Bow Bazaar. There some skilful physicians attended the patient. This evening a new symptom appearing Probodh Chandra in great anxiety sought the house of the physician.

Korta Mahashoi lay with closed eyes on his bed of sickness. That gracious kindly countenance had become discoloured, his body but a skeleton, his eyes sunk and enlarged, his voice altered and thin, hands and feet bloodless and shrivelled. He had no power to raise himself, could only turn on his side when supported.

\* On one side of him stood Pramada, on the other Paresh. Pramada seeing his suffering could not refrain from weeping. With the left hand she wiped away her tears, with the right she gently fanned him. Paresh layed his brow with water.

So calm and patient a man as the sufferer we have never seen : almost any one else enduring such agony would have gone nearly mad, but he with marvellous patience continued to suffer. His consciousness would slip from him at times like a morning dream, then he would wake up again as if startled. In his moments of consciousness he would look at Pramada. She was no longer veiled.\* Since coming to Calcutta she was no longer a daughter-in-law, she had become more than a daughter. With her the Korta was no longer embarrassed, nor had she any sense of embarrassment towards him. She arranged his dress, gave him food, turned him when he wearied of his position, fanned him and pressed his aching limbs.

Prabodh, Paresh and Bama were there indeed, but it seemed as if the Korta suffered less when Pramada ministered to him; when sensible he called her incessantly, "Ma, ma," therefore she never left his room. When cooking had to be done, Prabodh and the others took her place at the bedside, but even then she came in from time to time to see him.

Our Pramada also was much altered in appearance by night

\* In the Hindu family the wives of the sons remain veiled in the presence of the father-in-law and the senior male relatives.

watching, anxiety and labour. During three weeks she had not bound her hair. For the last three days she had not bathed and had eaten but little. Her dress had lost its freshness, her face was dejected. In her mild pure countenance sorrow and anxiety had induced a sweet thoughtfulness which enhanced her beauty two-fold. The dimness contracted in labour for the service of others, a dimness of so much more value than ornaments of gold, such was the dimness Pramada displayed.

Korta Mahashoi waking, called "Ma, ma." Ma replied modestly. Korta holding by her whom he called Ma, endeavoured to rise, she supporting helped him to turn. What a child of what a mother! Korta Mahashoi lying still, holding Pramada's soft hand with his own, said: "Can you have been my mother in a former life?"

Pramada wept.

*Korta*: You are the goddess of my house. It requires much virtue to obtain such a daughter-in-law.

*Pramada*: Do not speak, you will but increase your pain.

*Korta*: I have not many days left. So long as I have sense I must speak a few words, while I have the power I must look upon your faces.

*Pramada*: Shall I fan you?

*Korta*: Nay, Ma: you have fanned me long, do so no more, sit by me while I speak. Since the day you entered my house my Prabodh has been fortunate. I bless you, may you dwell in happiness. Where is Paresh?

*Paresh*: Here, father.

*Korta*: Come hither, father,\* come (*placing his left arm round the neck of Paresh*). Never do you slight your elder sister-in-law (*Pramada*), she is the Luckhi (goddess of prosperity) of this family.

*Paresh*: Every one must honour her for her virtues. I will always regard her as a sister.

*Korta*: Ma, Luckhi! You are the staff of my house. Child as you are in years your understanding is clear and upright. I leave the family in your hands. Be you their guide. Your

\* Hindu parents call sons and daughters father and mother by way of endearment.

mother-in-law is very harsh, you have had much to bear from her. Continue to be patient and forbearing and God will reward you.

How sweet to hear the name Ma from the lips of parents! Sometimes I wish I could have been the daughter-in-law of the Korta to have heard him on his dying bed call me by the sweet and sacred name of Ma. Again I think—there are many daughters-in-law, but it is necessary to be such a daughter-in-law as was Pramada to obtain this joy. There is the difficulty. The happiness resulting from devotion to parents in illness and distress is known only to noble women. Be that as it may such was the discourse between the mother and son. While thus they talked Prabodh Chandra returned with the physician. Pramada being half unveiled stepped aside. The Doctor Babu having examined the patient went into the outer room and there giving to Prabodh Chandra the needful instructions departed.

## CHAPTER VI.

It was the afternoon of a day in the palm-ripening heat of August. In such heat Prabodh Chandra has walked home. He has neither bathed nor dined. The signs of sorrow that men usually wear after the loss of parents our Prabodh already showed before his father's death. To-day in particular Prabodh's face was clouded with the ink of sorrow, covered with the thick darkness of despair. On other days he went about with a quick step hither and thither, to-day it seemed as though his feet would not enter the house. Pramada even knew not all his perplexities. The moment he entered she came to him bringing the sherbet she had prepared, and entreated him to drink it.

*Prabodh*: Wait a little, I will take it presently.

*Pramada*: Your face has become quite dark with the heat. Do take this.

*Prabodh*: How can I think of sherbet now? Pramada, my father will not recover.

Saying this he wept. Tears streamed from the eyes of Pramada, both were silent some moments save for the sound of weeping. At length Pramada wiping her eyes, asked "What do the doctors say?"

*Prabodh*: What can they say! the fever has increased. He cannot live more than a few days.

*Pramada* : Then we must delay no longer, but take him home. It is his wish also.

*Prabodh* : Yes, I have decided to do so. But there is a difficulty.

*Pramada* : What difficulty ?

*Prabodh* : The journey will cost much money. The rent for this house, what is owing in the market and for milk must be paid. I have no money left.

*Pramada* : Why does this cause you so much anxiety ? For what use except this have I jewels ? Take some of my ornaments and sell them. With the money pay everything and let us take the Korta home. We must not delay.

*Prabodh* : I did not wish to sell any more of your ornaments. I am much troubled about those I have already sold. I have many friends, I will try to borrow a couple of hundred rupees.

*Pramada* : Why do you speak so like a simpleton ? If to pay off these debts you borrow money, how will things go ? After that we shall never get money except by paying interest, and even then there may be delay in obtaining it, and now we must not delay a single day. Why trouble about my jewels ? if you live I shall have plenty more, and even if God should throw us into poverty that will be no matter of sorrow. I can wear glass bracelets and we will live under a tree.

*Prabodh* : Pramada, you will lose all your property. Yet I cannot save my father.

*Pramada* : I am not ruined yet. I shall never have such another father-in-law.\*

Speaking thus her eyes filled with tears. At length opening a box Pramada took out some pieces of jewellery. Prabodh wrapping them in his dress went forth.

Korta Mahashoi awaking, called "Ma, Ma." Can a mother remain calm when she hears her child calling in tones of distress ? Chatterjee Mahashoi's adopted mother could not be calm. Hastily lifting the box she ran to his side. Korta Mahashoi enquired, "Is Prabodh gone out again ?"

*Pramada* : Yes, he has gone to make preparation for your going home.

\* This means that in no future life could she have so good a father-in-law. \*Pramada does not contemplate the possibility of re-marriage in this life.

*Korta* : What do the doctors say now ?

Pramada remained silent in distress, but the Korta understood without speech.

*Korta* : Why do you shrink from telling me, Ma ? I have already told you my days are ended. That is no cause for grief. Mine is a happy death.

*Pramada* : A great sorrow will remain in my heart

Some such words Pramada uttered, but the course of grief became so overpowering she could say no more. She could only wipe her eyes.

*Korta* : Speak, speak.

*Pramada* : This trouble remains to me, that you have seen days of pain and suffering and will see no more of happiness. We shall live and prosper, but I shall never know a father-in-law such as you—She stopped as the tears got into her throat.

*Korta* : My great happiness is that you all survive me. Ma ! you are a truly virtuous woman ; come near, place your hand on my head and pray that I may be happy in a future state.\*

Thus saying the Korta placed Pramada's right hand on his head, and closing his eyes gave his thoughts to his god.†

## CHAPTER VII.

Having travelled two days by boat they arrived at Nischintapur early in the morning, and took the head of the family to his home. On the road his illness had much increased, since the night before he had been speechless and now he was unconscious. Arrived at the Ghât, Prabodh placed his father in a palanquin and sent him forward accompanied by Paresb, he himself following with Pramada and Bama.

On reaching the house Prabodh found that his father had been

\* There are three states after death. If vice and virtue are equal in the character the soul remains in heaven. If virtue predominates it is reborn to a life of happiness on earth, if vice predominates it is reborn to a miserable condition on earth. The text does not make it clear which of the two former states the Korta desired.

† When a youth of either sex attains maturity, the high priest of the family determines by astrology to which of the minor deities he or she is called upon to pay special devotion. The name of this deity is confided to the youth alone.

laid on a bed in the roofed verandah fronting the dwelling rooms on the ground floor opening on the courtyard. The house was full of people. Shyama, with hair streaming, fell on her father's face, saying, "Father, father, speak, speak to me once more," and wept like a mad woman. Her mother, calling out "What has happened to me!" beat her own head with her fists. The daughters-in-law stood around weeping, their faces veiled. The neighbours stood near, their tears also flowing.

The old men of the Korta's family coming up reproved the women, bid them be calm, and examined the pulse. Prabodh Chandra and Pramada came up: seeing them the house-mistress's grief was redoubled. "You took him away to get him cured, and he is worse than ever," she cried.

Then on all sides was heard much scolding. "Be silent, be silent! to weep now (while he is yet living) is inauspicious."\*

At length the day ended. The neighbours with heartfelt sighs returned to their own dwellings. The voices of the house-mistress and of Shyama were changed by their anguished cries. Pramada was again appointed to nurse her father-in-law, but what further service could be rendered? Medicine he could no longer swallow, the eyes unclosed no more; the sleep of death is not broken. At midnight signs of failing breath appeared. Harish went to call the neighbours, and with their help quickly carried him from the house.

Weep not, lady reader, but cast a glance at that scene. As the body of Chatterjee Mahashoi was borne from the house the shrieks of the women rent the air. Shyama and Bama, crying "Oh, father! whither goest thou!" walked weeping by his side.\* The house-mistress lay prone on the earth like a plaitain tree cut off at the root, beating her head with her fists. The daughters-in-law were scattered about. Pramada, who had so long borne up patiently, could restrain herself no further, but covering her face with her hands wept bitterly. Prakash Chandra, the youngest son, wandered about like one insane, calling "Father, father!" Prabodh, having a tranquil nature, quietly wiped away the tears that would flow. The sleep of the neighbours was broken by the

\* If you give yourself up to grief, you may neglect the patient and so prevent his recovery.

anguished ories of Chatterjee Mahashoi's household. Had it been any one else they would not have left their beds at that hour of the night, but Chatterjee Mahashoi was greatly loved in the village, consequently young and old came quickly. Even the nursing mother came, bringing her child.

To-day Chatterjee Mahashoi's house is thronged with people, to-day on his account a hundred eyes are streaming. It is a pity that Chatterjee himself could not see it. At length some of the elderly ladies from the village came to comfort and tend the afflicted household. In one place Shyama sat in the path weeping; a neighbour brought her in. Another put water on the face of the house-mistress, another spoke words of encouragement to the daughters-in-law, another soothed Pramada; others, taking up Hasish's children in their arms, comforted them. To-day, being deprived of their refuge, they wept.

By degrees the wailings of the daughters-in-law ceased, but those of the house-mistress and of Shyama did not cease. The neighbours once more with exclamations of sorrow returned to their homes.

Prabodh Chandra had sat long in the same place as one stupified, now he arose and went out. The night of death gradually became morning. Beast and bird awoke, the groves were again filled with joyous sound, the neighbours resumed their daily duties, but Chatterjee Mahashoi's house remained disordered like a storm-swept garden, the rising of the sun brought no light into it that day, but rather a thick darkness.

## CHAPTER VIII.

The funeral ceremonies being over, Prabodh Chandra returned to Calcutta. But now a world of anxiety filled his mind. The support of the entire household had fallen upon him. The examination was at hand. The few rupees he obtained from his scholarship did not suffice for his own wants, yet if he could not send twenty or twenty-five rupees a month to the family they could not live. He did not wish to give up attending college for some months; if he could obtain employment as a teacher in some houses it would be a help, but then teaching would interfere with his studies. After much thought he was unable to determine what to do.

Pramada also was unsettled. From the day of the Korta's death the household had been in disorder. The house-mistress, in fear of her husband, had not ventured to distress her daughters-in-law to any great extent, but now, that fear being removed, she daily became more of an oppressor.

Hara Sundari's insolence increasing, Hariash became more irritated against his mother and began to insult her. He did not trouble himself as to whether the whole family had food, but spent his money in supplying his own son and daughters with milk and in buying clothes for his wife and children.

Pareash, after the death of the head of the family, became daily more disorderly, and it seemed as if Prakash would have to give up study for want of money to pay his fees.

The mother-in-law became more than ever partial to the Shajo Bou (the third daughter-in-law), and on her behalf began to quarrel with every one else.

Prabodh Chandra sent one month's allowance of twenty-five rupees to his mother, and Pramada coming to know this privately, her anxiety increased.

To-day Prabodh has received the following letter from Pramada :

"Thrice beloved !—By your blessing this servant is in health. But all is in disorder here. Hearing that you have sent money for household expenses I am wondering where you have obtained it. Because you have not told me about this I am much troubled in mind. Have I ever been indifferent when hearing of your trouble? if not—what fault have I committed that you exclude me from sharing the burthen of your anxieties? For what fault do you punish me by leaving me to sleep here in comfort while you are losing your health from anxiety? Do you not know that to prevent your having one anxious thought I would spend a lakh of rupees? Do you not know that if I see a cloud on your brow I am unable to eat? Then for what offence have you now put this servant out of your heart?

"I hear it said that you wish to give up the College. Do not do so. Finish the course for the examination, and do not combine with it any teaching, for that will injure your chance of success.

"Give to your Pramada the responsibility of supporting the family during these few months. I am writing to my father

to-day to send to you the ten rupees he allows me every month. On receiving those ten rupees do you send them here. Were I to give them your mother would consider it an insult, therefore I say do you send them. With these ten rupees and the money you will get by selling the necklace I am sending to you, you will be able to send each month twenty-five rupees, and that will suffice to carry us on. Be not troubled about it. I entreat you not to return the necklace. In the future you will give me many necklaces. What need have I of such jewels? You are my greatest ornament.

"Why have you delayed so long to write? Each day seems to me as long as a year. Write soon in answer to this letter.

"YOUR PRAMADA."

Prabodh Chandra wept on reading Pramada's letter. He felt ashamed that he had not confided to her his troubles. But he did not wish to carry out Pramada's proposal. Now he desired to leave college and find employment, again he could not bring himself to do so. Finally, having no other resource he resolved to do as Pramada had suggested.

Matters were indeed arranged according to Pramada's advice, but a broken glass can never be made whole, the former happiness of Chatterjee Mahashor's household could not be restored. Money came from Calcutta, the household were fed and clothed, but that food was never eaten with joy. There was quarrelling between the daughters-in-law, quarrelling between the mother-in-law and the daughters-in-law, quarrelling between the brothers. Harish could no longer endure his mother's oppression, neither would he vent his anger against his mother in blows on his innocent wife. • Like Hara Sundari he began to give his mother harsh words. Hara Sundari's behaviour was indescribable: like an angry snake she hissed without a cause and became more than ever unruly. At times she would shake her hands decorated with bracelets before her mother-in-law's face and give forth a torrent of words. Grihini would sometimes in her rage pass a whole day fasting, at others she would take up Paresh's elder child (another had been born to him) and seek refuge in the house of an intimate acquaintance.

Paresh did not as formerly insult Hara Sundari, for on this

account the brothers had come to blows. Because of his brother's blows and his mother's abuse, Paresb, angered, had again gone forth professing to seek employment, but whither he went no one knows.

Shyama and the Shajo Bou uniting together had begun to use insulting speech to Pramada, but as Pramada supplied no fuel that fire could not burn well. The words of her father-in-law on his death bed were engraven on her memory, therefore she strove to the utmost to keep the peace. She who had been the petted daughter of her parents, whose eyes had overflowed at a single unkind word, now paid no heed to insults. Now she would entreat her mother-in-law, now reason with Hara Sundari, now ask forgiveness from Shyama, and now, calling the Shajo Bou aside, with tears would urge her to desist from quarrelling, but her efforts were fruitless; Chatterjee's broken household could never again be joined.

Prabodh Chandra was ignorant of this condition of things. He sent the monthly allowance regularly, and received letters continuously from Pramada, but because she felt that it would distract his mind from his studies she told him nothing of the disorder at home. In what suffering she eat her daily bread she gave him no idea.

Prabodh Chandra's examination was over. On former occasions he had returned home the day following, but now other thoughts conflicted with his first intention. He was resolved to seek employment. Pramada constantly wrote to him to come home, and he, saying "I am coming," still delayed. In addition to the regular teaching he went constantly to the Office of Public Instruction in the hope of obtaining an appointment.

One day a rustic arrived at Prabodh's Calcutta dwelling bearing a letter from Pramada. Prabodh Chandra was not there. The people of the house said he had not been seen for some days and they had no news of him. The rustic made inquiry in several houses frequented by people from Nischintapur, but could hear nothing of him.

*(To be continued.)*

## THE MENTAL SECLUSION OF INDIA.

The following is the letter to the *Spectator* on social intercourse referred to by Mary Lady Hobart in our January number. Some of our readers will recognise the authorship.

SIR,—Will you kindly allow me, though quite ignorant of the art of writing to the papers, to make a few remarks upon your interesting article on the above subject which appeared in the *Spectator* of October 22nd?

I am only a Hindu girl (though my husband may, I think, be classed among your “few cultivated Europeans who ever lived happily with a native wife”), and I fear that you will think that my “mental seclusion” has not allowed me to give you a very clear view of my opinions on the subject; but such as they are, I offer them for your consideration.

The question is,—Why do Europeans fail to see *through* the Indian mind, why cannot they solve its “elements of the unknown or the capricious?” In the first place, I think that there are Europeans who, in their limited circles of Indian friends, have penetrated this veil of reserve; but India is too big a place for such men to generalise about “the natives” as though they were homogenous from Peshawur to Cape Comorin, and men do not often care to write books about their immediate circle of friends merely. Leaving such Europeans out of the question, you must make allowance for the abysmal ignorance of India and things Indian in the English mind “at home.” Most Europeans are full-grown before they think of coming to India at all; there is little *practical* recognition (there is plenty of talk) of the moral responsibility of England to attain to some serious knowledge of her great dependency.

Next, looking at the mass of Europeans in this country, and their social relations to the natives, what do we see? Speaking as a native, I can say generally that natives regard Europeans with a sort of respectful awe. They can be and are free-spoken among themselves—in fact, they pride themselves upon not being burdened with social conventionalities like the Europeans—but they never dream even of being as free in their intercourse

with those people as among themselves. Our friend Vishnupant, for instance, may hold as high a position (financially) as Mr. Brown, but Vishnupant would never think of taking any liberties with the latter, or of laughing and talking as freely with him as he would unhesitatingly do with his subordinate clerk, Govindrao. Europeans, he would say, if asked, "are not of us—how do you expect them to understand us?" Even the children know that a Sahib is a different sort of being than a native. If a Sahib comes to see their father, the children are told to be "chúp" ("shut up"). "A Sahib has come, take care!" they are told, and so a fear of such people is instilled from infancy, which fear gradually developes into a sort of respectful awe as the child grows into the man.

You say, truly, that the natives are shy of speaking of their thoughts or feelings; but what encouragement have they had from Europeans for them to be otherwise? As an illustration, let me speak of a considerable class, the so-called "reformers," or adaptive natives, men and women, who are ready enough to accept such crumbs as they are offered of Western habits and Western thought. Brown Sahib may call on Vishnupant, but is Brown Madam Sahib with him when he calls? Of course, Mrs. Brown will say that Vishnupant's wife cannot speak English, and she cannot speak Marathi; granted, but even if Vishnupant, like many another Hindu gentleman of modern days, has had his wife taught English, would Mrs. Brown care to make her acquaintance? Except, perhaps, in very few cases she would not; "for," she would say, "what is the use of calling on a native lady?" Mrs. Vishnupant and she could not have much in common; they could not converse upon any practical topic, they could not invite each other to tennis or dinner. Mrs. Vishnupant's cocoa-nut-oily baby would make Mrs. Brown shudder; there would be no necessity for calling. And poor little Mrs. Vishnupant, on her part, would not see the necessity of knowing English, and would wonder why her husband had made her learn the language; and Mrs. Brown's formality (if she did call) would strike a worse chill into the poor little impulsive heart, and make her more shy and reticent, make her hide herself more within herself than ever. One must be

educated to a certain degree to have any opinions on any subject. How can Indian women, child-wives as they often are, talk about politics, or science, or fashion, or domestic economy, or "going home," or even "men," or the price of beef as Englishwomen do? Very few of them read newspapers, still fewer understand them. Poor souls! their conversation is but simple and homely,—of Yamuna's coming marriage, of the expenditure of the house, of children and the round of common duties; and even then no opinions are given, such as "I think it right" that such and such a thing should be done, but all facts are given simply and plainly without the Ego being once visible. And their hands are full of work, not elegant trifling with crowel or crochet, but hard domestic drudgery. They have no idle time to "kill" with light amusements.

Very few Europeans care enough for Indians to be anxious to know anything about their inner lives. They "live on the spot with them and work with them," because they have to do so, but as for genuine affection and uncondescending friendship, I doubt whether there is much of either. A few European ladies may, perhaps, take a sort of patronising interest in women like Vishnupant's wife, but would they ever unlock their hearts to such? Is it, then, surprising that towards Europeans our minds are "kept in a casket," as you say? If the Anglo-Indians could like and mix with the Indians more, if they could shake off a little of that *I am the salt of the earth* air which is so infinitely amusing to the "quiet humorousness" which you have recognised in the Hindu, there would be some chance of opening the casket and revealing its contents; as things stand, it is unlikely that such an event should occur when there is so much of constraint on both sides. There is much in the Indian character which but few Europeans know of; one main feature of it is its sensitiveness, intensely acute sensitiveness (a faculty closely allied to the humorousness you speak of), which makes us oftentimes fancy slight or ridicule where neither slight nor ridicule is meant. Perhaps Vishnupant, being a "reformer," may wish his wife to go out with him, and will insist on her covering her pretty little bare feet with brand-new English boots; the poor wife, with true Indian-wifely obedience, would

go out with him thus compositely attired : presently they come across Mrs. Brown with some English companions. Mrs. Brown, perhaps, thinks, or even whispers, "What a guy!" and though Mrs. Vishnupant has not heard the whisper, she has read the look, and (we are all sensitive about our appearance when we've got new clothes on) will at once feel that she is being laughed at. Mrs. Brown had been fairly friendly to her Indian acquaintance when alone together; she may be a kind-hearted woman in her way, but, before other Europeans, the fear of ridicule overpowers her good intentions, and that feeling which in private betrayed her into an approach to cordiality, is in public chilled into the stiffest formality, if not shamed into actual rudeness. I have said that Europeans talk of "natives" as if they were of a single nation and a single type. The absurdity is so obvious, that one would hardly think it worth recurring to, if it were not so often committed. I am a Maratha, and can speak of my own people only; distinct as they are to me, to the English eye they come under the same broad classification which groups all Indian races and creeds, more numerous and diverse than all the nationalities of Europe put together, under the one term "natives." And what natives does the average European see? His low-caste servants, or his official dependents? The former he loathes for their savageness and uncleanness; the latter he despises for their obsequiousness and their indolence. Of true Indian life, of the "homely joys and destiny obscure" of the million of non-official natives, he knows, as you say, next to nothing. And so long as he thinks—or lets the natives fancy that he thinks—that he is *condescending* in his attempt to pluck out the heart of their mystery, he will fail; the mild Hindu will not wear his heart upon his sleeve, for even Sahebs to pluck at.

I have spoken somewhat of myself already, and I will be so egotistic as to say a word more. I have lived as a native, with native ways, and I live among Europeans and in their ways. I do not feel now that my being a native makes the least difference in the way in which I am treated; I have many dearly-loved English friends, even in India, but this has not been my experience from the first. Some years ago, long before

I married, I used to feel myself an alien from every one. English ways were less known then than now among my countrywomen, and they neither understood me nor sympathised with me. Still more was I alien to Englishwomen, because there was no feeling of equality to be got from them, and I did not want patronage. I used to long and long for a friend in those days !

You will consider this very one-sided. but you will, I think, welcome even an *ex parte* statement on the native side, though only from a woman's pen. I am quite aware that the natives are at fault, being so sensitive (the conquered are ever so, and magnanimity is not an Anglo-Indian virtue) ; the caste system imposes many restrictions justly repugnant to English notions of social intercourse ; and the subjection of women, the result of child marriages, retards progress towards a better state of things. But still I say if England wishes to understand India, England must begin. "Peace has her victories," and these have yet to be won.

I am, Sir,

Yours respectfully.

LOTUS FLOWER.

INDIA, November 22nd, 1881.

## THE STATE OF PUDUKOTA.

We have received the Report for 1880-1881 of the Administration of the State of Pudukota, in Southern India, between Madras and Trichinopoly, by the Hon. G. Sushiah Sastri, C.S.I., the Sirkele (Minister). The size of the State is 60 miles from east to west, and 45 miles from north to south, and the population, which is agricultural, numbered 300,193. Education seems to be in request, for the fees at the High School had been raised, as well as the teachers' salaries. The results of the Matriculation Examination were satisfactory, so that a First Arts Class had been formed. The Sirkele still considers that the old *Pial* Schools answer to the views of the lower classes of the population better

than *Taluk* Schools, which are on a modern plan, so the remaining *Taluk* School, where the attendance had dwindled down to seven pupils, had been abolished. After a careful examination of the *Pial* Schools teaching, the conclusion arrived at was that it would be very undesirable to interfere with them. "They were found to be doing very well in their own way, and did not seem to want State support or State supervision." Tanks and roads had been expended on freely; the Hospital continued to be useful and popular: the Capital had been lighted with 100 street lamps. The judicial officers were working with steady zeal, and the Report states that the "Law's delay" is a thing of the past, "and none could appreciate the change so well as those who were the victims of a former regime." The Sirkele has however to record the sudden death of the Civil and Sessions Judge, N. Vythinath Iyer, B.A. and B.L., whom he had mentioned with such high praise in the previous Report. "In him," he writes, "the State has lost an invaluable servant, and the public a most hard-working, conscientious and fearless Judge. During his tenure on the Bench, the very prevalent crimes of forgery and perjury had well nigh disappeared, and evil doers generally had a very bad time of it."

The Raja or Tondiman of Pudukota is the head of one of the thirty branches of the agricultural caste, in the southern districts. When all the southern chiefs were in arms against the British Government in the last century, the Tondiman remained faithful, and his descendant is the only southern chief who pays no tribute.

## THE MADRAS BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

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We have the satisfaction to announce that the Governor of Madras, Mr. Grant Duff, and Mrs. Grant Duff, have consented to be Patrons of the Madras Branch.

An Exhibition of Needlework by native ladies and from

schools, was held by the Association at the end of December, and was numerously attended. We shall refer to it again next month. The first of a series of conversaziones has also taken place, of which the *Madras Standard*, Dec. 28, gives the following account:—

A few evenings ago Mr. and Mrs. Grigg had a conversazione at their house, Dare's Gardens, which was attended by a large number of Europeans and natives. Mr. Grigg, as chairman of the Madras Branch of the National Indian Association, has been the first to bring together the leading members of both the European and native communities, in accordance with the aim of the Association, which is, among other things, to promote social intercourse between Europeans and natives. The guests began to arrive at nine p.m., and were received by Mr. and Mrs. Grigg, who spared no pains to make the gathering a success. The rooms were beautifully decorated, the grounds well illuminated, and every arrangement was duly made, in keeping with the usages of both classes, for refreshment. Among those present were the Honourable D. F. Carmichael and Mrs. Carmichael, the Honourable Mir Humayoon Jah Bahadur, the Bishop of Madras and Miss Gell, Mr. J. F. Gell, the Ven. the Archdeacon, the Rev. Mr. Morley and Rev. Mr. Stevenson, the Maharajah of Vizianagram, the Rajah of Venkatagerry, the Pudukottah Prince, Colonel and Mrs. Chamier, Dr. Maclean, Mr. and Miss Master, and other well known members of European and native society. After a little time spent in introduction and conversation, the assembled guests were treated to vocal and instrumental music, the latter including some tunes on the harp, zither and piano. The hostess herself took a leading part in entertaining her guests, for she played on the piano and took a part in the reading also. She read, with several others, the Merchant of Venice, her character being Portia, which was well rendered. Mr. V. Kristnama Charriar read something about Hindu Mythology. The intervals between music and reading were filled up by interesting conversation in which all the guests took part. The meeting broke up about midnight. We have been told by those who were present that they had spent a most delightful evening, as every one had caught the infection of soci-

ability from their host and hostess. We are glad to find that the Director of Public Instruction and Mrs. Grigg are striving to bring together the leading members of European and native society. It is true that these are small beginnings ; but they are not, on that account, the less appreciated. Every movement that brings Europeans and natives together will, in time, enable them to understand each other better than they do at present, and lessen, in time, the friction that is so often apparent in the dealings of the two classes with each other. The social gathering now noticed is not the only effort being made by Europeans to shew their sympathy with their native fellow-subjects. Several ladies (and Mrs. Grigg among them) are working hard, in various ways, to reach their Hindu and Mahomedan sisters, by introducing among them European ideas of domestic comfort, amusement and healthy occupation. One outcome of these efforts is the exhibition of needlework by native ladies, now open at the office of the Director of Public Instruction. Here visitors will see what the deft fingers of Hindu women can do, and will be satisfied that European ideas are slowly permeating the masses. The day is not far off when noble-hearted women, who are silently working for their Indian sisters, will see some results of their disinterested labours, and the first fruits of these, from what we see, are likely to be the emancipation of Hindu ladies from the thralldom of ignorance, prejudice and superstition which have hitherto enslaved their minds. The leaven is already leavening the mass. Female education is making great strides. Superstition is gradually relaxing its hold, and native women are beginning to chafe under the tyranny that weighs them down, and are beginning to ask why there should be such an immense difference between themselves and their more favoured European sisters. We warmly sympathise with Mrs. Grigg and her lady coadjutors in their kind-hearted efforts to improve the condition of Indian ladies, and we congratulate both Mr. and Mrs. Grigg on the marked success that has attended their early efforts to promote social intercourse between natives and Europeans.

## THE BARODA STATE.

Sir Madava Row's Annual Report of the Baroda Administration,—1879-80,—opens with an interesting account of the ceremonies at the marriage of H.H. the Gackwar, with the niece by marriage of H.H. the Princess of Tanjore, on January 6th, 1880, a few days after that of the Gackwar's sister with the Sirdesai of Sawantwari. We reprint his description as illustrating native rites of symbolic meaning.

“ While outside the palace, numerous festivities were going on, the palace itself was the scene of many interesting ceremonies and incidents immediately connected with the marriages. The tutelary deities were being continuously propitiated. Prayers were constantly offered to the planets to shed their most benign influences. The priests were repeating ancient hymns in praise of the Almighty or offering abundant blessings to the bride and bridegroom. Ladies in rich and varied costumes and brilliant with jewelry were gracefully moving about in the performance of divers civil or religious duties. Flowers, attar, rose-water, sandal, and incense diffused their fragrance in every room and court-yard. Sometimes the bride and the bridegroom sat before a fire, performing sacrifices with joined hands. Sometimes the bride alone was seated prominently in a spacious hall, she being specially clothed and decorated in order to be seen by all the relations and friends of both sides. Sometimes the bridegroom was placed on a chair, and his feet were washed by a noble lady with water poured out of vessels of massive gold or silver. The actual marriage ceremony itself was extremely interesting. The bride and bridegroom stood facing each other, taking their stand on heaps of consecrated corn, but with a thick curtain held up between them. Both wore rich clothes and ornaments of ancient style, but the bride was covered with a veil to protect her from the public gaze. In this position, the family priests solemnly recited ancient texts, and went through mystic ceremonies. Just when the propitious hour struck, the curtain dropped, and then it was that, really or conventionally, the bride

and the bridegroom first saw each other. Showers of coloured rice were discharged upon the happy pair from all around, accompanied with fervent benedictions. The bride is given away by her father or guardian, and the gift is made by pouring water mixed with rice into the hand of the bridegroom, followed by placing the hand of the one on that of the other. During a subsequent ceremony, the father or guardian of the bride says to the bridegroom and to all his party—'This child heretofore affectionately brought up by me has now been given to you. Do you hereafter tenderly take care of her as your own.' This is a most-touching scene. It marks the severance of the bride from the home of her birth and childhood. All the bride's party are in tears as the words are uttered in slow and solemn tones. The bride and bridegroom make solemn promises of fidelity to each other. God, heaven, earth, and the animate creation are called to witness the union. The sun and the pole star are also appealed to. The bridegroom conducts the bride to a block of stone near the altar of fire, and makes her stand on it, and says—'Behold this immovable stone on which you are standing. May your constancy to me be as immovable as this stone.' The couple walks seven paces on heaps of corn, at each step the bridegroom offering good wishes to the bride in respect of health, strength, longevity, constancy, abundance, progeny and prosperity. A long succession of picturesque and primitive ceremonies of this sort were gone through at the palace in accordance with a ritual of unknown antiquity. The earth has changed : races have altered in their distribution and destinies ; empires have risen and fallen ; yet that ritual remains the same."

Education continues to progress in Baroda, forty new Vernacular Schools having been opened in the year under review, making the number 144, eight of which are girls' schools. The number of pupils was 13,110, an increase of more than 2,500 on the previous year. The total number of girls in Government schools, was however only 627. The staff of the High School has been added to by the appointment of Mr. Harold Littledale, B.A., as Vice-Principal. Ten of the students passed the Matriculation Examination at Bombay—against six in the year before, and to three of these State scholarships have been awarded.

The Public Works Department had much on hand, and several buildings were near completion—as the Central Gaol and the Jannalai Dispensary. The new College and the new Palace were advancing, but will take time to finish. In the city of Baroda new roads have been made by the Municipality, wells and tanks cleaned out and repaired, and five new fire engine stations built. The Public Garden is under a qualified superintendent trained at Kew. Eighteen more miles of railway had been opened during the year.

Sir Madava Row has continued to give attention to the Medical Department, which is under the direction of Dr. Bhalchandra. Special arrangements were made “to meet the individual requirements of the large gathering attendant upon the marriages in the palace.” Two new dispensaries and one civil hospital had been opened, and four more dispensaries and another hospital were in progress. A new building designed by Major Mant is to be erected at the entrance of the city in place of the present General Hospital. Dr. Bhalchandra has gained great popularity, and he has succeeded in removing the prejudices of the Gackwar’s family against European treatment.

The aims laid down in Sir Madava’s first Administration Report are rehearsed in an introductory note to the present Report, and it seems as if the degree of success he had attained must be greatly due to the patience and determination with which he has kept these aims before him. They comprise public order, the redress of grievances, the administration of justice, police, public works, popular education, medical grievances, reduction of taxation, economy, and strengthening the executive establishments. He is aware that much remains to be done, but the preliminary work accomplished will make further improvements less arduous. Mr. P. S. Melvill, C.S.I., remarks very favourably on the results of Sir Madava Row’s labours during the last five years, while stating that “there is a great deal still to do in completing the efficiency of the administrative machine.” “Security of life and property has been established; a good judicial organization has been founded; the finances have become eminently prosperous; public works have been extensively undertaken; a large medical and educational machinery has been provided, and the people are contented and happy.”

## AN ASSOCIATION FOR PROMOTING PROGRESS AMONG MUHAMMADANS. .

A Society called the *Majlis Islameah*, or the Muhammadan Association, has been lately founded at Meerut for the improvement of the Mussulman community in that city. The following account of its objects will interest our readers. The founder of the Association, who belongs to the family of the Hon. Syud Ahmed Khan Bahadur, C.S.I., has lately paid a visit to England, and has consented to be Local Hon. Sec. of the National Indian Association for Delhi. It will be observed that the tendency of the Association is of a uniting kind, the Sunnoes and Shiahhs combining in its management.

Looking from a catholic point of view, it must be acknowledged that it is the duty of every human being to seek the good of his fellow creatures, irrespective of colour or creed. But as charity always begins at home, we must first seek the welfare of those who are united to us by the ties of consanguinity or religion, we the Muhammadans of Meerut therefore think it incumbent on us to take such measures as will promote the interests of those who are brother Muhammadans.

We find that of all the races which people India, the Muhammadans stand lowest in the scale of social and moral improvement.

The most careless and miserable way in which the bulk of them have, for some centuries past, been brought up and are spending their lives, has undermined their social progress, and a few enlightened and zealous followers of Islamism feel aggrieved to see the present degraded and wretched state of the Muhammadan community.

As a remedy for the existing evil, and in order to arouse them from their religious lethargy and strengthen the cords that bind the Muhammadan community, a society under the title of "THE MAJLIS ISLAMEAH," or "THE MUHAMMADAN ASSOCIATION,"

**MERUT,**" has been established in this city, a most ancient and important city of Hindustan.

The first meeting was held in the Khair-Nagar Juma Musjid on the birthday of our gracious Queen-Empress of India, and the second on the 5th June, 1881, when a large gathering of respectable and influential Muhammadans of this as well as other stations filled the spacious court-yard of the Juma Musjid (Friday Mosque).

As the character of the movement is both important and interesting, we deem it necessary to give a synopsis of its objects.

On both occasions some very able speeches were delivered by Syud Muhammad Meer, plender, the founder of this Association, and Shaikh Wahab-ud-din, a professional brother, who has taken a lively interest in the cause.

It was proposed and unanimously carried that the Association should undertake to perform the following duties:—(a) To organise a Muhammadan ecclesiastical body, to instruct the Muhammadans in the refined principles of morality, to touch them the way of improving their worldly affairs through the instrumentality of such religious instructions, as are in perfect keeping with the true religion of the Prophet, which teaches, in addition to other good principles, strict loyalty to the ruling power, and to beget in them a spirit of unity and national sympathy. (b) To appoint preachers for carrying out the above scheme, and managing the ecclesiastical duties in different stations. (c) To establish new schools for the training and education of the hitherto-neglected Muhammadan boys, and improve the condition of those institutions that already exist. (d) To take charge of the endowments that may be made over to them by their respective Mutawallees (Superintendents), to manage them with care and special interest; to utilize the endowments and the incomes accruing therefrom, according to the directions and wishes of the donors; and should the income arising from any endowment prove insufficient to cover all the expenses necessary to keep the endowment in good order—to provide funds to meet the insufficiency. (e) To keep a vigilant and strict eye upon such endowments as may not be made over to their care; to see that they and their incomes are not spent

in contravention of the directions of their donors; and to take such necessary legal steps as the case may require in the event of any violation being detected. (f) Lastly and chiefly to bring to the notice of the Supreme Government all such requirements as may be necessary in any particular case, and to apply to it for help and assistance.

It is sincerely hoped that the Association will meet with encouragement from every philanthropic quarter, and find favour in the eyes of our kind and parental Government under whose benign influence we enjoy peace and toleration.

Any subscription, however small, will be thankfully received.

FIDA ALI, *Secretary to the Muhammadan Association*; SYUD MUHAMMAD MEER, *Secretary to the Managing Committee of the Soonee Sect*; SYUD GOWHAR ALI, *Secretary to the Managing Committee of the Shea Sect*.

## A DISCUSSION SOCIETY AT MADRAS.

The Saidapet (Madras) Literary Society has published its first Annual Journal, which contains an account of the lectures and discussions of the year. It was formed in September, 1880, "with a view to improve the moral, mental and social condition of all connected with the Society," by means of debates, lectures, a reading-room, cricket club, &c. The meetings take place once a week. The Association began with five members, but the number of members soon increased, and they seem to be active in carrying out their programme, as forty subjects were discussed in the year. Among those taken up were the following:—Man's cruelty to others. Through which of the paths of life is it desirable to pass? What kind of industry is required for us (Hindus)? The liberty of the Press and its bearings on social improvement in India. Whether the present Government is beneficial to the Hindus or not. What kind of physical exercise will be suitable for India? Whether it is advisable medically to take alcoholic drinks. Early marriages. A Hindu National Association. Whether animal or vegetable food is desirable, &c., &c. The members of this Society have begun

their work fully aware of the failure of other similar institutions, but are hopeful of overcoming obstacles by "patience, industry, union and perseverance." Such Societies as that at Saidapet must have a useful effect on a neighbourhood in training judgment, leading to care in the formation of opinions, and tending to promote toleration and friendliness. We shall hope to have further reports of its proceedings.

## INDIAN INTELLIGENCE.

His Excellency the Governor of Madras opened the new Agricultural College at Saidapet, Madras, on December 17th. In the course of his address on the occasion he said that he observed with satisfaction "that whereas before the famine it was hardly possible to get any persons of good social standing to study at Saidapet, there are now a fair number of Brahmin pupils, and most of those who now come for admission are matriculated students of the Bombay and Madras Universities. The warning given by that terrible calamity which had farming made so much worse than it might otherwise have been, has apparently been taken somewhat to heart." Mr. Grant Duff further remarked: "When we speak of the importance and dignity of agriculture we Europeans have an especial right to be heard, for we certainly combine example with precept. In many countries of the west agriculture ranks higher than almost any other profession. In England there are few of our nobles who are not more or less devoted to it. The leaders who marshalled that terrible host which rolled in 1870 across the Rhine were pre-eminently an aristocracy of cultivators. Nor are the attractions of the pursuit less to men of peace. Mr. Hallam only repeated what all know when in one of the stateliest pieces of writing in the language he spoke of agriculture as the 'classic relaxation of a statesman's cares.' In urging then the natives of India to avail themselves ever more and more of this institution we take a thoroughly consistent course."

The Governor was present on Dec. 20 at the distribution of prizes to the girls of the Maharaja of Vizianagaram's Schools.

**His Excellency** said he was glad to be associated with one of the most useful movements in India. When the people of this country decided to accept for their sons the education we offered them, they virtually determined the question of the education of their daughters; for whatever people's theories might be, it was simply impossible for any great length of time to keep the education of men and women on a totally different level. In this Presidency the reformer was early abroad, and one after another the nobles of the country came to the conclusion that no extent of territory or splendour of descent was sufficient to give a man a great position in the body politic unless he did something useful for the generation in which he lived. On no man did that profound truth make a greater impression than on the late Maharaja of Viziangram; and his son and successor was likely to surpass his father. His Excellency was glad when his Highness had agreed to the suggestion to put his schools under the guidance of a lady from England. He did not wish to anglicise the ladies of Southern India; on the contrary, he was one of those who wish to see the people remain to a great extent faithful to the traditions of the land which gave them birth. He did not wish to see them slavishly copying the ideas of one country, but rather take the best of a great many countries. He was convinced the adoption of this suggestion would give satisfaction to the generous promoter of these schools and the public at Madras.

Mr. A. Burnah, of the Bengal Civil Service, proposes to offer, for unrestricted public competition in India, an annual prize of Rs. 200 for five years for the production of the best Sanskrit essay on the following subjects:—For 1882.—History of Sanskrit rhetorical literature and its importance in the historical study of Sanskrit literature. For 1883.—History and precepts of *Tantras* and their influence on Hindu life. For 1884.—Dress, furniture and amusements of ancient or pre-Mahomedan India among the various classes at various periods. For 1885.—Coins, measures and weights of ancient or pre-Mahomedan India and their relation to modern coins, measures and weights. For 1886.—Hindu astronomical instruments, their construction, history and use. The following conditions

are proposed by Mr. Buruah :—The examiners are to be selected by turns from Calcutta, Benares, Lahore, Bombay and Puna, as being the chief centres of Sanskrit learning, and the same examiners are not to be appointed twice. No prize will be awarded unless the essays show ability and original research. Each essay must be sent in to the examiners on or before the 1st of June of the year in which the writer desires to compete. The prize will be awarded as soon as the result of the examination is communicated to the Bengal Government. The recipients of the prize must send to Mr. Buruah a copy of his essays. Should the prize be not awarded in any year, the amount will for that year be placed at the disposal of the Bengal Government for the encouragement of female students.

The number of Colleges and Schools of all classes increased during the year 1880-1881 from 39,376 to 41,000, and the number of pupils from 819,030 to 928,489. Of the 98,000 were in primary schools. The progress in the last few years has been as follows: In 1871 there were 4,750 schools under inspection, in 1881 47,500. In 1871 there were 186,000 pupils in those schools, in 1881 928,000. The majority are village schools, numbers of which are brought under the Bengal system of registration and examination every year.

The Bethune School, Calcutta, sent up three candidates in December last for the Matriculation Examination of the Calcutta University, and the Allahabad Girls' School two. The Bethune School also sent up one for the First Arts Examination. Kumari Sailababa Das, Tarula Das and Hiranmoye Devi passed in the 2nd Division and Kumari Giribala Mozumdar in the 3rd Division of the Middle English Scholarship Examination for 1881 from the Bethune School.

We have received the Report for 1881 of the Military Female Orphan Asylum, Madras, which had 165 pupils on the rolls at the close of the year. Mrs. Rose continues Superintendent, and her daughter, who lately spent a year in study in England, has now been appointed Head-mistress of the School, the late Head-mistress, who had filled the office for

seven years, having resigned. Mrs. Brander, the Inspector of Girls' Schools, was able to report very satisfactorily of the progress of the school work. The map-drawing and the needle-work called for special commendation. The order, discipline and tone of the School were remarked on as all that could be desired.

We hear that Messrs. W. H. Allen have in the press a work by Mr. Subramji M. Malabari entitled "Guzerat and the Guzeratis, Sketched from Life." From the author's intimate knowledge of his native province, his thorough acquaintance with its several leading castes, and his facility in English writing, we should anticipate that this work will be both useful and entertaining. We need more of the natural history of the Indian peoples, and this can only be shown us by writers who, while thoroughly imbued with knowledge through the vernacular have some turn for exposition after our Western fashion. These qualifications Mr. B. M. Malabari is known to possess.

The Rao Sahib Vennyek Rao G. Kibo (Indore) has become a Life Member of the National Indian Association.

The Sanskrit Professorship of the Deccan College has been conferred on Professor G. C. Bhandarkar.

### PERSONAL INTELLIGENCE.

The Council of Legal Education have awarded to Mr. M. D. Dadysott (Middle Temple) the second prize, worth £25, in Common Law in the Examination on the subjects of the Lectures of the Professors of the Inns of Court. Mr. Dadysott obtained the same prize last year. He is the first native of India who has twice succeeded in a Competitive Examination held annually by the Inns of Court. The subject for this year was on the Principles of Tort.

The Council of Legal Education have awarded to Mr. C. Akilandaiya (Inner Temple) a prize, worth £15, in Roman Law, Jurisprudence and Private International Law.

The Benchers of the Inner Temple have awarded to Mr. R. D. Sethna, B.A., LL.B., the First Scholarship in Equity, worth fifty guineas. The scholarship is open only to students of the Middle Temple under the age of 24.

Kumar Shivanath Sinha and Mr. R. L. Ghosh (both Inner Temple) have passed in the Final Examination of the Inns of Court held in Hilary Term.

Mr. A. Sheshadri and Mr. C. Venkatanarasiah (both Inner Temple) and Mr. Hamid Ali Khan (Middle Temple) have passed in the Examination in Roman Law.

Mr. Devendra Nath Das and Mr. S. Sathianathan have been placed in the Honours List of the Mathematical Tripos at the University of Cambridge. The second list, which gives places in the Examination, is not published in time for insertion in this number of the *Journal*.

In the Previous Examination of the University of Cambridge, Mr. J. C. Bose and Mr. G. N. Chatterjee (Christ's College) passed in Part I. (Classics) 2nd Class, and Mr. A. Chaudhuri (St. John's) and Kumar Sree Harbhamji in Part II. (Mathematics) 1st Class, and Mr. Tyagaraja 2nd Class. In the Additional Subjects Mr. J. C. Bose and Mr. A. Chaudhuri passed 1st Class, and Mr. Harbhamji 2nd Class.

Mr. D. S. Desai (Middle Temple) and Mr. Matilal Gupta (Inner Temple) have passed in the Second Division of the LL.B. Examination of the University of London. Mr. D. S. Desai was called to the Bar in Hilary Term.

Kumar Sree Harbhamji and Mr. Hamidullah Khan have joined Lincoln's Inn.

Mr. H. E. Banat has passed the L.R.C.S. Examination, Edinburgh, and the Examination of the Society of Apothecaries, London.

Mr. Jogindra Nath Mitra has passed the Primary Examination in Anatomy and Physiology of the Royal College of Surgeons of England.

• Mr. D. S. Shroff has taken the double qualification (Medicine and Surgery) at Edinburgh.\*

Mr. Shapoorji Aspaniarji Kapadia, of the Grant Medical College, Bombay, has joined St. Thomas' Hospital to attend to practice of Medicine and Surgery and for the special study diseases of the eye.

Mr. Syed Sakhawat Hosein has received a Certificate Honour at the Royal Agricultural College, Cirencester, having taken the first place in the general sessional Examination in Agricultural Law held in December, 1881. Mr. Hosein was entitled to one of the two scholarships open to the whole College, but being a Scholar (of the Bengal Government) he was prevented from obtaining it.

The two new students appointed by the Bengal Government for the Royal Agricultural College are Mr. Gresh Chunder Bose, M.A., Lecturer on Chemistry at the Cuttack College, and a B. A. B. Dutt, M.A., Head-master of a school at Nawabgunj. The latter however is said to have declined the scholarship, and another student will be selected.

Mr. Syed Nabi Ullah has joined St. John's College, Cambridge.

Mr. Hamid Ali Khan has been elected a Fellow of the Royal Historical Society.

Mr. Ahsan Uddin Ahmed, Barrister-at-Law, has been appointed a Probationer under the Native Civil Service rules, and is posted to the District of Monghyr.

*Arrival.*—Mr. B. K. Dutt, from Calcutta, for the Indian Civil Service.

*Departure.*—Mr. Syed Muhammad Meer, for Delhi.

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*We acknowledge with thanks "Verhandlungen des fünften Internationalen Orientalisten Congresses gehalten zu Berlin im September, 1881. Erster Theil." (First Part of the Report of the Proceedings of the Fifth International Congress of Orientalists.) Also, "Buddhismus und Christenthum, mit einem Auhang über das Nirvana. Von einem Hindu."*

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IN AID OF SOCIAL PROGRESS AND FEMALE EDUCATION IN INDIA.

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**IN AID OF**  
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**IN INDIA**

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# JOURNAL

OF THE

## NATIONAL INDIAN ASSOCIATION.

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1882.

### EXHIBITION OF NEEDLEWORK AT MADRAS.

The Exhibition of Needlework announced in the Journal of August last was held by the Madras Branch of the National Indian Association in December. Notices of the prizes to be offered had been distributed throughout the Presidency early in the year, and the response, both from native girls' schools and from native ladies, was quite as hearty as could be expected the first year. More than 200 specimens of needlework were received from competitors for prizes, and many other specimens for exhibition only.

The Director of Public Instruction, who is also the President of the Madras Branch of the Association, kindly placed a large hall in his office at the disposal of the Committee during the Christmas holidays, and the needlework was exhibited there. The Exhibition was opened on December 26th, by Mrs. Grant Duff, and a large gathering of English and Indian ladies and gentlemen testified to the interest felt. His Excellency the Governor kindly allowed his band to perform. Amongst the most interesting specimens of needlework was a collection of bead and other work executed by

Her Highness the Princess of Tanjore and the ladies of her palace. To this a silver medal has been awarded. Opposite were a table and screen covered with numerous pieces of work executed by Hindu ladies, conspicuous among which was a silk cloth embroidered in Indian patterns and materials. This was much admired for its soft harmonious colouring.

In the centre of the north wall were some curtains curiously embroidered with flowers. These curtains were lent by Mrs. Grant Duff, and added greatly to the interest of the Exhibition. The work upon them is very old, and is supposed to be Indian. On either side of the curtains were very beautiful panels of Japanese embroidery, lent by Mrs. Carmichael and Miss Gell, which were surmounted by curious Japanese pictures. Other tables were covered with Indian gold work and other Indian embroideries, kindly lent for the occasion by various ladies. His Highness the Maharajah of Vizianagaram lent a splendid collection of Benares cloths of gold and silver brocade, which attracted general admiration. On the centre table were a valuable collection of ivory work, lent by Raghunadha Rao Dewan Bahadoor, and other curiosities. The collection of work so kindly sent by the Home Committee and the specimens of English school children's work attracted much notice, and most of the former was sold.

The chief interest of the Exhibition naturally centred in the collection of work to which prizes had been awarded, and which was displayed on screens in the centre of the room opposite to the Indian curtains. The prizes were awarded as follows :—

A silver medal to Her Highness the Princess of Tanjore.

*For the best collection of English Garments.*—(1) Katie Ammal, Native Christian lady, Nidamangalam, rs. 12; (2) the Famine Orphanage, Madras, rs. 10.

*For the best collection of Native Garments.*—(1) Esther Savarimuttu, Native Christian lady, Madras, rs. 12; (2) the Wesleyan Girls' Boarding School, Madras, rs. 10.

*For the best specimens of White Embroidery.*—(1) Sreenummal, a Hindu caste lady, Madras, rs. 12; (2) the Hobart School for Mahomedan Girls, Madras, rs. 10.

*For the best collection of Crewel Work.*—(1) A Hindu caste lady, Madras, rs. 12; (2) the Hobart School for Mahomedan Girls, Madras, rs. 10; (3) the Chetti Girls' School of the Free Church Mission, Madras, rs. 10 (an extra prize).

*For the best specimen of Embroidery applied to Native Garments.*—(1) Sessa Ammal, a Brahmin lady, Madras, rs. 12; (2) Miss Krishnama Chariar, a Brahmin lady, Madras, rs. 12 (an extra prize); (3) the Hobart School for Mahomedan Girls, Madras, rs. 10.

*For the best specimen of Knitting.*—(1) Papathi Ammal, a caste lady, Madras, rs. 10; (2) Esther Savarimuttu, Native Christian lady, Madras, rs. 12.

*For the best specimen of White Lace.*—(1) St. John's Orphanage, Nazareth, rs. 10.

No prize had been offered for Berlin wool work: but as a large quantity was received from Hindu ladies, one prize of rs. 10 was given and awarded to Kamalambal Ammal, a caste Hindu lady. Many who have not gained prizes have been awarded printed certificates of honourable mention. The second day of the Exhibition was reserved for the admission of Hindu and Mussulman ladies. In the morning Her Highness the Princess of Arcot, accompanied by Mrs. Mohuddien Sheriff, paid a private visit to the Exhibition. Mrs. Carmichael and other members of the Ladies' Committee received Her Highness and conducted her through the Exhibition. On leaving, the Princess cordially expressed her pleasure at all that she had seen, and generously presented to the Association the sum of rs. 25. Somewhat later the Rance and Kumari Gajapathi Rao visited the rooms and made some

For the afternoon more than fifty Hindu ladies, with their children, arrived, and spent many hours in examining the various articles exhibited. Many of these visitors had contributed needlework, and it was a matter of interest for each to find her own contribution. These ladies showed much interest in all that they saw, many expressing a wish to learn the kinds of work which were new to them. It was a pleasure to note the presence of two Mussulman ladies among the rest. The object of the Madras Committee in establishing this Exhibition is to encourage among native ladies and school-girls the useful art of needlework. The Committee feel that this first effort has been attended with considerable success, and they trust that next year still better results may be attained.

ISABEL BRANDER.

### ORAL INSTRUCTION:

ITS IMPORTANCE AS A MEANS OF ENLIGHTENING THE MASSES.

On one occasion I asked a distinguished chemist to advise me as to what books I should read on practical chemistry for a preliminary examination in science, and I was somewhat surprised when he replied "Read no books, but come and listen to my lectures." I now think that he was quite right in what he said, and that all sorts of elementary instruction should be imparted by means of oral communication. At the present day there are many teachers in India who do nothing else in their classes besides either themselves reading in presence of their pupils, or asking their pupils to read to them, certain books (which they call "text-books"), and advising them to commit to memory certain portions of those books. I consider this sort of teaching as no teaching at all, and I shall be glad if books are banished from the

class-rooms of schools and colleges. In my judgment, the full discharge of a teacher's duty consists in the first place in explaining to the pupils in clear and definite language the main principles of the subject taught; and in the second place, in recommending to them some good books on that subject to be studied either at home or in the library; and in the third place, in examining them as to how far they have rightly understood the subject.

It appears from the newspapers that the Government of India and the educated Indians are now turning their attention on the highly important subject of mass-education in India. But if we have to wait till the common people of India can read and write before we attempt to give them elementary scientific education, we shall have to wait a very long time indeed. In this essay, therefore, I will endeavour to show how we may, by means of oral instruction, give to the lower classes of India real and useful information about natural phenomena, and how we may thereby raise their average intelligence, although they may not be acquainted with the art of reading and writing. But before proceeding with the subject-matter of this essay, it may be worth while to examine briefly what advantages a learner *as a learner* derives from reading and writing. Our words are the signs of the facts of our consciousness, and the letters we use are so many marks adopted for the sake of convenience to represent our words. Now a learner who knows how to read can receive information from a person who is away from him without the direct aid of a third person, whereas a learner who knows not how to read can receive information only from those who can directly affect him by way of sense-impressions. One who is unacquainted with the art of reading may, of course, receive information from an absent person by means of signs previously agreed to between them;

This way of reserving information would be a sort of reading. In the next place, one who knows how to write may set down in letters the knowledge which he has once had, may lose sight of that knowledge for a time, and may yet regain it at any time he pleases by means of those letters. Now a person who is unacquainted with writing must either remember what he has learnt or learn it afresh if he forgets it and wishes to regain it. Such a person may, of course, represent his knowledge by some objective sign, and this sign may help him in regaining that knowledge; but this way of regaining knowledge would be a sort of writing. We thus see that the advantages that a learner derives from reading and writing are that the sources of information available to him are widened, and that the number of things which he needs to remember is lessened. But the retentive capacity of an ordinary person is quite sufficient for bearing in mind the fundamental general conclusions that modern science has arrived at; and therefore the lower classes of India, though they are unacquainted with reading and writing, may still be taught the elementary principles of science if only there be a sufficient number of competent popular lecturers. As an example of what human memory is capable of, I may just mention that I know several ladies in Bengal who are wholly unacquainted with reading and writing, and who yet manage to keep an accurate account of their money without receiving any assistance from others.

It might seem to some that mere oral instruction would be inefficient, inasmuch as it could not perhaps be rendered free from vagueness and obscurity. But this would be taking but a superficial view of the subject: I maintain that instruction may be clear and definite, at the same time that it does not enter into details and technicalities. A person who thoroughly understands his subject can easily make himself

understood by his audience, even though it may consist of ignorant people alone. Vagueness and indefiniteness of expression are the sure marks of confused and ill-arranged thoughts. In a popular course of lectures one should take up particular instances, describe and explain them, and finally draw general conclusions from them. He should, as much as possible, avoid technical words, should employ an elegant periphrasis instead of a strange single name to signify a highly complex thought which he may have to deal with. In short, he must not speak essays, but should lecture in familiar expressions. Instruction that enters into details and minute points of similarity and difference makes the subject be distinctly understood. The further you carry the analysis of a subject the better do you understand it; but an analysis that stops short at a comparatively near point and does not proceed any further, is better than no analysis at all. There is no reason for believing that the so-called elements of modern chemistry are really elements, and that they may not be shown to be so many modifications of one primary substance; still the modern science of chemistry is highly useful, since so far as it goes it gives us a clear insight into the constitution of objects. Again, an ordinary Indian believes that all things are made up of earth, water, fire, air and space; that is, according to him, the elements are solid matter, liquid matter, attraction and repulsion between material particles, gas and space. Now a sort of rudimentary physics and chemistry might be constructed on the basis of these five elements, and this rudimentary physics and chemistry, though they would greatly fall short of the precision of European physics and chemistry, would still be not altogether useless. I do not mean to say that there is any need of constructing such a rudimentary physics and chemistry, but I simply maintain that scientific instruction, however rough and elementary,

~~is still useful.~~ The chief requisites of progress in science are that an analysis once made must not afterwards be perpetually regarded as final, and that the facts of experience should not be mixed up with the creations of mere imagination.

As the great majority of the people of India have not up to this time received even a rudimentary education, we must content ourselves by giving them only a sort of general instruction in the sciences; we should explain to them how the various phenomena of the world may, for the sake of convenience, be divided into different groups, and how each of these groups may be made the subject of scientific study. This general instruction may be given orally, and may be rendered effective by means of actual specimens, models and diagrams. I shall now endeavour to indicate what method should be adopted by one who wished to deliver a complete course of popular scientific lectures in India. The lectures should be delivered near to a bazaar or any other public place where the poor people might without any great inconvenience come to attend them. The first lectures ought to be on elementary arithmetic and geometry. Supposing the audience to consist of persons unacquainted with reading and writing, I would adopt the following means to teach them the processes of addition, subtraction, multiplication and division. I would represent a unit of number by a small ball, and in the case of addition I would make as many different collections of small balls as there are numbers to be added together, then mix together all the collections of small balls and count out the whole lot, using a large ball to signify every twenty. In the case of subtraction I would represent the number to be subtracted by one group of balls, and the number from which it is to be subtracted by another group of balls, then take away as many balls from the latter group as are contained in the former and count out what remains. In the case of multiplication if

one wishes to show how seven is to be multiplied by five, he may make five collections of seven balls each, mix together all these and count out the whole lot. In the case of division if one wishes to divide a certain number into three parts, he may represent that number by as many balls, and first take out only three from those balls and put these three in three different places, and then take out another three balls and distribute them among the three different places, and so forth till he finishes the whole lot that was to be divided. I may mention here how the process of addition is performed by the ignorant people in my part of India. I was once told that an old lady whom I knew had hoarded a large mass of rupees, and that she took care to see at different times that it was all safe. On such occasions she used to have with her a number of pea-seeds or tamarind seeds; she then poured down on the floor the large mass of silver coins from a brazen pitcher in which these were secretly kept; she next counted the coins into different groups of twenty, setting aside a seed for each score, and finally she counted out the number of seeds that had thus been set aside. A method that is used by women in my part of Bengal for keeping an account of how much milk or oil they buy every month is this.—On every day they either cut as many transverse notches on a bamboo-stick (which is carefully kept in a safe place), or make as many coloured dots on a part of the walls of their houses as is the number of measures of milk or oil they take, and at the end of the month they count out all the notches or dots, and pay the milkman or oilman accordingly. The way in which mango-fruits are divided amongst the different owners and keepers of a mango-garden in Bengal is essentially the same with the process of division that I have indicated above—with this difference, that the mangoes are here substituted for the balls.

Let us now consider how one should teach geometry if the audience consists of ignorant people who do not know how to read and write. In such a case one should have models representing the various figures that are recognised in geometry, and point out the chief properties of figures mainly by means of actual measurements and experiments, showing whether two figures under given conditions do or do not coincide with each other. The deductive form of reasoning may occasionally be adopted, but whenever the deduction is of any degree of complexity the various steps of it should be rendered comprehensible by means of models. Thus one may by actual measurements show to his audience that if the diameter of a circle is seven inches long, the circumference of it is twenty-two inches long; that if the longest side of a right-angled triangle is five inches long, the other two sides are three and four inches long, &c. After having gone through a course of lectures on arithmetic and geometry, one should first take up physics and chemistry, and next the various biological sciences. In a popular course of lectures one might stop here; but if the audience were pretty well up in the subjects that have already been mentioned, the lecturer might take up more complex subjects—namely, mental and social sciences. Before proceeding with these, however, one should, as a supplement to physics, chemistry and biology, give lectures on astronomy, geology, and physical and descriptive geography. The attention of the audience should next be drawn to the fundamental laws of psychology and logic. After having arrived at this point, the lecturer should enunciate the first principles of morality and economy, and other branches of social science. History and biography should be made use of in illustrating the principles of social science. The lecturer might conclude by initiating his audience into metaphysical speculations. Such a complete course of lec-

tures must of course be spread over a great length of time, so as to enable the hearers to retain them.

Having given a sketch of the method of instruction that is to be adopted for a popular assembly, I may now state that there is probably no people in the world who will not feel interested in a chemical experiment, or in a dissection of dead animals, like frogs, rabbits, &c., performed before their eyes. I may also say that there are few spectacles more beautiful than that of an audience listening to a lecturer with concentrated attention, and watching carefully whatever experiments he may be performing. I doubt not but a competent lecturer may easily have in India an audience that will listen to him with the same degree of wonder and attention with which Milton's Adam listened to the angel Raphael when relating to him the creation of the world. By such popular lectures as I have proposed in this essay a thirst for knowledge may be created among the masses of India, who then will themselves provide for their education. What is wanted for practically carrying out my scheme is a number of well-educated Indian gentlemen who really wish to promote the welfare of their people, and a copious set of instruments, models, diagrams, &c. The graduates of the Calcutta and other Indian universities may accomplish wonders in popular education, if only they have the desire to do so. Each graduate may confine his attention to one particular science which best suits the constitution of his mind, and may during his leisure hours deliver a course of free lectures on that science. The cost of apparatus and materials for delivering an elementary course of lectures on chemistry or biology is about a hundred and fifty rupees, and I think there are many enlightened rich men in India who would willingly contribute such a small sum towards the promotion of popular education. Besides these lectures, that should be delivered to the public

without any charge of any kind whatever, there ought to be founded some museums where scientific instruments, preserved specimens of plants and animals, specimens of minerals, models, illustrative atlases, &c., should be kept, and where the public should have free admittance. The rich towns of India can construct such museums without undergoing any extraordinary trouble and expenses.

Dr. Johnson is said to have remarked that the ancient Greeks must have been a barbarous people, since they did not possess any printing press. But Macaulay has pointed out that although the Greeks had no printed books, and books written by hand were a luxury which only the rich amongst them could enjoy, yet any Greek could go and converse with a Socrates, could listen to the lectures of a Plato or an Aristotle, and could hear the soul-stirring orations of a Demosthenes, and that therefore the Greeks were not a barbarous people. It seems to me that my educated countrymen may exercise upon our poorer classes a civilising influence similar to that which the Greek philosophers did upon their less advanced countrymen. I have reason to believe that some of the thoughtful Indian gentlemen have given up the hope of ever raising the status of their country: they see that their rich countrymen are more or less selfish and care but little for the poor classes, that the different sects are jealous of one another, and that every well-to-do Indian considers himself a little god whom everybody else is to worship. They therefore consider it their best policy to mind their own business, and not to stir up any discussion as to the future of their country. But I think that these thoughtful persons have erred in their views concerning their country, and I ask them to remember that life is a struggle for existence. Some three years ago I was debating within myself as to what should be the proper definition of life, and I ultimately decided that the best defi-

nition would be "a struggle for existence." I fancied with complacency that I had formed quite an original conception of life, but when I came to study natural history I had to discard all claims to originality in this respect. I found that my conception of life was one with which all the modern botanists and zoologists were familiar. I do therefore strongly advise those of my Indian friends who would wish to realise the full force of the expression "struggle for existence" to study carefully some good books on zoology. They will then find how all the animals try their utmost to adapt themselves to the environing circumstances, and to make the best use of any opportunities they can catch hold of; how one form of animals has an extensively developed capillary system, while a closely related form has instead of it a well developed air-channel system; how the same animal that gets its blood purified by means of gills so long as it lives in water, takes up breathing by means of lungs when it comes to live on land and lets its gills become obsolete. The conception of life that now prevails among my countrymen is a poetical and metaphysical one, which ought to be supplemented and rectified by the zoological conception of it. My countrymen ought to know that the success and prosperity of a nation depends upon the skill with which it adapts itself to the circumstances under which it is placed, and upon the perseverance with which it endeavours to frustrate the evil intentions of its enemies. A nation that knows when to wait and when to burst forth into activity becomes prosperous and exists long, while a nation that gives itself up to sloth and lethargy becomes miserable and dies out. I therefore entreat my countrymen to be up and doing, and not to defer the infusion of scientific knowledge into the minds of the masses till they are taught to read and write, but to proceed at once with the benevolent work of raising their

average intelligence by means of popular lectures on elementary science.

There was a time when the only profession of the Brahmins was to guide their ignorant countrymen, to make extreme self-sacrifice in order to make the Hindu race happy and prosperous. The ancient Brahmins were, to use Mill's expression, "moral heroes"; but with the degeneration of the Hindu society the Brahmins also have to a great extent given up their ancient sacred calling, that of living for others. Being myself a Brahmin, I cannot close this essay without exhorting the educated Brahmins to shake off their present torpor and to resume the active benevolent life of their glorious forefathers.

PHANIBHUSAN MUKERJI,

*Bachelor of Science (Lond.)*

## THE INDIAN EDUCATIONAL COMMISSION OF 1882.

*(The following article appeared in "Allen's Indian Mail," of Feb. 15th, on the above subject, and we append, with permission, the writer's signature).*

The instructions which are to guide the newly appointed Indian Educational Commission are at length made public; and their tenor fully confirms the views that we ventured to express in regard to the intentions of the Government when the Calcutta correspondent of the *Times* first mooted the subject in October last. The field that is to be covered by the investigations of the Commission is divided in the instructions into twelve grand sections, and it may be admitted that the scheme of enquiry, as thus stated, is a comprehensive one, embracing every important point of our educational system in India. But it will be found on analysis that of the twelve sections no less than ten are concerned with questions that have been under the daily consideration of all the Educational Departments in India for years past. Years of patient work, of cautious experiment, and of thoughtful study have been devoted to the gradual elucidation of the

points suggested by all our more distinguished educational officers throughout India. To bring to a focus the results of all this labour and thought is a task worthy of an Imperial Commission. But for such a task, clearly the only competent commissioners must be looked for among the ranks of the labourers. Two or three Indian experts, such as Dr. Rajendralala Mitra, the Hon. Kristodas Pal, Babu Bhoodev Mukerjee, the Raja Siva Prasad, or many others whom we could name—with the same number of educational officers of experience and ability, such as Mr. Croft, Mr. Tawney, Mr. Chatfield, Dr. Leitner and others—would, we venture to assert, conduct such an investigation, unaided, in a far more thorough and satisfactory manner than will be possible when they are burdened with talkative and zealous colleagues, who know next to nothing of the points to be elucidated. The fact is patent; and the Government in appointing a large and heterogeneous Commission, in which the purely educational and Indian element is so obviously likely to be swamped by amateur politicians representing the views of the General Council on Education, confirms the suspicions of hostile intentions against the high education of India, to which we have often had to refer of late.

It is then, we fear, clear that the eleventh and twelfth sections of the Commission's Instructions, numbered "thirdly" and "fifthly" in the official programme, represent the real *raison d'être* of the Commission, the nucleus around which have been clustered the other ten sections in which they are hidden. For convenience of reference we will here quote the official statement:—

"The duties of the Commission will be first, to inquire into the action of the educational despatches from 1854 to 1868, and how far the educational policy prescribed by the Home Government has been carried out by the various local administrations; secondly, to inquire more especially how far primary education has been given to the people under those despatches, and to suggest means whereby vernacular education can be made more universal; thirdly, to devise means for this extension at a minimum cost to the State, by setting free, if possible, funds which are now devoted to higher education, and by substituting a

grant in aid of (for?) the system for (of?) direct Government support; fourthly, to offer every encouragement to native gentlemen to establish and support schools on a grant in aid system; fifthly, to ascertain how far it will be possible for the Government to hand over, under proper guarantees, its own schools and colleges to bodies of native gentlemen, who will undertake to manage them as aided institutions; sixthly, to endeavour to supplement the results thus obtained by enlisting the municipalities in the work of primary education, and by a large extension of the vernacular schools at the municipal cost, and under municipal control; (7), the development of indigenous schools will also form a special subject of inquiry; (8), the Commission will also be directed to make suggestions as to the better training of teachers; (9), the improvement of the present system of inspection; (10), the extension of female education; and (11), as to a more intelligent system of statistical returns on a uniform basis; also (12), as to the preparation of a great series of textbooks for use in the schools throughout India."

It will be seen that the third and fifth sections of these instructions order the Commission to devise some means, "if possible," for carrying out the views of the General Council on Education. The fifth section is really included in the third; but it is even more important as an indication of the intentions of the Government, for it suggests the actual mode in which Government may be able to relieve itself of the burden of the State colleges — by "handing them over under proper guarantees to bodies of native gentlemen, who will undertake to manage them as aided institutions."

We ask our readers to ponder deeply the exact significance of this plausible suggestion. It is quite certain beforehand what verdict the educated Indian community will give upon it; and, though we cannot believe that Lord Ripon's Government will permit native opinion on such a point to be entirely over-riden, we trust that, for the credit of the English name, the just claims of native opinion will in this case be supported by a strong body of English well-wishers. Let us put it honestly to ourselves. What should we say if similar proposals were made in regard to our own Universities?—if it were suggested that

the educational work of Oxford and Cambridge should be farmed out to the corporations of those towns, or to some other committees, who should receive a "grant-in-aid," and make the best they could out of the fees of the students? Of course such a proposition would only be met with laughter. There may be some ill-natured and unsympathetic persons who refuse to see any analogy between the "disestablishment and disendowment" of our own ancient and glorious universities and the same process when applied to the modern institutions of India; but we resolutely maintain that the analogy is a perfectly accurate one, that cannot be scoffed at with any justice or honour by those Englishmen who honestly desire to regulate Indian affairs by the same rules which they would apply to English affairs. The prestige that attaches to Oxford and Cambridge by reason of their antiquity and their rich endowment from royal gifts of Crown lands and similar sources, attaches to the Government colleges of India by reason of their connection with the State and their endowment from the public revenues of India. Every Englishman feels instinctively that an attempt to work Balliol or Trinity on strictly commercial principles by an aided joint-stock company, and to expect the results we now obtain, would be an utter absurdity; let us then sympathise with similar feelings in the breasts of our Indian fellow-subjects. Any such attempt at Oxford or Cambridge would most undoubtedly result ultimately both in an enormous increase in the tuition fees, and in the rapidly progressive deterioration in the character of the tutorial staff; and in India the same thing would happen even more surely—for the advantages possessed by the Indian Government over private enterprise are even greater than those possessed by the great universities in this country. For the reason just mentioned these deplorable results would accrue, even if the grants-in-aid to the college committees were given on such a liberal scale as to equal the present Government expenditure on the colleges; but it is stated to be the wish of the Government to diminish that expenditure, in order to "set free" the funds for the extension of primary instruction. What may we expect if that wish be fulfilled? It will be comparatively easy to start, by the free exercise of Government influence, a

number of these aided colleges in the place of the established State colleges. But how will these institutions fulfil the legitimate aspirations of patriotic Indians who desire to see their country furnished with the means of keeping well abreast of the enlightenment and civilization of the world? They will start under the heaviest possible disadvantages, shorn of the prestige that no money can purchase, and at the same time still further handicapped by the precarious nature of their income, and the consequent necessity for a diminution of expenditure. The students' fees are already higher than those current in other universities, and it has been abundantly proved that any further increase is not likely to be financially successful—it will diminish the numbers, and tend largely to exclude the literary class. The action of private generosity is not likely to be stimulated by a measure which will be resented by the vast majority of educated Indians as an unjust and illiberal one, and which will be ascribed by many to religious bigotry or class jealousy. How then will these colleges face the loss caused by the "setting free" of their funds, indicated in the Government instructions? Obviously, they will have no option but to diminish the expenditure on their tutorial staff; and this will again react on their fee-income, and thus the process of deterioration will be a rapidly progressive one. The missionary colleges, doubtless, can resist this process, partly because they are richly endowed by the charitable contributions of religious people at home, and partly because the missionary professors, being actuated by higher motives than those which govern ordinary contracts and ordinary employments, look for other rewards than the mere pecuniary success of their enterprise. But it is neither honourable nor politic for the Government to adopt any measure that must tend to throw the highest education of India into the hands of a propaganda.

. . . As we have already said, we hope and believe that the purely Indian element, reinforced by the skilled and experienced educational element in the Indian Educational Commission, will be able to resist the pressure that is apparently intended to be brought to bear upon them. But to enable them to do this successfully, it is highly desirable that the intelligent and un-

biased opinion of those who take an enlightened interest in the progress of India should be boldly expressed in support of the weak against the strong. We venture earnestly to commend a watchful interest in the proceedings of the Commission to the generous and just mind of the Secretary of State, with whom, fortunately, the ultimate decision must rest; and also to Anglo-Indian members of Parliament, and to all those valuable associations that have been instituted mainly for such benevolent purposes.

ROPER LETIMBRIDGE, C.I.E.

### MASS EDUCATION IN INDIA.

The extension of elementary education among the masses of India is a laudable project, and we can quite understand that a paternal Government—we need not explain the term, as we have been favoured with many interpretations by the Indian authorities—is going to elaborate a scheme keeping that end in view. Instructions have already been drawn up to guide the deliberations of the Educational Commission, and it is not unlikely that something definite has by this time been settled. But we know from experience that the Indian Government is rather slow when it finds that the question is likely to affect its purse. We take the earliest opportunity therefore to place some facts before the public.

The question, so far as I understand it, is not to extend educational grants, but how much of the present grants should be allotted for the purpose of mass education. It is impossible for the Indian Government as it is at present constituted—that is, so long as it keeps in work that elaborate and expensive machinery which now and then obliges it to publish “prosperity budgets” and beg for contributions from the British exchequer—to extend its grants for educational purposes.

The character of Indian administration is more speculative

than anything else. It seeks for returns when it lays out money. The educational grants are the only exception, and it is not likely that the Indian authorities are going to practise beneficence in that shape. The whole question therefore resolves itself into this—Is high education to be sacrificed in "the interests of the masses of India?" We do not think it necessary to go into the question whether high education is eleemosynary or not. It has been very clearly pointed out by Mr. Lethbridge that it is nothing of the kind. Nor are we going to discuss whether it is necessary for the Government to ascertain native opinion. That has never been one of its failings.

It is first of all necessary for us to see how far any scheme of mass education is likely to work. From what we know of the cause of success of high education in India we can safely assert that any scheme, whatever it may be, would be of no practical value. One of the greatest incentives to high education was, and is even at present to a certain extent, Government employ. Because remuneration in the shape of service was held forth the old scheme worked so well. In the case of mass education the same thing would not apply. Elementary education would not help many with service. If it could there might have been some chance for it. Another cause of the success of high education was the establishment of college- and schools in centres. In Bengal they are mostly in the *Sudder* stations of the districts, and therefore have afforded greater facilities to those few that seek benefit from them. With regard to mass education the Government cannot fix upon like centres. Let us estimate the magnitude of this difficulty. The number of villages in a single district in Bengal is something enormous, and when we multiply that by the number of districts we shall be able to judge of the difficulty of the task with regard to a single Presidency. Now, most of the villages of Bengal are separated from one another

by vast corn fields, the average distance between any two being about four miles. Any scheme therefore to deserve the name must dispose of these difficulties: (i.) the extent of the country; (ii.) the situations of the villages; (iii.) the population of each village. It is from the nature of the case evident that even the entire present endowment would be utterly inadequate for the purpose of mass education in India. We are not told that the Government contemplates the establishment of anything like the English school board system. Any such thing for the present is out of the question. India is not rich enough to support it, nor is the Indian Government affluent enough for the matter of that. The village *pīṭshālā* system of Sir George Campbell is an insignificant sham. If the Government contemplates the increasing in number the *pīṭshālās* or primary schools it would prove a worse failure. For what in fact is Sir George's *pīṭshālā* system? Very elementary education to a very small fraction of the masses, imparted by very ill-taught *Gurū monāshayas* (teachers), who receive the magnificent stipend of Rs. 3 to Rs. 5 a month, that is about five shillings or a little above. This puts the whole scheme in a few words. It will be giving too much importance to it if we were to discuss its merits. We sincerely hope that the Indian Government is not going to commit the same error.

The extreme importance of mass education is admitted on all hands. I do not set myself against it when I say that any scheme to further it would now fail. To sacrifice high education to it would be a serious mistake. It strikes me that the only possible way of doing anything of the kind is through the effects of high education. The Government ought to use the latter to spread education over the entire extent of the country.

We have got a number of men in India, and a growing number too, who have received a fair amount of education. These men in an indirect way shape the ideas and beliefs of

those that they come in contact with. This influence may be made to do positive work. A large number of these men would be quite willing to form schools in their native villages if they only received a certain amount of help, that is, if they were sure of some sort of steady income. Now suppose that the Government proposed such a scheme as the following :

I.—That persons who had passed the University First Arts examination (or any standard that might be fixed) should bind themselves to form schools in their native villages (subject to certain conditions proposed), and if receiving University Scholarships would have those Scholarships increased by a certain sum, and if not Scholars would receive so much a month for a period of two years.

II.—That these men should have the preference as candidates for appointments in the lower educational service if they shall have subsequently taken the B.A. degree.

III.—Otherwise they would be required to pass a certain higher standard of examination if they desired to retain their posts. Success in this examination would entitle them to another Scholarship for two years.

IV.—After that period they might retain the post, but would not receive any stipend and would bind themselves to observe the rules laid down about the nature of the work to be conducted.

V.—That these schools should be immediately under the supervision of the Sub-inspector of schools, and that he should be required to report quarterly about the progress, &c.

I do not offer this scheme as anything but a hint which would require to be worked out. It ought to be pointed out that it would not prove very expensive, and that it would be an incentive to high education for the middle classes. Thus one cause would help the other.

I have only briefly indicated the way in which the question of mass education might be taken up. It seems to me

that there is a greater need for men that are capable of assuming the position of leaders, of instilling into the minds of the people the true spirit of the age, in fact teachers, than for any thing else. It is the duty of the Government to create such a class of men and to support them, and not to waste its energy in elaborating chimerical schemes.

I earnestly hope that the Indian Government would submit the subject to a searching examination before finally settling it. If high education loses Government patronage it cannot flourish in India. Bengal might probably keep it up. I am not very sanguine of that either. But the other Presidencies we know cannot do it. The sacrifice of high education to an impossible scheme would be considered by the natives of India as an injury intentionally done them. A foreign government should never forget that its intentions are liable to be misjudged, its actions misinterpreted, and above all that its security is not in arms but in the goodwill of the ruled.

A. CHAUDHURI, M.A.

*Cambridge.*

## THE NORTHBROOK INDIAN CLUB.

WE have received from the Hon. Secretary of the Northbrook Indian Club the Annual Report for 1881, to be presented at the General Meeting :—

*Executive Committee*—The Rt. Hon. the Earl of Northbrook, G.C.S.I., President; Sir R. Temple, Bart., G.C.S.I., C.I.E., D.C.L., Sir Barrow H. Ellis, K.C.S.I., G. S. V. Fitzgerald, Esq., Kumar Shivanath Sinha, Lutfur Rahman, Esq., M. Gupta, Esq., LL.B. *Auditor*—Sir George Kellner, K.C.M.G., C.S.I. *Bankers*—The Birkbeck Bank, 29 and 30 Southampton Buildings, Chancery Lane, W.C. *Hon. Secretary*—M. D. Dadysett, Esq. *Assistant Hon. Secretary*—Ibrahim Ahmed, Esq.

Since the issue of the last Annual Report a General Meeting of the Club, under Rule XIX., was held on the 16th of February, 1881. The Rt. Hon. the Earl of Northbrook had intended to take the chair, but was unable to do so on account of the pressure of official business, and in his absence Sir Barrow H. Ellis, K.C.S.I., presided.

The Annual Report and the Audited Accounts of the Club were read to the meeting and adopted.

It was further unanimously resolved to request the Earl of Northbrook to become the President of the Club, which office he accepted, and Sir Richard Temple, Bart., G.C.S.I., C.I.E., D.C.L., was nominated by the Northbrook Indian Society to fill the vacancy on the Committee thus caused.

The following gentlemen were duly elected Members of the Committee for 1881: Mr. M. L. Rahman, Mr. M. Gupta, Kumar Shivanath Sinha.

In the course of the year twenty Indian Members left the Club on account of their departure to India, and thirty-two gentlemen have been elected, of whom twenty are natives of India.

In addition to the Ordinary Members six Indian gentlemen have been elected Honorary Members under Rule VI., and with the view of inducing others to follow their example, a circular for distribution has been sent to certain influential gentlemen in India who are interested in the success of the Club. Complete answers have not been received, and the result of this reference will appear in the next report.

In June Mr. Ahsanuddin Ahmad, the Hon. Secretary, resigned his office on account of his departure from England, and Mr. M. D. Dadysett, the Assistant Hon. Secretary, was unanimously appointed in his place, Mr. Ibrahim Ahmed being chosen as Assistant Hon. Secretary.

As in the previous year, the Rt. Hon. the Secretary of State for India provided for the use of the Club the following Indian newspapers: *The Times of India*, *The Bombay Gazette*, *The Madras Times*, *The Madras Weekly Mail*, *The Civil and Military Gazette*, *The Pioneer Mail*, *The Englishman's Overland Mail*, *The Calcutta Commercial Gazette*, *The Simla Courier*, *The Friend of India*, and *The Indian Daily News*.

In addition to the above, the Club has been supplied with the following periodicals and daily papers. Daily papers: *The Times* and *St. James' Gazette*. Weekly newspapers and periodicals: *The Observer*, *The Athenaeum*, *The Saturday Review*, *The Illustrated London News*, *The Graphic*, *Punch*, *The Nineteenth Century*, *The Law Times*, *The Lancet*.

For the following the Committee are indebted to the kindness of their editors and proprietors: *The Indian Spectator*, *The Indu Prakash*, *The East Gostur*, *The Bombay Native Opinion*, *The Hindoo Patriot*, *The Bengalee*, *The Calcutta Review*, *The Madras Native Opinion*, *The Hindu*, *The Indian Chronicle*.

There has also been a subscription for fifteen vols. at Mudie's Library.

It will be seen that the expenditure has been considerably in excess of the estimate which was furnished to the last General Meeting. This has been partly caused by the expenditure of 1880, upon which the estimate was passed, having been for ten months only. The Committee have also, under their arrangement with the Northbrook Indian Society, been obliged to increase the porter's wages by £22 11s. 6d., and those of the housekeeper by £6 10s. Other items of increase are coals and printing. As to coals, a sufficient quantity for the use of the Club to the end of May during the year under report has been purchased and stored, adding to the amount shown under this head; but the Committee consider that it is the most economical arrangement for the Club. The printing includes last year's Annual Report in connection with the General Meeting at the commencement of the year; no such expenditure had to be provided for in 1880. No charge for rent appears in the accounts, as the Club Rooms, furniture, &c., are the property of the Northbrook Indian Society. A half share of the porter's wages is only charged, the other half being also paid by the Society.

It may be added that arrangements have been made for registering in the Eastern Telegraph Company's Office the address of the Club—the words "*nomination London*" will stand for the whole address.

On the whole, satisfactory progress has been made, and it is hoped that in the course of the ensuing year the Club will, with

the assistance of the Northbrook Indian Society, be removed to a more central position.—By order,

M. D. DADYSETT, *Hon. Secretary.*

6 John Street, Bedford Row, London, W.C.

16th February, 1882.

An abstract of the Annual Receipts and Expenditure of the Club during the year 1881 :—

RECEIPTS.				EXPENDITURE.			
1881.	£	s.	d.	1881.	£	s.	d.
By Balance brought forward ... ..	32	8	8½	To Newspapers and Periodicals ... ..	14	7	3
“ Subscription from Hon. Members ...	50	0	0	“ Coal and Gas ... ..	15	19	9
“ Subscription from Town Members ...	80	17	0	“ Stationery ... ..	4	15	5
“ Subscription from Country Members	9	12	0	“ Porter's wages (half share) ... ..	31	10	0
				“ Subscription to Muddie's Library ...	5	5	0
				“ Postage ... ..	3	5	10½
				“ Printing Charges ...	6	15	8
				“ General Expenses ...	8	18	5
				“ Balance Birkbeck Bank—			
				Current Account ...	75	13	5
				Petty Cash ... ..	6	6	11
	£172	17	8½		£172	17	8½

Examined with the vouchers and found correct, with following exceptions, viz., threepence short charged in February, and a penny overcharged in April.

The balance in the Bank on 31st December, 1881, is stated here at £75 13s. 5d., but the Bank's pass-book shows £91 18s. 5d., the difference being due to an unpaid cheque for £16 5s., drawn on 31st December, but not presented until 6th January.

GEO. W. KELLNER.

28th January, 1882.

The probable receipts for the current year by subscriptions will be about £100. The probable expenditure will be about the same as this year.

M. D. DADYSETT, *Hon. Secretary.*

THE MAHARAJAH OF TRAVANCORE.

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A public meeting of the native community of Madras was lately held to arrange measures for giving a cordial welcome to H.H. the Maharajah of Travancore on his visit to Madras. The Hon. Mr. Justice Muthysawmi Aiyar presided, and spoke of the Maharajah as a scholar and statesman and a true friend of progress, and as one who had always taken a deep interest in the wellbeing of the Hindu community. The Hon. Rajah Gujapathi Row proposed and the Hon. T. Rama Rao seconded the proposal that an address of welcome should be presented to the Maharajah, and a draft address was read by Mr. Ranganadha Moodelly. In seconding the proposal to adopt the draft address Mr. Krishnama Chariar made the following remarks in reference to the Government of Travancore and educational progress.

“ His Highness's character is a mature one, being endued with a large and active intellect and a wide range of sympathy. One can grow *wise* only through the experience which reaches one through the sympathies, and a ruler to be considered *good* must be true and just to the country subject to his sceptre, and thoroughly honest in his dealings with his subjects. The Maharajah of Travancore is full of such sympathy with and love for his people and for all our national institutions, and *justice and honesty* seems to be his motto and the ruling principle of his administration. His Highness, trusting in God, and gathering round his throne such well-informed advisers as have learnt to walk in the ways of justice, tries so to govern his country that good men may walk without fear in the path of righteousness, and the wicked may be weaned from their evil ways. The address refers to the active interest taken by the Maharajah in the education or intellectual and moral elevation of the people of Travancore, and I think this to be one of the *good* reasons that should impel us to take this opportunity of paying to His High-

ness our slight tribute of respect and admiration. The splendid College so munificently maintained at Trevandrum is too well known throughout Southern India to require more than a passing reference to it. I refer to it simply as a fact that the Travancore state is the first native state in Southern India that has recognised the spread of higher education as an essential condition of national progress. I learn that His Highness is trying to strengthen and extend the usefulness of the Trevandrum College. The provision for middle-class and primary education is equally liberal, so much so that in no other native state is education more generally diffused among the masses than within what has been appropriately styled the "model state." Then again, the present Maharajah as well as his illustrious predecessor have both recognised the fact—unfortunately too often lost sight of in other parts of India—that, great as are the strides which education within the last few years has made in this country, it has not reached, and is not likely to reach for years to come, the stage at which it may be left with the people themselves to place the true money value upon advantages of this kind which governments and other agencies endeavour to place within their reach. This result will come in time as enlightenment more and more permeates the masses. But the educational policy pursued in Travancore whereby for a very small charge all, whether high or low, can obtain a thoroughly good education on a secular basis, ought to be fruitful of imitators among the noble and the wealthy here and elsewhere, who, following at a great distance no doubt in His Highness's footsteps, should endeavour by their munificent liberality to do something for the further progress and enlightenment of their less fortunate countrymen. It is such an enlightened and munificent patron of education and learning, and it is such a pious and virtuous prince, who labours to rule less for himself than for his people, that I call on my fellow-citizens to meet with a cordial expression of welcome to this city."

The Hon. Meer Humayun Jah Bahadoor moved the appointment of a deputation to present the address, and a committee was formed for carrying out the resolutions of the meeting.

A PLEA FOR THE NOSE-RING.

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Having been requested by several English friends to publish some account of the *Neth*, or nose-ring, which in a great many parts of India is in use among Indian ladies, I have now the pleasure of gratifying their wishes, and of affording to the public some items of information which may possibly be found interesting. This ring, which is made either of gold or silver, according to the means of the wearer, is nearly four inches in circumference. Whether it has only one pearl or two put on it I remember not, but very likely two. It must be kept fastened, or else the pearl or pearls may drop off, which occasionally happens from the extremity that is bent; the other end, which has a small hole, as will be explained, being too thick to allow of their escape. To place the ring in position, its thin end, that is to say its bent end, is inserted in the hole made about the middle of the right nostril of the nose and passed through it, and is pressed into the little cavity prepared at the other end of the ring to receive the bent part. When thus duly fastened, the ring assumes its perfect circular form. It is the privilege—the exclusive privilege—of married ladies to adorn themselves with this ring. Single ladies, however, wear an inferior substitute, about one-third of its size, and, if my memory serves right, destitute of pearls. And to confess the truth, it appears to my eyes a somewhat ugly thing, and discounts the charms, if there be any, rather than adds to them. I fancy it has been customary to wear it solely to keep the hole in the nose from being closed up. I have seen girls put a piece of grass from the broom, just for the purpose of keeping the hole open.

when they have lost their ring till they get another. However unpleasant it may appear to eyes like mine, this (inferior) ring has, as is quite evident, an undoubted superiority for elegance over a piece of grass in the nose, or any other means used to keep the hole open which may not place them on the same level with the married ladies. The custom prevails to such an extent that it may be said to be quite the fashion to wear a "hole in the nose." And I am reminded of a ceremonial which takes place on the occasion of first making a hole in the right nostril of the nose of a girl, as well as fine holes in the ear, to wear such lovely and splendid earrings as everyone who does not or cannot wear (poor English ladies!) must be envious, one ring being worn in the lobe and the remaining four in the upper portion of the ear. When a girl is five or six years old this ceremony is performed. Sweetmeats of some kind are distributed among relatives and friends, and near relatives and intimate friends are invited on the day fixed to witness it. The poor girl who has to go through the so-called trial is well dressed, which, I need not say, depends, as most other like things, on the means of the parents. Not a little coaxing and flattering is given to the girl, and specially at the moment when the holes are being made—I forget, through the pain I feel in describing it, with what outcries in the case of a timid girl—and up goes the cry of ladies around, "Good girl, good girl, brave girl, brave girl, patient girl, patient girl," and so forth.

To return to the ring. The ring worn by married ladies looks so pretty, nice and belitting, especially to a pretty face, that it defies all description. It gives such an elegance and a charm to the face, as it hangs from the nose and kisses the lips, as cannot be secured in any other way. And to do it full justice, it makes the face look much more beautiful and attractive than a pound of powder, and of what else I do not

really know, and a full hour's making-up of the eyes and hair in the toilet of some English ladies could possibly do, leaving the waste of time and money in the latter case out of the question.

Some people argue, and perhaps not without some show of reason, that the ring under notice is like a sign of slavery, and manifests on the face of it a degradation and repression of the opposite sex. Whether I agree with persons holding this opinion or not I shall keep a secret. I, however, now frankly admit what I have been implying, that I have a passionate fondness for this ring—I do love it. To trace its history lies beyond the scope of my knowledge; but I can unhesitatingly assert that its use was first a custom confined to Hindoo ladies only—since how long, and how, and when it was introduced among them, I cannot say. When we conquered India and made numbers of Hindoos embrace our religion, this custom of wearing the ring, as I guess, and perhaps aright, was not only kept alive among the converted Hindoo females whom the Mahomedans had married, but was in course of time introduced amongst the Mahomedan ladies themselves; and now it is a custom that is practised with equally strict observance both by Mahomedan and Hindoo ladies, at least in the north-western provinces of India. Let it be here remarked that a good many other customs which are not in harmony with our religious principles, but, on the other hand, are diametrically opposed to them, and which, with some modifications, appear to have somehow or other come from the Hindoos, are extant and practised with great zeal and rigid observance by the most devout and bigoted Mahomedan ladies up to the present day. And, strange to say, such is the influence of the fair sex, even in a country where it is supposed to be kept down, that even those men who are face to face with such customs cannot employ any

other machinery to abolish them than the advance of time and the spread of education among the ladies themselves.

In conclusion, it will indeed be wholly absurd and ridiculous to expect that our singularly enlightened and civilised English ladies will ever dream of wearing the ring in question. But anyhow, be it remembered, bangles are in fashion now ; and for this we ought to be, and indeed we are, superlatively indebted to our English ladies. As the prospects are bright, we should patiently wait till by-and-bye our other numberless and far more splendid ornaments are introduced, which will, I have every conceivable reason to believe, take possession of the hearts of English ladies, and will, as a matter of course, be most cordially and most warmly welcomed by them.

HAMID ALI, F.R. Hist. Soc.

## THE SECOND DAUGHTER-IN-LAW ;

OR, THE HISTORY OF PRAMADA, THE WIFE OF THE SECOND SON.

*A Tale.*

BY PANDIT SHIVA NATH SASTRI.

*(Continued from page 104.)*

## CHAPTER IX.

Two or three months have passed since Prabodh's sudden departure from the city. Hearing of some employment he left town immediately to meet the agent. On arriving he obtained the post, but there was no time for him to visit his home ; he could only be spared to go for a day or two to Calcutta. He related the whole to Pramada by letter, and after two or three days went to a village in the district of Burdwan, where he was appointed to a head-mastership.

There are also some changes in the household of Chatterjee Mahasboi. There is still no trace of the whereabouts of Paresb. Harish's quarrels with his mother have ended in separation.

Pramada also is no longer in that house. Expecting to become a mother she has been fetched home by her father. Probably this had been done by the advice of Prabodh, for he had been in correspondence with Pramada's brother, Upendra Nath, on this matter.

Pramada's father was named Guru Das Banerjee. Banerjee Mahashoi filled an important office in the Treasury at Calcutta. Last year his salary had been Rs. 300 a month, this year it is Rs. 400 a month. He was a very affectionate man. He had one son and one daughter. His son was about the age of Prabodh Chandra. A year ago the son had left college and become a clerk in an attorney's office. Upendra Nath had two or three children.

Pramada being a cherished daughter, and also on account of her prospect of motherhood, her return home gave her parents unbounded delight. Our Pramada hated idleness, therefore, although her parents continually forbade her to exert herself, she was constantly employed. When her father came home she would fan him, serve him with rice and curry, and many other matters. Besides this she busied herself in caring for her brother's children.

Banerjee Mahashoi would often hold Pramada's chin and say, "Ma, Luckhi, have you come home to work? What need is there that you should do so in your father's house, is there any lack of persons here to do the work? Sit down, rest and eat." In truth Banerjee Mahashoi loved his daughter fondly, and not her only; the children of Upendra Nath were as a necklace about his neck, from the moment he set foot in the house he had them with him; whether he were bathing or eating or sleeping they must be near. If at meal times they were for any reason not present he could not eat. If with their wee hands they did not take up a fish tail and throw it into the cup of milk, or drown some of the fried food in the water glass, he did not relish his meal. He wished all, even Upendra's youngest baby, to be seated near. With his finger he would put some morsel into their mouths, and when the little one with its four newly-cut teeth would laugh at him or chew the morsel of food with its toothless gums great was his delight.

Pramada's mother was sometimes vexed at this and would snatch the child away. Do a child and a cat ever go far from food? Being seized and carried off the little one would cry out,

"Grandfather, grandfather." The Korta would be disturbed and a little quarrel with the house mistress would ensue. In reality the Grihini had some reason to scold, for sometimes at night he would rouse the child from sleep and give it food. Then Pramada would laugh and say, "Father, in this way you will not have enough for yourself."

Banerjee Mahashoi would reply, "Wait till you are a mother, then you will understand the pleasure of eating in this way."

In fact so happy a household as that of Banerjee Mahashoi is seldom to be seen, so peaceful a family is very rare. Whether it was that there was no other daughter in the house, or from whatever cause, Banerjee Grihini loved her daughter-in-law as a daughter and never gave her a proud word. Indeed the daughter-in-law was so amiable that there was no cause for harshness. The daughter-in-law was of the same age as Pramada, so there was great affection between the two. Since the return of Pramada the Bou felt as though she had attained the summit of her desires (literally, reached the moon in the sky). Always with smiling faces the two sat together, walked together, read together and slept together.

So Pramada dwelt at home surrounded by the affection of her family. The faded look caused by anxiety and fasting after her father-in-law's death had disappeared, and her beauty was renewed two-fold. When she had left her father's house she had gone forth with her trunk full of clothes and a box full of ornaments. She had come back almost empty-handed, but Banerjee Mahashoi again supplied her with dress and ornaments.

Pramada had not much cause for unhappiness, only that for so many days she had not seen Prabodh Chandra, and that his letters still told of discord in his house. So passed her time. At length a beautiful little daughter adorned her bosom.

In the Hindu family the birth of a daughter produces melancholy faces,\* but the faces of Pramada's father and mother did not become sad, they were not of that way of thinking. They regarded Pramada's first-born child more dearly than a son, and rejoiced.

\* The expense attendant on the marriage of daughters is so heavy as to cause much anxiety in most Hindu families.

On receiving the news Prabodh Chandra obtained seven days' leave and came to his father-in-law's house, and entering the lying-in room feasted his eyes with the sight of Pramada with her newly-born babe in her lap.

## CHAPTER X.

Pramada having spent some time happily in her father's house returned to that of her father-in-law at the time of Bama's marriage. She loved Bama much and had long intended to give her wedding ornaments, but in this hope she was disappointed. From the salary that Prabodh Chandra received his own expenses and those of Prakash had to be met, his father's debts to be paid, and the household to be maintained, therefore Bama's marriage had to be arranged very economically.

Be that as it might, Prabodh Chandra was not idle. In the cold season of the following year, having passed the law examination, he began at once to practice. Destiny seemed favourable to him ; many pleaders like himself attend the Court five or six years, some being not even once consulted. They wear the pleader's head dress and like *Ghat-crows*\* hover about watching for clients. Sometimes turning over the leaves of a book, now borrowing a newspaper and reading a few sentences, or sitting together talking scandal.

But to Prabodh Chandra fortune was gracious. In two months he obtained a name as a pleader, in three he had begun to earn Rs. 200 or Rs. 250 a month. Prabodh Chandra's income seeming to promise permanency he began to think of bringing home his wife, and accordingly took a nice house in Bhowanipur (a suburb of Calcutta). Wooden bedsteads, chairs and tables were bought, servants engaged, stores laid in, and the house began to look fresh and clean.

To-day the mistress was to arrive at her new house. A carriage came to the door, Prakash was standing there, behind a bearer waited to take down the luggage, a maid servant came to the door of the inner apartments to welcome her new mistress.

\* *Ghat-crows* : this comparison refers to the custom of offering food on the Ghat to deceased ancestors. This food, consisting of cakes made of honey, flour, rice and plantain, left on the Ghat is pounced upon greedily by the watching crows.

Pramada seeing Prakash, got out of the carriage smiling with pleasure. Prakash taking the little infant from Pramada's arms covered its forehead with kisses. Would not even an enemy desire to take such a beautiful child?

Laughing and talking with her young brother-in-law, Pramada first examined the outer rooms and during half an hour discussed where they should sit, where they should live, asked why this table had been placed there, why the bedstead had been put in such a place, and in this manner exposed the defects in their arrangements. Prabodh Chandra smiling said, "Well, this time everything will be put right."

Eventually Pramada proceeded to the inner apartments. Then the bearers made their salaams, the different women servants rose up from cutting vegetables, the Brahmin cook putting down his cooking vessels stood at the side. Our Pramada was to-day as a queen. Truly she was the queen of a small kingdom. By degrees she visited the sleeping rooms, the eating room, the sitting room, the store room, the kitchen, the bath room; one by one she saw them all and showing much satisfaction declared the house was exactly to her taste.

At length bathing time arrived; at the back the servant Khodai had brought water for the mistress, the maid had brought the oil.\* The infant was being carried about in her uncle's arms, she was now eight months old and had just learned to sit alone. Prakash took her into the outer room and placed her upon the *taktaposh*.† She sat there playing with the rattle in her hands, sometimes she tried to bite it, sometimes she hammered with it on the seat, then she would place it in her uncle's hand, and again taking it away would aim to put it in her mouth, but would hit her nose.

Prabodh Chandra had arranged a new household certainly, but it had not been without some trouble. To bring away Pramada only, leaving the rest of the family, would not look well, so at first he had projected bringing all except Harish's family. But as soon as the Korti Thakurani understood his design she showed

\* The Hindus rub oil on the body before bathing.

† *Taktaposh*, a broad wooden seat resembling a bedstead in form, without back or uprights, placed in the outer apartments.

much dissatisfaction and refused her consent. Prabodh finding this impracticable wished to bring the fourth daughter-in-law and Bama with Pramada, but Korti Thakurani would not agree to that either. Alas! Bama's heart was set on accompanying Pramada, but Prabodh could not vex his mother by bringing her. The Thakurani had been very unwilling to let Pramada go. On this account there had been some vexation, but it did not last very long.

## CHAPTER XI.

During the months that passed after Pramada took charge of the new household the comfort and beauty of the place increased daily. In her father-in-law's house fear of the elders had prevented her from arranging her room quite to her taste, nor had she the means to do so. She loved to have everything clean about her, but what obloquy it brought upon her! Now, through the kindness of Providence, there was no want of means. She had not to fear the grumbling of parents or the ridicule of the neighbours, consequently the desire and the taste so long hidden in her heart were displayed.

The house contained five large and three small rooms. The large rooms were arranged as a sleeping room, a library, a sitting room, a wardrobe and a dining room; of the three smaller rooms one was a bath room, another a store room and the third a kitchen. As Pramada's taste was refined it was fortunate that she found plenty of earth in the two court-yards. In the course of a few days these two pieces of land became surprisingly beautiful. Pramada made of them very pleasant gardens. A man had been engaged for this special work. On the four sides rows of flowers, in the midst roots or vegetables according to the season. As you came in from the entrance the court was pleasant to behold, in the house itself you would have liked to spend a couple of hours looking over the rooms. There was no useless expense or vain display, nothing to give visitors the impression of wealth or grandeur, but whatever was appropriate to each place was to be found there. No articles of dress in unsuitable spots nor books in inconvenient places. Pens were kept on the inkstand, pencils near the pens, and writing

paper close at hand. Whatever you required you could find immediately, and you had not to spend half-an-hour in seeking for it, nor did it take that time to determine whether an article was in the house. In many houses should a garment be required, three drawers, two trunks, and as many smaller boxes must be opened, the clothing all turned topsy-turvy; if a book is needed three people must spend ten hours in seeking what will be found at one time under the bed, at another beside the clothes press, sometimes in the waste-paper basket, sometimes under a heap of torn books; should a doctor come to see a patient, when wishing to write he must call out, "Bring paper, bring paper," or if paper be there a pen has to be waited for, if not a pen then the ink, about which four or five people will be hurrying.

Pramada greatly disapproved of such arrangements. There is abundant reason for discontent like hers. In times of pressure if the needed article is not to be found the mind is much disturbed, and for want of it ten hours are spent over two hours' work. Whoever has fallen into similar difficulty will be opposed to such disorder. But these habits remain, as they are contracted in childhood. Often when vexed with the results of disorder we promise ourselves to amend it, yet for want of the practice of order the disorder remains. Pramada inherited the faculty of order from her parents. Having been accustomed from childhood to see orderliness observed by them the feeling had become natural to her.

Although the fourth daughter-in-law and Bama had not accompanied Pramada, yet her household was not a small one. There were two maids, two men servants, a Brahmin cook, and besides these two or three guests in the outer apartments. Of the two maids one had been appointed to the charge of Lilabati (that was the little daughter's name), the other to the work of the kitchen. Of the men servants one attended to the garden in the outer court, the other, named Khodai, to the court at the back; he also did the marketing and carried the water. Lilabati had now learned to walk; morning and evening putting on fresh clothes she would go out on the arm of Khodai or her nursemaid and would return with a flower, a toy, or some fruit in her hand. Into whatever house she went the ladies would

take her in their arms, kiss her, praise her beauty and her winning ways, and some would give her food.

Lila had given up playing with the rattle of which the reader has seen mention. Ever since her little feet had attained the power of walking every room in the house had become a part of her kingdom, but she could not cross\* the threshold nor climb on the chair or the bed without help. How can I describe the beauty of the golden waist ornament she wore! Lila now began to play another sort of game. She had become the mother of many children, alas! to our eyes they were only made of wood—now was she constantly busy with the cares of this family, she had not time to attend to her own bath or dinner on account of them, it was with much difficulty she could be induced to drink milk, putting on a thin striped *sari* she would sit in a corner and feed her wooden child. Now she would lay it down and tinge its eyelids, now scold it in her lisping speech, again lay it in her mother's lap. After some days had passed in devotion to this inanimate child she selected a living creature for a playmate. Having visited a neighbouring house she brought thence a kitten. She would walk about with it in her arms, or cross the threshold with it on her shoulder; as this feat was one of great difficulty her love for it no one will doubt.

Pramada was at no loss how to occupy the not scanty leisure hours which were hers now that she was released from the burthen of cooking. She had always had a special liking for study. In her father-in-law's house she had not been indifferent in this matter; she had had much ridicule and oppression to endure, but she had not on that account neglected study. Now she had nothing to fear and she pursued this occupation without hindrance: one of the missionary ladies visited and helped her.

Near Prabodh's house was the dwelling of another pleader. His name was Jagesh Chandra Mukerjee. A small door gave entrance into both houses. Since coming here Pramada had formed an intimacy with the mother and wife of Jagesh Chandra; especially did Jagesh Babu's wife attach herself to Pramada,

\* The rooms comprising one floor in a Hindu house are often on different levels, a young child cannot pass from one to the other without help.

loving and honouring her as a sister, Pramada continually instructed this lady in reading.

Thus Prabodh Chandra's days were passing happily; his income increased greatly, the debts were all paid, some of Pramada's jewels had been replaced, and Prabodh continuing to send the usual remittance to his mother the family were sufficiently provided.

One day, having returned from the court, Prabodh was resting after his meal; it was about nine o'clock in the evening. Lila had been watching her own shadow produced by the light of the lamp, and after driving the kitten from beneath the bedstead to take refuge under the table, from the table to the side of the clothes press, from the clothes press into a cage, she had fallen asleep. The men and maid-servants were eating and telling stories near the kitchen. In a neighbouring house boys were noisily repeating English words and their meanings. Prabodh Chandra was half reclining in a long chair smoking the huka, while Pramada, seated at a table at a little distance, was reading aloud a recently published book. In the midst of all this a voice was heard outside of the house saying, "Is the Majo Dada (second brother) at home?" It seemed to be the voice of Prakash Chandra. Prakash was studying at the Medical College, and as Bhowanipur is a long way from thence he lodged in Calcutta. There had been no notice of his coming to-day, so on hearing his voice Prabodh and Pramada both went outside.

*Prabodh*: Who is there? *Prakash*?

*Prakash*: Yes, brother (coming nearer).

*Prabodh*: Why at this time of night?

*Prakash*: A great misfortune has occurred.

*Prabodh*: What is it?

*Prakash*: The Shajo Dada (third brother) is in prison.

*Prabodh*: How? How? Where is he?

*Prakash*: At Barcilly. A telegram has come bearing your name.

*Prabodh*: In my name! how then did it go to you?

*Prakash*: I think your address not being known it was sent to a friend of Shajo Dada.

*Prabodh*: Who sent it?

*Prakash* : I don't know.

Prabodh went inside to read the message by the light of the lamp, and Pramada asking further questions of Prakash led the way into the house.

The telegram afforded no special information. The sender's name was Ganga Charn Baxi. Who was he? For what offence Paresh had been imprisoned there was no means of knowing, only these few words were written: "Paresh is in prison. A great calamity. Come quickly."

What could have happened? Every one made a different guess, but it was all in vain. It was resolved that the two brothers should start for Bareilly very early in the morning. Since Paresh had left home Prabodh had made constant search for him, had written many letters and inquired of every one who came from the west, but no one had been able to furnish any clue to his whereabouts. Now it seemed that Paresh no longer walked in the paths trodden by his friends. Prabodh had always grieved over his disposition, now again a fearful apprehension seized him.

Prakash Chandra had not supped, therefore Pramada at once set about preparing food for him. "Come, Thakur Po," she said, "come and talk to me in the kitchen while I prepare some *luchis* for you" (a sort of flour cake fried in butter).

*Prakash* : Why should you do it when there is a cook?

*Pramada* : What of that? I am not made of butter that I should melt. The cook can't make them well.

They went to the kitchen. Prakash sitting at the door talked of different matters to Pramada. She prepared the *luchis* and vegetable curry, then sitting near his plate supplied him with the food. Supper over, with her own hands she arranged for him a very comfortable bed in a side room. Prakash expostulated, "Do not give yourself that trouble, sister; I am not a guest." Pramada was good to all, but to Prakash, whom she much esteemed, she was especially kind.

Morning had not dawned when Prakash arousing himself awoke also Prabodh and Pramada. All the servants were called up, preparations for departure were hastily made. Prabodh hastily arranged his office work, hastily washed his face and

hands, hurriedly sent one man after another to fetch a carriage, in haste took some food.

In the midst of this turmoil Lila woke up. So far she had in her dreams been nursing her dolls or pursuing the kitten, or asking for the flower in some lady's hand, but waking she found that nothing of that was true, every one was busy. On her waking Prakash took her in his arms and kissed her on both temples. "Who are you?" she cried, not being fully roused from sleep. Pramada laughing answered, "Why, it is your uncle."

The haste increased. The bundles of apparel were placed on the top of the carriage. Khodai prepared himself to attend his master. Prabodh opening Pramada's box took thence notes for five hundred rupees. In all his hurry he gave instructions to Pramada, spoke a few words to the servants, mingling together commands for the journey and advice for the conduct of the house. He took his seat in the carriage. Pramada with Lila in her arms accompanied him to the door of the inner apartments. Prakash again kissing Lila got into the carriage. Khodai, saluting his mistress, mounted behind. They set off. Pramada with sad thoughts returned within.

## CHAPTER XII.

Trouble seemed to thicken on all sides. While Prabodh Chandra and Prakash were travelling west a great misfortune occurred at home. Two days after their departure a man arrived from Nischintapur bearing a letter from Harish Chandra. Opening the letter Pramada found that the mother-in-law was dangerously ill with dysentery. Fever had supervened, no skilful physician either of native or English medicine was to be had at Nischintapur and the neighbours advised that she should be brought to Calcutta for treatment. Pramada fell into terrible perplexity. It was plain that the Grihini ought to be brought down at once, but who was to bring her? Who was to fetch a doctor, who to bring the necessary medicines? All these considerations troubled her. At length she thought of a friend of Prakash, named Hari Taran. This young man was very well disposed and Prabodh had a great regard for him. He

paid his class fees and on the plea of his being a particular friend of Prakash frequently invited him to the house. For this reason Pramada and he were well acquainted and she regarded him as a younger brother-in-law. This youth belonged to the Brahmo sect, nevertheless Pramada decided to call upon him for help in this emergency.

Early the next morning Pramada wrote to the elder brother (Harish Chandra) to bring his mother down and sent a messenger to call Hari Taran. Immediately on receiving the summons Hari Taran left his work and went to Bhowanipur. Pramada said, "I think of you as a younger brother-in-law, therefore in this time of trouble I have called you to help. If any of them were here I would not have troubled you."

"I also think of you as my elder brother's wife. If you would address me as you do Prakash instead of in this formal way I should be happier. Do not be anxious because none of them are here. I will bring the most skilful doctor and also a *Kobiraj*,\* and arrange about the physic. Do not trouble about anything."

Pramada was much relieved. In four or five days Harish Chandra arrived, bringing his mother. Shyama, Bama, and the third and fourth daughters-in-law had also come, but not Hara Sundari. Seeing this Pramada understood that it was not the intention of the Korta (Harish Chandra) to stay in Calcutta. On this account she was somewhat troubled, but putting that on one side she lifted her mother-in-law from the boat and took her to the house, led Shyama, Bama and the daughters-in-law with much respect into another room, and kissing Parosh's two daughters desired the attendants to look after them. Lila was accustomed to play alone; on the arrival of these, wondering who they were, she at first shrank timidly away—but in less than half an hour children become friends. She went from the arms of Shyama and Bama to those of the Shajo Bou and the Chota Bou, and after studying them a little got down and ran off with Parosh's children. Talking in her broken language

\* Among native practitioners those who follow the Hindu system of medicine are called *Kobiraj*, those who adopt the English treatment are called doctor.

she went from room to room, bringing out her wooden children and her kitten for their inspection.

In the outer rooms the gentlemen were deciding to call in the advice of a Kobiraj,\* accordingly Hari Taran fetched a skilful man. This accomplished, a prescription was written and the needful arrangements were made. After two days Harish Chandra announced his intention to return home, he said he had left without making arrangements for the family or for his work. What could Pramada do? She had no answer to make. Harish Chandra, abandoning his mother, went away.

It sounds as though there were many in family now, but except from Pramada and Hari Taran there was little help to be obtained. Pramada sat constantly with her mother-in-law, giving her water or a morsel of pomegranate according to the symptoms of the case. Hari Taran attended his class all day, but as soon as he was released came to Bhowanipur and devoted himself to the service of the invalid. In a couple of days he became acquainted with Shyama and Bama, and showed more than a son's zeal in waiting on the Thakurani.

Pramada stayed day and night by the side of her mother-in-law, it is true, yet failed not to arrange for everything from that spot. During this time, with the advice of Hari Taran, she spent about two hundred rupees. Sitting there she engaged a new man-servant and a maid to look after Paresh's little girls, arranged for the milk and provided a new suit of clothes for every one. There was no inconvenience and no want felt.

The attendance of Shyama, Bama and the other daughters-in-law on the Thakurani was merely nominal. They were new to the city and were extremely anxious to see it. If any wares were being cried at the door Bama would rush forward and cause the hawker to be called in. To-day colored glass bracelets, to-morrow a glass cup, the next day a pearl necklace, the day after some glass toy for the baby, every day something was bought. Then money was wanted, and to supply these needs Pramada would give five rupees to Shyama and the Shajo Bou

\* The elder Hindus are prejudiced against English physic. Therefore a Kobiraj would be summoned to the Thakurani in preference to a native doctor.

and three rupees to Bama and the Ohota Bou. They even called in the man who was crying "Any clothes to mend?" Being from the country they thought it was some eatable.

Heretofore Pramada's house had been a quiet one. Only Lila sat in a corner and played by herself; sometimes she would scold her wooden child or laugh aloud at what amused her, or perchance receiving a knock would scream; except these sounds none were to be heard. Now Pares'h's two daughters and Lila made the house resound with their turmoil. They had nothing to do with the invalid. In an hour they would have ten quarrels, ten complaints, ten reconciliations. Were their quarrels about matters of great importance? Perhaps a broken bracelet, a torn rag or the feather of a bird. About such trifles were they ever fighting. Pares'h's smaller daughter was clever at biting. Sometimes she set Lila crying by a nip of her teeth. Pramada would come, kiss them all, give them something to eat, and send them out in the servant's arms.

One day Pramada sent her sister-in-law and the others to see the city. Hari Taran accompanied them seated beside the driver. Hari Taran before mounting to his seat closed the doors of the carriage, bidding the ladies keep them only slightly open,\* but that was a vain command. "How could they see the city?" And if even they had minded what he said, Pares'h's children would not listen, they would be constantly pulling the doors open and would cry if they were hindered from seeing the road. They had come out to see the city, and what a fine city they saw! How many carriages there were, what quantities of sweetmeats, what bunches of plantains they saw hanging! Thus talking and constantly thrusting out their heads on this side or that they went along. From above Hari Taran called out to them, "This is the *Maidan*."† The ladies did not hear him owing to the clatter of carriage wheels. Some of them looking at the donkeys passing would say, "I think those must be

\* Even in driving forth Hindu ladies may not expose themselves to the eyes of men. They must be content with what can be seen through the Venetian blinds of the carriage.

† *Maidan*, the large open plain in the centre of the English part of Calcutta.

young horses." Hari Taran called out, "This is the Jail." From within a voice said, "Oh sister, are you asking for water?" and another seeing an adjutant exclaimed, "Oh father, what bird is that? What a shape he has!" Hari Taran from above said, "This is the *Jadu Ghar*\* (House of Magic or Museum). One within, understanding only the word house, asked "Whom do you call jadu, brother?" Another called out eagerly, "See, see there is a girl just like our Puntti, whose daughter can she be?" When any of the party saw a white man passing she would shrink away saying, "I think that must be a soldier," then they would close the door on that side.

Before entering the approach to the Fort, Hari Taran got down, went to the door of the carriage and said, "Now we are going into the Fort you ladies must not make so much noise, and don't be frightened when you see the sentry." The ladies became even more afraid. On arriving at the entrance and seeing the English sentinel with his bayoneted gun they closed the carriage door with a bang. Paresh's little girls, angry at this, set up a cry. The Shajo Bou pinching them said in their ears, "The soldier will carry you away." That not silencing them she became angry and bestowed another pinch upon them. The children cried yet louder. Then Hari Taran once more descended, "In this place you may open the doors and look about," he said, "why make the children cry?" On the opening of the doors the noise was at once stilled. Standing near, Hari Taran pointed out the big guns and the piles of cannon balls, and gave a little explanation of their use. Hearing it the ladies' hearts again quaked.

Passing from the Fort they drove along the river's bank. Getting down Hari Taran pointed out the shipping, when one exclaimed, "Only see the number of boats!" On their way home from the strand the Viceroy's house and the monument to Sir David Ochterlony were brought to their notice. The pleasure takers were full of excitement and during half an hour Pramada was overwhelmed with talk, some relating what they had seen, some telling of the adjutants, some of the girl who resembled Puntti.

\* A museum is called a house of magic because dead animals are there made so strongly to resemble the living. *Jadu* is also a term of endearment.

Pramada taking the two little girls on her lap and kissing them, questioned them, but they could give no intelligible account. Those who pay no heed to grammar in speaking maintain no just relation between the nominative and the verb, for every two words that are uttered three remain in the throat; one letter is substituted for another. The meaning intended to be expressed by the sounds can be grasped only by the long accustomed and affectionate ear of the father or mother, the most learned commentator would have failed.

The pleasure takers diverted themselves by seeing the city, but Pramada had no rest day or night. The Grihini was in a dying state; medical treatment and nourishing food were in no way neglected, the most excellent doctors of the city attended her, but no results were seen from their treatment. In other diseases there is room for hope and fear, but in this disease there could only be some more days of suffering. Kortri Thakurani from the first had not been very favourable to Pramada, she had by no means consented to come to Calcutta, they had at length been compelled to bring her by force. Firstly, the Kortri's natural disposition was irritable, then, falling ill, her impatience increased tenfold; she was always scolding, one could not hear what her weak voice said unless by bringing the ear close to her face, and if things were not done to her taste she became angry, would beat her head and abuse her fate. For this reason all but Pramada were vexed with her, so that even Shyama would sometimes leave her saying, "Then you will die."

Pramada was always watchful, therefore when the Kortri spoke she understood quickly what she wished to say and acted accordingly. The Kortri would sometimes say affectionately, "It is fortunate you are the daughter of an intelligent man, if I had fallen into their hands I had not lived so long."

Pramada attended vigilantly day and night upon her mother-in-law. A week passed, ten days passed, yet she saw nothing of Prabodh Chandra.

*(To be continued.)*

**REPORT OF THE MADRAS BRANCH  
OF THE NATIONAL INDIAN ASSOCIATION,  
FROM SEPTEMBER, 1880, TO DECEMBER, 1881.**

1. During the year this Branch of the Association has drawn up the enclosed rules.\* Rule 3 (fixing the annual subscription at Rs. 7) has subsequently been modified by the General Committee, so as to provide for the payment of a subscription at half rates by a member joining the Association during the second half of the year.

2. The Patrons of the Branch are the Right Honourable the Governor of Madras, Mrs. Grant Duff, H.H. the Maharajah of Cochin, H.H. the Maharajah of Vizianagram, H.H. the Maharani of Vizianagram and H.H. the Maharani of Travancore. Lists of the President, Vice-Presidents, Members of Committees, Office Bearers and Members of the Association are enclosed (see page 175). It will be seen that the total number is 154. The following ladies have been appointed members of an Executive Sub-Committee:—Miss Gell, Mrs. Grigg, Mrs. Keess, Mrs. Brander (Secretary).

3. *Proposal to establish a Day Industrial School.*—During the year 1878 it was proposed by this Branch to establish an Industrial School for the benefit of orphans rescued from the famine. The Hon. Gajapathi Rao offered a donation of Rs. 2,000 towards such a school, and the Hon. Mir Humayun Juh Bahadur expressed his willingness to contribute a like sum for the same object. It was found that the nucleus of such an institution existed in the Famine Orphanage, established by Mrs. Carmichael, and now under the management of a Committee. It was proposed that the Orphanage Committee should transfer the Orphanage (together with the funds, which have been principally contributed by the Rajah of Venkatagiri) to this Branch of the National Indian Association, the Association undertaking that the existing number of orphans should be adequately provided for. This proposal has been discussed at various meetings during the past year. At the last Executive Committee meeting a letter was read from the Hon.

\* The Rules were printed in the July, 1881, number of this *Journal*.

Secretary of the Association to the Hon. Secretary of the Famine Orphanage Committee, inquiring whether the Committee and the Rajah of Venkatagiri are willing to make over the Orphanage unconditionally. An answer to this letter is awaited.

4. *Scholarships*.—With the object of inducing Hindu caste girls and Mahomedan girls to continue their studies and to pass the Special Upper Primary Examination, the Committee offered three Scholarships of Rs. 5 each, tenable from August 1st, 1880, to December 31st, 1881. The Scholarships were awarded on the result of an examination held on July 1st, 1880. Two of the Scholarships were gained by two pupils in H.H. the Maharajah of Vizianagram's Central Hindu Girls' School, Black Town. The third Scholarship was gained by a pupil in the Girls' School supported by the Maharajah at Egmore, but as her guardian did not execute the necessary agreement to keep her at school for one year she has not received the Scholarship. The two pupils remained in the Central School during the specified time and attended the Special Upper Primary Examination held in Madras during the present month. The girls think that they have answered the questions satisfactorily, and it is to be hoped that they have passed. The results of the examination are not yet published.

5. *Applications for Aid*.—Several applications have been received by the Committee for aid to enable the applicants to proceed to England for purposes of study, but the funds at their disposal do not warrant the Committee in complying with such requests. An application for help towards the establishment of a library has been received from the Saidapet Literary Society, and is still under consideration.

6. *Social Intercourse*.—With a view to encourage friendly intercourse between English and Indian ladies, a series of receptions have been held by Mrs. Carmichael and Mrs. Grigg. The ladies of the families of all members of the Association residing in Madras were invited, and the receptions were largely attended. They were only discontinued when the ladies who held them left Madras for the hills, and it is hoped that they will shortly be resumed. Arrangements have been made to hold a *Conversazione* at the house of the President on the 19th December. The entertainment is to include music and readings.

7. *Exhibition of Needlework.*—(The Exhibition took place just after the closing up of the Report, and is described in the first article of this *Journal*.)

8. *Home Education for Indian Ladies.*—A scheme for establishing a system of private education for Hindu and Mussulman girls after they leave school, and for such of them as do not attend schools, has been laid before the Committee and discussed at several meetings. There are in the town of Madras seven large Girls' Schools in which the education is secular. The pupils are, as in all Hindu and Mahomedan Girls' Schools, withdrawn at an early age. There is reason to believe that, in many cases, further teaching would be welcomed if it could be carried on in their own homes. It is therefore proposed to engage the services of a lady who should have some over-sight of the schools, should there become acquainted with the girls, and should when they leave school arrange to carry on their education. It is a part of the scheme that the work should be open to Government inspection, that the Inspectress should, from time to time, grant certificates of proficiency to such pupils as, by their attainments, would have won the same certificates had they continued at school, and that she should report the general progress of the work to the Government. It is hoped that the Government will give liberal aid in the form of salary-grants, and that the remainder of the expense will be met by the generosity of the patrons of the schools benefited, and, to a small degree, by the fees charged. The Sub-Committee of ladies has been requested to consider the subject and to prepare a detailed scheme for the consideration of the Committee.

9. A donation of £10 has been forwarded for the special work of the Sub-Committee in connection with the Northbrook Club in aid of that institution.

10. The Maharajah of Vizianagram has expressed his willingness to make over the Girls' Schools maintained by him in Madras to the management of the Association, and it is hoped that it will be found possible to meet his wishes in the matter.

10. *Aid from the Parent Association.*—Although the Hon. Secretary has already acknowledged in detail the receipt of the various packages of presents—books, pictures and needlework—received from the Committee of the Parent Association throughout

the year, she thinks it only right to give some idea of the ways in which these presents have been disposed of. The pictures and scrap-books have generally been given to Girls' Schools, especially such pictures as could be hung on the walls of the school-rooms. Some of the work-bags and specimens of needlework, as well as work materials, have been distributed to schools and to native ladies and children. But a large collection of the presents, &c., are still in the Hon. Sec.'s care, and she intends to arrange for a children's party and Christmas tree partly for the benefit of the Government Female Normal School, many of the presents having been sent to her for that purpose. Of the books sent the greater number, being educational, were presented to a library which is gradually being formed in the Government Female Normal School here. This is a lending library from which other schools can borrow on payment of a small fee. Many avail themselves of the opportunity, and books on education are eagerly sought. Two copies of the Life of Dr. Philip Carpenter were sent to the Hon. Sec. for disposal. One copy was presented to the Cosmopolitan Club and one to the Saidapet Literary Society for their respective libraries.

ISABEL BRANDER, *Hon. Secretary.*

The following are officers of the Madras Branch :—

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VICE-PRESIDENTS :—Mrs. Carmichael and the Hon. T. Muthusami Aiyar, B.L., C.I.E.

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P. Chentsalrao Pantulu Garu.

The Hon. Mir Hanayoon Jali Bahadur, C.I.E.

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Dr. W. E. Dhanakoti Raju, M.D.

Mrs. Keess.

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*Ordinary Members.*

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Miss Gell.	Avergl, B.A., B.L.
Mrs. Keess.	M. R. Ry. V. Krishnama Charloo
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The Hon. G. N. Gajapathi Row Garu.	M. R. Ry. P. Vijayarangam Moodel-
M. R. Ry. R. Raghoonadha Row	lyar Avergl.
Avergl, Dewan Bahadur.	S. Srinivasa Raghaviengar Avergl.
M. R. Ry. G. Muthusamy Chetty	
Garu.	

HON. SECRETARIES :— Mrs. Isabel Brander and M. R. Ry. P. Chentsalrao.

TREASURER :— The Hon. Mir Homaycon Bahadur, C.I.E.

## NATIVE FEMALE EDUCATION.

(From the *Madras Native Opinion*.)

This is a subject at once most important and interesting, connected so intimately as it is with the progress and welfare of our community ; and it is one to which public attention has specially been drawn during the recent holiday season, not only by the public meetings for distribution of prizes to girls' schools, but also by "exhibitions" of needle and other fancy work. One of these latter was held, as notified in these columns, at Holloway's House, on the Pantheon Road, under the auspices of the local Branch of the National Indian Association ; and, though we were unable to visit it personally, we have every reason to believe that it was a most successful undertaking. Not only were those who had the good fortune to visit it highly delighted with what they saw, but the most unbounded satisfaction has been felt by all exhibitors, especially such of them as were adjudged prizes ; while a most healthy and encouraging spirit of emulation has been (as we are given to understand on good authority) fairly aroused amongst the class of people from whose midst it is desirable to have competitors at future exhibitions. We are hardly advocates for having our growing women taught fancy work ; but we certainly vote in its favour since it provides some sort of occupation for the women in the better classes of our society, whose chief drawback is the almost utter want of suitable, not to say im-

proving, occupation. . . . For aiming at helping forward the great work of mentally and morally improving the status of native Indian women by means such as these "exhibitions" and several others, the unfeigned thanks of our community are due to the National Indian Association ; and we are sure that we do nothing but re-echo the sentiments of all who have been to the exhibition when we say that the special thanks of our fellow-countrymen and countrywomen should unhesitatingly be voted, with the highest praise, to Mrs. Brander, the hon. lady Secretary to the Association, not only for her indefatigable labours in getting up the exhibition, but also for the earnest, kindly and practical way in which that lady has identified herself with the cause of native female advancement.

Turning from the exhibition to the prize-distribution meetings, we feel bound to say a few words regarding at least two. We refer to that held at Pachchaiappan's Hall, under the presidency of His Excellency the Governor, when the girls' schools established and supported by the Maharaja of Vizianagram were assembled together, and to that held some days previously at the Evangelistic Hall, where Mrs. Grant Duff gave away prizes to the pupils of three girls' schools connected with the Free Church of Scotland's Mission. At the meeting convened by the Maharaja of Vizianagram, that young chief made a remarkably good, sensible speech, in which he announced that he had determined on investing the Ladies' Committee of the local branch of the National Indian Association with the powers of supervision and control originally exercised by a Committee, and now by our well-known and much respected fellow-citizen, Mr. B. Ramasami Nayudu. This is certainly a move in the right direction ; for, as the Right Honourable the Governor said, in the course of the capital speech His Excellency made on the occasion, it is not only most desirable, but almost absolutely essential, that schools for children of the gentler sex should have the advantage of qualified female supervision. We congratulate the Maharaja, therefore, on taking such a step as he has ; and trust that he will find, as we are certain that he will, that he has thereby done the very best possible thing to ensure the progress and prosperity of the schools founded by the distinguished father of whom he promises to prove so worthy a son. The Maha-

raja's schools for girls are, in Madras, what Pachchaiaippan's and Govindu Naidu's institutions are for boys, and, as such, ought to command a special share of the interest of our people. We trust that, before long, the former may achieve as much as one at least of the latter most undoubtedly has in advancing the cause of education amongst our youth.

The three girls' schools to the successful pupils wherein Mrs. Grant Duff was pleased to distribute prizes are, as stated previously, connected with, and form portion of the operations of, the local "Mission" of the Free Church of Scotland, and are under the immediate charge of the Rev. P. Rajagopal, who read the report for the past year on the occasion. This "reverend" gentleman is perhaps the oldest living native Christian missionary in Madras, and is, unless we are very much mistaken, not only a well-known, but a much respected member of general society in our city. Apart from his duties as a Christian minister, Mr. Rajagopal has long and steadily identified himself with the cause of native progress and advancement; and, as one result, at least, of this happens (as we know for a fact) to number among his friends most, if not all, of the leading members of native society in Madras. Until very recently Mr. Rajagopal was secretary to a "literary society," in connection with which some of the very best lectures Madras has ever heard were delivered; and now he has taken to working up schools for girls—most successfully, as we feel bound to say, judging solely from results. "Our work," says Mr. Rajagopal in his report, "is of a two-fold nature: in the school among children, and in the homes among the adult women." The past year's results show an increase in the aggregate of 76 in the number of pupils over that during last year, and of rs. 88-2-1 in the income from school fees. Then, too, the standard of education prescribed is for one wishing to obtain a schoolmistress's certificate of the 2nd grade; while the reports of the Government Inspector (and Inspectress) are most encouraging and laudatory. All this certainly speaks volumes in favour of the schools for which, Mr. Rajagopal says, he wants the support and sympathy of the public, which we sincerely trust they may be favoured with. A novel and most interesting feature in the female educational work under Mr. Rajagopal is that among the adult women of caste Hindu

families in their homes. The women who are thus brought under instruction are of two classes : those who have left school owing to being married, and others who have not had the advantage of any early training whatever. Very satisfactory progress is made, as might be imagined, among the former ; while, though not so teachable, the latter are by no means inapt or unwilling pupils. These "Zenana classes," as they are called, are under two native Christian ladies, assisted by a staff of teachers, who we certainly think deserve the cordial support of the public, as we trust they will continue to prosper and succeed in their most praiseworthy endeavours to improve their ignorant and uneducated countrywomen.

The education of our women, the wives and mothers of our rising generations, is one of the utmost moment to our land, as it is also a question of extreme difficulty how to carry it out so as to be most productive of real good. Questions of such a nature cannot be solved all at once or even very rapidly ; but it is a great thing that public attention has been drawn, as we think it has, to the matter. Meanwhile the least that we can and must do is to tender the very best thanks of the community to all those engaged in this great and good work for their zeal and disinterestedness, and to wish them all success in their work, fraught as the results thereof are with the most incalculable good to this land and its peoples.

#### AHMEDABAD FEMALE TRAINING COLLEGE.

Rao Sahib Mahipatram Rupram has kindly sent us the following account from the *Times of India* of this valuable Training College. Its work evidently continues to be most successful. If there were many more like it in India, female education would make more rapid and solid advance :—

" On Thursday the prizes, won by the pupils of the Ahmedabad Female Training College, were distributed in the hall of the Mission High School by Mr. Phillpotts, Judge of Ahmedabad. Many European ladies and gentlemen as well as native gentlemen were present. The pupils of the College and Practising Schools entered the hall singing a 'marching song.' After singing a number of exercises and songs, Rao Sahib Mahipatram

Rupram, Principal of the Male Training College, read the Annual Report. From it we learn that the Female Training College has now completed its first decade. It began with only six pupils; but the progress has been so marked that after sending out thirty-six trained teachers there are twenty-nine on the rolls. The advance in other respects is not less marked as the class of work turned out conclusively proves. The hand-drawn maps of the pupils are rare specimens of neatness and care. The plain sewing and fancy needlework (which were very much admired by the ladies present) would do honour to our best English schools. The College is attended by all the better classes of native women who, coming in contact with one another, soon lose the prejudices of their own particular caste and learn that all that is good is not enclosed by their own narrow circle. The girl who in examination this year came out first of the whole College is a native Christian. This is a proof that the native Christian community, which in Ahmedabad and the neighbourhood is now large enough to make its presence felt, is able to take a fair place in open competition. After the reading of the Report and distribution of the prizes—gifts of the Rao Bahadur Becharlas Ambaldas, C.S.I., and Mr. M. M. Kunte—Mr. Giles made a speech, detailing the difficulties met and surmounted. He was followed by Mr. Phillpotts who expressed his satisfaction at the progress of the institution and his great interest in female education. The pupils then sang 'God Save the Queen,' and afterwards marched out in pairs, singing the dispersing song. Many of the ladies, after the close of the meeting, lingered round the tables of beautiful work, examining the results produced by the deft fingers of their Hindu sisters. To Miss Collett, for her untiring efforts and indefatigable labours, and the whole-heartedness with which she has thrown herself into the cause of native female education, the people of this Province are under a deep debt of gratitude. The greater number of the songs sung on the occasion were her own composition. Her assistants, the Misses Sorabjee, also deserve great credit for the admirable way they have discharged their duties. Mr. Revasunkar Ambaram, the Head-master in the College, also merits great praise for the excellent work he has done in the institution."

## INDIAN INTELLIGENCE.

The Hindu ladies of Poona held a meeting in order to present an address of condolence to the Governor of Bombay on the occasion of the severe loss he has sustained in the death of Lady Fergusson.

In the recent Matriculation Examination of the Calcutta University six Bengali ladies were among the successful candidates. Kumari Abala Dās and Kumudini Kastogiri (Bethune School), Virginia Mary Mittra (Cawnpore Girls' School) and Kumari Nirmalabala Mukhopadhyā (Free Church Normal School) in the 2nd division; Kumari Priatama Dutt (Upper Christian School), Kumari Bidhumuki Bose (Dehra Mission Girls' School), in the 3rd division. Two other ladies, Miss P. Johnstone (Allahabad Girls' School), and Miss L. H. Smith (Miss Arrakiel's School), passed in the 2nd division. Miss Ellen d'Abren (Bethune School) passed in the First Arts Examination in the 2nd division; a scholarship of the first grade has been assigned to her.

At the Matriculation Examination of the Bombay University five ladies in Bombay presented themselves, three of whom passed; and there were six candidates from Poona, four of whom passed, among the latter is Miss Leua Sorabjee.

The *Indian Spectator* makes the following remarks on the speech made by the Governor of Bombay on the occasion of the late installation of the Guicowar, at Baroda:—"As a specimen of the art of English composition it is quite a model of brevity, perspicacity and elegance. There is not one superfluous word. Each sentence seems to have been composed with care and precision. All attempt at rhetorical flourish or bombast is studiously avoided. The words of advice are stately and majestic in their brevity. From the opening sentence to the conclusion it is one running paragraph of imperial dignity and grace, and as such worthy to be placed on the imperial records of the Government of India.

. . . . The duties which a sovereign owes to his subjects have been excellently described and enjoined. If monarchs are

made to rule men, it must be remembered that it is the men who make monarchs. A king may claim divine right, but after all, it is the sovereign voice of the people which he must obey if he means to be a king in deed. And woe be to that monarch, be he European or Asiatic, who fails to realise the primary duties which attach to his position. The days when princes thought they were mortal gods on earth have passed away. If such a sentiment still exists it is in the courts of semi-barbarous and despotic potentates, whose intellect the light of civilisation has but dimly penetrated. Sir James Fergusson, therefore, was quite right in laying great emphasis in his speech on what the duties of an Indian prince ought to be to his people."

The City School at Calcutta, established three years ago, has been very successful in the late University Examinations. The Committee attend carefully to the discipline and moral training of the pupils, and organise special classes for science, gymnastics, drawing and music. For the advantage of the more advanced students, honour courses have been carried out. It is desired to create an enthusiasm for study, and "to produce results of a permanent and beneficial character as regards the individual as well as the general community."

In the *Indian Homoeopathic Review*, Dr. M. M. Bose makes the following suggestions:—"We should like to call the attention of the managers and proprietors, who are not few, of the Educational Institutions of the city (Calcutta), to the teaching of elementary knowledge of Animal Physiology, Chemistry, Botany, Zoology, and last, though not least, of Hygiene. We would lay a great stress upon teaching the principal laws of health to the young minds. While our young men shine intellectually in the scholastic career, many of them injure their health in such a way as to become either prematurely old or lead a sickly life throughout their career. We would like that simple popular lectures be given regularly, say once a week, on such subjects as water, air, ventilation, clothing, exercise and food. In short, Hygiene should be regularly treated and made a compulsory part of national education throughout the country."

The *Indian Mirror* gives the following account of the annual gathering of the Band of Hope at Calcutta, on January 16th:—

"Precisely at 3 p.m. the students of the Albert Collegiate School, about 300 strong, started from the school premises in processional order with flags, and headed by a brass band. As the procession wended its way through College Street and entered the Machna Bazaar Road, a temperance song, composed for the occasion, was sung in Bengali. The procession then entered Lily Cottage, the residence of Babu Keshub Chunder Sen. Here in the northern quadrangle of the house a large *shamiana* was erected, artistically decorated with a profusion of evergreens, flowers and bunting. The boys being arranged in groups were allotted their respective seats, and the whole assembly, above 500 in all, sang another Bengali song denouncing the 'demon of intemperance.' Babu Keshub Chunder Sen and several of the gentlemen present next addressed the boys in their vernacular on the evil effects of intemperance. All present were then treated to a repast of confectionery and fruits, ample justice being done to the good things provided. The members of the Band of Hope, under their respective officers, proceeded to the remotest corner of the compound, where the 'demon of intemperance,' a high figure made of combustible matter, in imitation of Guy Fawkes, was ignited and burnt. This brought the proceedings to a happy termination."

The medal of the Royal Humane Society has been awarded to Mahomed Ghose, head constable and station house officer at Kelamangalam, Salem District, of Madras, for saving a native girl who fell down a well eighteen feet deep.

A few young men, both Bengali and Hindustani, most of them students, have started an association at Lucknow called "The Band of Oudh." The objects of the Association are (1) to improve the moral character of the rising generation; (2) to prevent intoxication and spread teetotalism; and (3) to create sympathy and good feeling amongst the different races of men that inhabit India, notwithstanding their social and religious differences. A library, containing books, magazines and papers is attached to the Association for the use of the members and others, who shall pay a fixed subscription. Pundit Sri Krishen is President.

Among the new Fellows of the Bombay University we are glad to observe the name of V. K. Dhairyan, Esq., B.A., LL.B.

### PERSONAL INTELLIGENCE.

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In the Mathematical Tripos Examination at the University of Cambridge Mr. Devendra Nath Das (Clare College) was classed 36 (among the Senior Optimes) and Mr. S. Saththianadhan (Corpus Christi College) was bracketed 66 (among the Junior Optimes). Mr. Saththianadhan's success in the Moral Science Tripos we have before mentioned.

Mr. Jehanjir Dubash has passed in the Examination for the double qualification of the Faculty of Physicians and Surgeons of Glasgow.

Mr. M. de Quadros has passed the L.F.P. and S. of Glasgow Examination.

Mr. Solomon A. Fruckar has passed the First Examination for L.S.A.

Mr. B. Chuckerbutty, M.A., Lecturer on Physical Science at the Howrah Engineering College, has been selected by the Bengal Government for the Royal Agricultural College Scholarship (at Cirencester) in place of Mr. B. B. Dutt, who declined it.

Mr. C. H. F. Underwood (Bombay) has passed the L.K.Q.C.P. and the L.M.K.Q.C.P. (Ireland).

We are glad to hear that the Secretary of State for India in Council has made a grant of Sanskrit books to Pandit Shyāmaji Krishnavarmā, of Balliol College, in consideration of the great assistance the selected Candidates for the Indian Civil Service resident at the University of Oxford have derived from his instruction.

We are also glad to hear that Pandit Shyāmaji during his stay with Mr. Stephen Gladstone at Hawarden had the honour of being introduced to the Prime Minister and Mrs. Gladstone, and that the Premier in the course of a long conversation asked him many questions and expressed himself deeply interested in the well-being of the natives of India.

At the last Examination of the Royal Agricultural College, Cirencester, Mr. A. C. Sen obtained full marks for Chemistry and stood first in his class in Physics (298 out of 300 marks). In Agriculture also he and Mr. S. Hosein were first in the class.

# NATIONAL INDIAN ASSOCIATION

IN AID OF SOCIAL PROGRESS AND FEMALE EDUCATION IN INDIA.

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# JOURNAL

OF THE

## NATIONAL INDIAN ASSOCIATION.

No. 136.

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### ANNUAL MEETING OF THE NATIONAL INDIAN ASSOCIATION.

THE Annual Meeting of the National Indian Association was held at the Room of the Society of Arts, John Street, Adelphi, on Thursday evening, March 16th. Sir William Muir, K.C.S.I. was expected to take the chair, but owing to the recent death of his brother, Dr. John Muir, he was unable to attend. Colonel Keatinge, V.C., C.S.I., was requested to preside.

The following paper was read by Syud Mohammad Israil, Esq., who was introduced by the Chairman as having been for eleven years a Deputy Magistrate of Bengal, and as being qualified by his long and varied experience to speak with weight on the subject on which he was to address the meeting.

#### THE EDUCATION OF MAHOMEDAN LADIES, AS IT IS, AND AS IT SHOULD BE.

Mr. Chairman, Ladies and Gentlemen,—The subject upon which I am about to address you to-night, at the desire of the Committee of the National Indian Association, is one which for two reasons I approach with considerable diffidence. The first of these, however, does not weigh so much with me. It is the two

fold difficulty which in almost every case arises when an English audience is addressed by a foreigner. I say two-fold, because it is difficult for the lecturer to express himself as intelligibly as could be wished, and for the audience not to misunderstand some of his remarks by reason of their want of clearness; but as this difficulty is one which is beyond my control I can only ask your kind indulgence on my behalf. The second reason is, however, more grave. It is the responsibility I feel both before you and my community in India: before you on account of my inability to treat the subject in such a way as to give you the requisite information, and before my community (which as you are aware is of the Mahomedan persuasion) lest the generality of them should feel aggrieved by the interference in the matter of one of themselves. Indeed the difficulties in this respect are so great that at one time I almost made up my mind to ask our worthy and disinterested Secretary to relieve me from the somewhat onerous duty of addressing you on a subject like this, which as my brother Mahomedans well know places me in a position of peculiar delicacy with regard to their community. The difficulty arises from the fact that, as most of you know, the Mahomedans are, in all matters which the generality of them suppose in any way affects their religion, very intolerant of anything that in the least degree approaches to interference, and for any single individual to suggest the slightest alteration in any matter which may be looked upon in the light of a religious principle, even if it be really nothing more than the merest prejudice that has crept into the religion and there taken firm root, would be looked upon as a most gross and uncalled for piece of interference. Such being the case in matters of general religion, you can well understand how important it is to exercise the greatest care in any attempt to introduce any innovation in their zenana—a system in which they are more conservative than in all other matters of religion together, and in which they are less disposed to acquiesce in any reformation. A few facts may tend to make this clearer. It was not long ago, as most of you are perhaps aware, that the Mahomedans had a perfect horror of teaching their sons the English language, as great in fact as they had of wearing English dress, or sitting at table with an Englishman. But all these prejudices have gradually died away;

although in spite of this decrease of prejudice there is one point in which there has not, at least perceptibly, been any advance from the system upon which it was originally established. I allude to the question of female education—the subject of this paper. Nevertheless I have no hesitation in saying that at present the wish among the Mahomedans, or at least among the more educated class, is to see some improvement in the teaching of their women. But the prejudices of certain of the senior Mahomedans of the community against introducing the modern system of education among the females, and their close adherence to the long established customs of the country are, as indeed they cannot help being, a very great impediment in the way of any reform in this direction ; and those Mahomedans who are modern in their ideas for reform can no more break through the opposing influence of their seniors than could the Roman filiusfamilias oppose the restraint placed upon him by his paterfamilias. We see, then, that the battle is one that must be fought with the innocent weapon of moral persuasion, encouraging the reform by the tempting bait of moral improvement on the one hand, and on the other hand carefully avoiding all appearance of that religious interference which is so repugnant to Mahomedan feeling. I am afraid that the mountain of difficulty which I am raising may be so steep as to somewhat alarm you. But from what will follow I may venture to say you shall see that yourselves, as the governing power, are not entirely without responsibility on this subject, and I can therefore only hope that when you have once put your hand to the plough it will take even greater difficulties to turn you back from it, and I hope that I shall live to see the spread of education in the Mahomedan zenana throughout my country.

Such, then, being the facts of the case I sincerely hope that from what I am about to say to you to-night you will glean so much as may seem useful for the purpose of setting in motion such machinery as may have the effect of introducing education among the ladies of the Mahomedan zenana ; and if you succeed in this you will earn the commendation which will be your due for the performance of a grave duty, the responsibility of which, I may say, lies at your door as the conquerors of your predecessors in the sovereignty of India.

I now propose to divide my subject into the following heads :

1st. The state of education at present existing ; and under this head I propose to touch upon

- (a) The feeling of Mahomedan society on the subject of this paper ; and
- (b) The influence on it of existing zenana agencies.

The 2nd division of this paper will consist of a few practical suggestions on the subject.

And first I must premise by reminding you that the remarks I have to make to you to-night refer more particularly to the Mahomedan ladies of Bengal. At the same time I am myself of opinion that the same remarks will hold good with regard to the Mahomedan ladies of other parts of India also. Indeed of the ladies in certain other parts of the Peninsula they may be even more true, as I believe to be the case in the N. W. provinces and the Punjab. But on this matter I hope that some of my Mahomedan friends may be willing to enlighten you who can speak from personal experience.

Before dealing with the first division of my paper I must draw your attention to one fact. Many of you will remember that in November last a paper was read here by Colonel Macdonald, who was, until lately, the Director of Public Instruction in Madras. In this paper, which was entitled "Home Education for Indian ladies," of these, he said, after comparing them with the refined and cultivated class of English ladies, "In India, law, tradition and custom have for ages been opposed to anything like a general diffusion of female education." With regard to the Mahomedans Colonel Macdonald must not be understood to say that their law is opposed to female education. This is not the case, a fact which Colonel Macdonald himself seems to have recognized later on when he says that his remarks apply generally to the Hindoos, and that he has said "scarcely anything about the Mahomedans." Neither is female education opposed to the Mahomedan religion, nor to the general views of Mahomedan society.

On the contrary they are bound by their religion to bestow a certain though perhaps limited amount of education upon their women, and a proof of this is that the lady Fatema, Prophet

Mohammud's own daughter, was not only educated, but was a poetess, which is sufficiently strong evidence that there can be no objection to education of women on the score of religion. Indeed, when we consider that the daughter of the founder of the religion was thus educated, it is hard to conceive how any Mahomedan can struggle against the spread of female education at all. And this education was not, I venture to say, confined to a few families only, but was generally diffused throughout the Indian zenana. Yet, as I have said, this education was limited in its extent; that is to say, it included generally a knowledge of the principles of the religion, its short history, and the reading of the Koran and instructions in prayer; and this was obligatory, and therefore to this extent the women were educated; but at the same time there was no reason that their education should stop at that point. This much they were enjoined to have, but their education was never restricted within these limits and often far exceeded this, from the time of the Prophet's daughter, lady Fatema, downwards. In fact, prior to the English Government, when Persian and Hindustanee or Urdu were the languages in general use, just as English is now, Mahomedan ladies were often highly cultivated scholars, reading both history and poetry, and sometimes even writing verses; the only restriction in any way imposed on female education being in regard to the higher scientific branches of learning, which were for two reasons denied to ladies; firstly, because it was thought—as it is in many other countries—that too wide a knowledge of science might affect their religious opinions; and secondly, I believe, because, of the inutility of educating in the higher branches of such science a class whose whole life was destined to be spent within the more or less narrow space enclosed by the four walls of the zenana. I do not now propose to trouble you with a narration of facts, or by individual examples belonging to a bye-gone age. Such a narration would be of little importance beyond this, that it might help us in tracing the gradual decline of female education; and inasmuch as we have no comparative statistics of the periods, it would be idle to discuss the matter. There are however two simple facts which will, I think, go far to convince you upon this point: first, as I have already stated, the Mahomedan religion itself enjoined a certain amount of female education; and secondly,

whenever a Mahomedan is asked why female education is not tolerated, in place of giving a direct answer to the question, he merely asserts that no Mahomedan has ever denied that either his religion or principles are in any way adverse to it.

As a matter of fact the idea that Mahomedans are unwilling to tolerate female education has partly sprung from the fact that Mahomedan ladies of the present day, compared with those of some 150 or 200 years back, can boast of so little education, that the question is always referred back to that period when, under the Mahomedan Government, the Persian and Urdu were the prevailing languages in the country, as the time when the women were most highly cultivated, and it is partly due to the fact that the generality of Mahomedans are perhaps naturally opposed to any instruction in languages other than their own. especially in the zenana, on the ground that a foreign language, which is of use only as a means of earning daily bread, is least of all useful to women, and the Western, in common with all non-Moslem languages, is looked upon with some degree of prejudice. To this you will perhaps object that the Mahomedans of the present day show no signs of a wish to educate their women, even in their own languages. My answer is that since the Mahomedan Government was superseded by the English, the language of the latter has become the prevailing language of the country to such an extent that Arabic and Persian are gradually dying out, and now even amongst the men they have become comparatively unknown.

I will now attempt to explain to you the cause of this educational decadence in the Mahomedan zenana; but before I do so I must remind you that previously to the establishment of the English Government in India the supreme power was in the hands of the Mahomedans, among whom three distinct languages were prevalent, viz., Arabic, Persian and Urdu. The first of these was the language peculiar to the Mahomedan law, while the two others were used in ordinary conversation, from the court downwards. These were recognized as the native languages, and there was therefore no religious impediment to their widest knowledge. The consequence of this was that very learned Arabic scholars existed in thousands, and probably there was not a single Mahomedan, and but few Hindoos of the gentleman class, who were not

well acquainted with both Persian and Urdu, which were just as necessary for holding any high official position or for moving in high society as is English at the present day. This being the case, and there being no religious objections to the study of these languages, it was but natural that the women should also be comparatively well acquainted with them; so that any subject which was generally taught among the Mahomedans was not as a rule confined to the men only, but was also partly extended to the female portion of their community, and the gradual decrease of female education in these subjects is but the natural consequence of their previous decadence among the men.

Having shown, then, that the collapse of education among the women was only the result of that among the men, it remains to explain how this came about. When the English acquired the government of India they naturally wished to introduce their own language, which is in every way as different from that of the Mahomedans as two tongues can well be. For this purpose public schools were opened for the instruction of the people in the English language. This was again followed by various missionary attempts to Christianize the country. But such attempt to enforce a language naturally objectionable to the Moslems, aided by the still more objectionable attempt to introduce a new religion, caused the Mahomedans to conceive ideas on the subject so strong, that in some cases it was believed that even the very touch of an English book would have the enchanting effect of converting to Christianity, and therefore they carefully avoided every possibility of coming into contact with the English language.

These were the reasons which account for the refusal on the part of the Mahomedans to learn English; while their fellow-countrymen, the Hindoos, in spite of their superstition and religious fear, very soon surpassed them in the study of English, thereby obtaining high official position. The Mohamedans in the meantime gradually fell into the back-ground from their want of acquaintance with English, and at the same time from their neglect of their own languages, which were no longer in use as before, either in higher courts or Government offices, and therefore lost much of their importance with the Government, which, by making it a *sine qua non* that every holder of a high official position must

have an intimate acquaintance with the English language, has gradually made its study so necessary in every form of business transactions as at last to awaken the Mahomedans to the fact that there is no course left open to them except to make themselves acquainted with English. Accordingly attention is now given to the study of English in a far greater degree, the consequence of which is an even greater neglect of their own languages—a neglect which is of course felt to a far greater extent amongst their women, whose education I have already shown to be simply dependent upon that of the men. Thus by the increasing study among the men of English for the purposes of daily life the native languages have been suffered to fall into disuse in the zenana, while on account of the natural objections to its study by women the English language has never been allowed to take their place. Now to explain further the extent to which education at present exists amongst our females it will be necessary for me to separate the ladies residing in cities and large towns of the province of Bengal from those living in the villages or in the country. My personal experience is that many of the ladies residing in large towns and cities are even at the present day not only not wanting in accomplishments such as needlework, cookery, and the like arts of household management, which are the necessary requisites of all good women in the most civilized countries, and not only are they simply acquainted with so much of the Koran as is necessary, but they know how to read Urdu and sometimes even Persian, and do read such religious and historical books as have been translated from Arabic, and also such light literature as has been published in the latter language. But while the state of education among this class of women is thus advanced, their sisters in the interior, with but very few exceptions, have no more education than such as is strictly enjoined by their religion, viz., the reading of the Koran and a very few simple religious works in Hindustani, the most popular of which is the book called *Mettah ul Jennut*, and even this has in most cases to be read and explained to them by their male relatives. But backward as they are in this respect they are not behind the other class of town residents in the arts of which I have already made mention. Further, I have known ladies of both classes who manage their own property, guide their

servants, in the conduct of cases in the law courts, and sometimes give advices so sound as to give rise to envy amongst members of the sterner sex ; such is the common sense resulting from what I may be allowed to call verbal education,—a term I think expressive of the education of a class of people who, although in few cases able to read, are still more rarely able to write.

I would mention that all I have said above applies only to the lady class of the Mahomedan community, among whom the zenana system is strictly observed, but who form a very small minority in the whole population of Mahomedan women of Bengal, which is stated in Mr. Beverley's report on the census of Bengal for 1872 to be 6,923,477 persons above the age of 12, and 3,351,007 under that age, in all 10,277,484, of which numbers, although I have found no reliable authority upon the point in the aforesaid report, I believe only four per cent. if not still less, are the class of women to which this paper has reference. And it is to this class, viz., the upper lady or zenana class throughout the country, that I think your first attempts to impart education should be confined, for the reasons to be given later on.

This, then, is the state of education at present existing in the zenana. Practical ignorance of English and a steadily decreasing acquaintance with the native languages ; and this is the state of things which I believe it is your wish to remedy, for no one could say that mere natural common sense and handiness in domestic duties should be the end and aim of female education.

On the second part of the first head of this paper I have very little to say except that most of the zenana missions in Bengal are of the Christian persuasion, and their natural tendency is to bestow education on Christian principles, so that those whom they teach may, as a general rule, be persuaded to adopt their religion ; but even if this be not so, as may sometimes happen, it is sufficient for the Mahomedans to know that they are Christians, and there is an end to their having any access to the zenana. This feeling is so strong that it is utterly hopeless, I may say useless, to attempt to introduce education in the Mahomedan zenana through the medium of such agencies.

I was reading without surprise the other day, in one of the reports, that with all their efforts the Christian zenana mission has

not succeeded in getting more than one or two Mahomedan girls to read, and why is this? It is 'because the higher order of the Mahomedans do not want their ladies to be trained in the languages that they teach, for the reasons I shall presently give. And this is not surprising; if we consider what would be the result if a Mahomedan female were to go and offer to teach a Hindoo lady, either Hindustanee or Persian. I think none of my Hindoo friends will deny that the very suggestion would be refused with the utmost indignation. Why, then, should we be surprised to see the same feelings on the other side?

The second division of this paper will, as I said, consist of a few practical suggestions on the subject; and upon this head again I feel great responsibility. I might make many suggestions which to you would seem but fairly liberal in their nature, but which would nevertheless be extremely repugnant to a body of people so conservative in their feelings as are the Mahomedans. The moment you begin to act upon such suggestions you would excite their horror, and the scheme would at once fall to the ground without a struggle. In the second place, if I should draw out an elaborate scheme which may appear to you to be tedious, and which may seem to require more exertion than you are prepared for, you may perhaps feel disinclined for the work. Still, however, you must remember that it is you who, from humane motives, are volunteering to take these important matters in hand, and not the Mahomedans who have first asked for your assistance. You must therefore be ready to bear all the difficulties which may arise in your way, as indeed I believe you will, or at any rate, the active part of the movement must be borne by you, as you are aware, owing to the objection entertained by the Mahomedans to exert themselves in this direction, and unless you are willing to do this you cannot hope to achieve success in the great object which you have in view.

The great mistake which is so often made is to think that the vernacular of the people of Bengal is Bengali, without distinction of sect or religion. Although strictly speaking this may be so, the Mahomedans, who have a language of their own, except for current business, will never admit Bengali to be their vernacular either for the purpose of education or for social conversation among themselves. Their religious books, their literature, all their

history, their poetry, and even their cookery books are written either in Persian or Urdu; it is therefore natural enough that they should be unwilling to allow their females to be educated in that language; and yet, notwithstanding all this, under the impression that because they are the Mahomedans of Bengal Bengali must of necessity be their current tongue, attempts are made to educate the women in that language, which is of no more use in the seclusion of the zenana than Hindustanee would be to an English lady, with this distinction, that it is the language of the country in which they are naturalized. and therefore a language of which they are bound to take some cognizance. I shall here read to you one of Sir George Campbell's remarks on this point, as published in his administration report of Bengal for 1872-1873. He says, "It has been said that while the problem of educating the lower Mahomedans is simple enough, the education of the higher Mahomedans is full of difficulty. A people who form a small minority in a country and yet affect a foreign literature of their own, radically different in its substance and its written character from those of both the rulers and the ruled, must be at a great disadvantage. Religious reasons combine with social prejudices to make the study of Arabic and Persian a necessity to these people. Already behind in the race, they are left more and more behind when English and Bengali are the languages effective for bread winning. All that can be done is to supply them with places of instruction where their prejudices are respected, where so much of the language they affect is supplied to them as they think really necessary, while special facilities are given to them for acquiring at the same time English and Western knowledge of a bread winning character."

I have no intention, and perhaps it would be out of place here, to criticise the above remarks, but yet, whether rightly or wrongly, there is no doubt that the Mahomedans have the feeling attributed to them by Sir George Campbell, and if you wish for a successful issue to your attempt, their feelings, to which I have more than once alluded, must be respected, as he says, in whatever methods you may employ for their education.

Such, then, being the case as at present existing, I may remark that laudable as are the attempts already made, they have, I am

afraid, been misguided in their method. You have chosen a class of gentlemen in India to push on the work who are without influence in the Mahomedan community, and who are therefore the less likely to be listened to, and yet for all that you expect that they should welcome your teaching even when thus introduced.

The first thing to be done is to try and arouse in the Mahomedans that interest which is so necessary. As willing pupils they would soon learn what they can never be made to so long as they take no interest in the subject ; and to do this, the attempts must reach them through members of their own community, instead of through gentlemen, who, whatever may be their position and influence in other quarters, have none whatever with the Mahomedan community in matters such as these. What I would suggest that you should do is this. In the first place the National Indian Association should appoint a Committee exclusively composed of the most influential and the best educated Mahomedans in Calcutta. The Committee thus appointed should be asked to select the teachers they shall think best fitted for the work, and to fix their remuneration ; to decide upon the best books to be generally used for teaching, and to raise subscriptions for the purpose of carrying on the work. It would perhaps be desirable to appoint if possible some English gentleman of high official position to act as President of the Committee. But in addition to this there is one point to which I feel that I must draw your attention. It is this. However great the mutual regard that exists between Mahomedans and Hindoos may be, no one, as all my Hindoo brethren will allow, can deny that there are between us certain differences of opinion on various matters which are in some cases totally irreconcilable. For instance, the Hindoos will never allow their women to have intercourse with ours so long as caste distinction exists among them ; this being the case, I would strongly recommend that out of the funds of the Association a certain sum should be set apart for the exclusive object of female education amongst the Mahomedan zenana, as quite distinct from any other moneys that you may think fit to expend on the general education of the inhabitants of the Indian peninsula. If such a sum were joined in a common fund with the subscription raised by the Committee, the disposal of which fund should be arranged by you in common

with the local Committee, the object of the Association in this respect could not, I think, but be materially advanced. It should of course be impressed upon the members of the local Committee that at a seasonable time, which should be as soon as possible, English should be taught as the language second in importance to that which they look upon as their own tongue. I have already mentioned that in my opinion your efforts should be confined to the education of the higher classes of the Mahomedan ladies ; and even this will, I think, be more than sufficient work for the powers of even such a society as the National Indian Association, when we consider that these ladies, though few in number in proportion to the total population of Bengal, are yet spread over an area of 205,702 square miles, the impossibility of yet attempting the universal education of ladies in even the single province of Bengal is at once evident. This being the case, I would suggest that the organisation of branch Committees should be left entirely to the discretion of the Committee at Calcutta, whose appointment I have recommended, and who would probably at once nominate such Committees at Dacca, Patna and Murshedabad, the most important Mahomedan cities in Bengal. If these cities are once aroused to take an interest in the subject, the appointment of branch Committees in the smaller towns would be merely a matter of time.

Thus far I have referred only to the education in the towns. With regard to villages the subject is long and intricate, and to enter upon it would require many more of these pages, which would be but a tedious recital. I propose therefore to leave this branch of the subject for the present in the certainty that to deal with town education alone will involve a degree of labour which, if entered upon and carried out to the end, will be almost more than I can dare to hope for many years.

On the other hand, were you to attempt education of the ladies throughout Bengal the magnitude of the work would be found to be so enormous as to admit of no practical result whatever.

Upon the question of the education of the masses I have not yet touched, and I may dismiss the subject in a very few words. Mass education, unlike that of the zenana, has no

special difficulties in its way beyond the mere magnitude of the work itself. Amongst the masses there is no zenana system, or at least none worthy of mention, and the women are therefore almost equally accessible with the men. Moreover they are a mixed class, and therefore less Conservative in their ideas. But the question of mass education is essentially one for Government to deal with. Government has already done much to promote education amongst the masses as far as the male element is concerned, and has even entered upon the work amongst females by the institution of girls' schools, and it is therefore, I think, best left to the influence of Government to carry on the work it has already commenced.

I have now only to mention one thing more before I sit down. You have already succeeded in sowing the seed of "disinterested love of education in the minds of the male portion of the Mahomedan community. This is the more creditable inasmuch as the existing love amongst them of self-improvement, which they had inherited from their forefathers at the time when Europe was comparatively uncivilized, was gradually fading away from the minds of the Mahomedans.

You have done much to eradicate adverse prejudices, and you will succeed in your laudable attempt to elevate the social position of the Mahomedan women if you only will practice that patient discretion which you have shown to be characteristic of your work. You will thus, I say, without fail succeed in your attempts, in which, I may add, you have the cordial co-operation of very many Mahomedans of education.

The first resolution, that the Report be adopted, was moved by Colonel R. M. MACDONALD, late Director of Public Instruction, Madras, as follows:—The Report of the National Indian Association in aid of social progress and female education in India has been printed and circulated, and its contents are therefore known to the members of the Association, but as all these now present may not belong to our body a few words regarding the origin and work of the Society may not

be out of place. It was established twelve years ago by Miss Mary Carpenter to promote goodwill and friendliness between England and India, and to co-operate with the efforts made by Indians for the improvement of their fellow-countrymen. The work of the Association is still carried on mainly, although not entirely, on the lines laid down by her. The subjects in which Miss Carpenter was most interested were schools, reformatories and jails, and during her various journeys through India she made a point of visiting jails as well as schools and pointing out to Government the directions in which she considered reforms were needed. But after her death it seems to have been felt that an Association of this kind was not well calculated to deal with the subject of prisons, and it disappeared entirely from the programme. The funds of the Association have been all along and still are mainly devoted to the publication of a monthly *Journal*, which has been much enlarged of late years, and which contains educational intelligence and discusses social reforms. A new feature, which is not alluded to in the Report, has been recently introduced into the *Journal*. Each number now contains some chapters of a tale written by a native of India, giving a picture of Hindoo domestic life in Bengal, of which Europeans know so little.—There have been as usual during the course of the year a few lectures and soirées and an interesting excursion by rail to Hatfield House.—Small grants have been made to the Bengal Branch for Scholarships for girls and for Home Teaching in native families, and to the Madras Branch for prizes for a needlework exhibition, and a special fund has been started to provide for further grants of this kind. Some progress has also been made in carrying out a scheme which originated with Miss Carpenter during her last trip to Madras. While there she visited the Government Female Normal School and consulted me as to the

expediency of sending two young women from it to study method and the Kindergarten system for a year in England. Eventually she drew up a paper specifying the conditions on which she was willing to undertake the supervision of two young women during their stay in England, but the Government were at that time unwilling to go to the expense involved in the scheme and it fell through. Soon afterwards Miss Carpenter died, but the subject was not lost sight of, and after some delay Miss Rajahgopaul, a native Christian young lady originally selected by Miss Carpenter, went to England and placed herself under the supervision of Miss Carpenter's successor, Miss Manning, who had expressed her willingness to carry out the scheme. Miss Rajahgopaul, I may mention, is now acting as Superintendent of the Government Female Normal School at Madras, and the result of her trip was considered so satisfactory that two more teachers were sent last year from the Normal School and are now studying at the Bishopsgate Training College.

The Association has hitherto had working in connection with it a Sub-Committee, charged with the supervision of young native gentlemen sent to England for their education, and charged also with the establishment and management of a Club intended to promote social intercourse between Natives and Europeans. This Sub-Committee has now become an independent and separate body, called The Northbrook Indian Society, the work of which will not, it is believed, clash in any way with that undertaken by this Association.

There are also branches of the National Indian Association at Calcutta, Madras and Bombay. The work done by these bodies is briefly described in the Report, and will probably be noticed by other speakers, especially in connection with the subject of female education. It is to the growth of these Indian branches that our attention should be mainly

directed. The work which can be done in England is necessarily very limited, but in India there is a boundless field before us. The most useful way in which we can aid in this work is to send out money to the local branches, as is done by the missionary societies. A glance at the account printed at the end of the Report will show that as yet the Society is not in a position to do much in this way. Enough has been said to show that the seed planted by Miss Carpenter has germinated, and a day may perhaps come when the National Indian Association, with its branches, may grow into something resembling in its development, but not in its fruit, the banyan tree sung by Milton :—

“Such as at this day, to Indians known,  
In Malabar or Deccan spreads her arms,  
Bending so broad and long, that in the ground  
The bended twigs take root, and daughters grow  
About the mother tree.”

I move the adoption of the Report.

Mr. C. C. MACRAE briefly seconded the resolution.

Mr. C. N. BANERJEE, Deputy Magistrate, Bengal, said :—  
I have much pleasure in rising to move the resolution which has been entrusted to me : “That the work of the National Indian Association in England and in India deserves the cordial support of all who desire the social and educational progress of India and that those present pledge themselves to promote the objects of the Association.”

After what has fallen from the mover of the first resolution regarding the formation, objects and work of the Association, I do not propose to detain you long. I shall only say that during the course of last year the nomenclature of the Association has undergone a slight though important modification. Hitherto we had called ourselves “the National Indian Association in aid of social progress in India,” we now call ourselves “the National Indian Association in aid

of social progress and female education in India." We thus proclaim as publicly as we can that one of our chief objects is to carry the light of education within the precincts of the wall-bound zenana. Ladies and gentlemen, this portion of the work we have undertaken, as our Chairman can testify, is by no means easy nor light. And why? Because our funds are small, our difficulties are legion and our disadvantages are varied. And however Herculean the task may be, let me assure you when we have once put our shoulders to the wheel we have no intention of shirking the yoke off our neck. We have the consciousness that we are doing a mighty work, and this very knowledge will I confidently feel carry us through to the end. Brushing and jostling we shall no doubt meet with, but we do not mean to be discouraged. And if our cause and our work enlists the sympathy of the public that is all we desire.

I now particularly wish to draw your attention to a point which to my mind is of paramount importance. In some quarters I learn a misapprehension exists in regard to the nature of our work, and I am glad to have this opportunity of removing that misapprehension if I can. We are charged, though perhaps not quite openly, with fostering and encouraging Agnosticism and Scepticism. This, ladies and gentlemen, I publicly and emphatically deny. The principle we have adopted is that of strict neutrality in all matters religious. Considering the different creeds and beliefs prevalent in India, I hold we could not have perpetrated a greater blunder than if we had pledged ourselves to carry on our work based on any particular religious opinions. We simply follow the principle very wisely adopted by the Government in India. Because we have advisedly kept aloof from the principles of any religious system, does it therefore necessarily follow that we are promoting Atheism and Scepticism?

I say no. I will go further and say that we are not encouraging even godlessness in any form. I say the very composition of our Committee, as will be seen from the last page of our *Journal*, clearly shows that we have adopted for our motto the universal brotherhood of man. What I ask is a greater proof of the catholicity of our motives than the fact that we have ladies and gentlemen of different creeds, beliefs and nationalities on our Committee? Echo answers, What?

Ladies and gentlemen, I now claim for the Association that you will give us your hearty and cordial support and sympathy to enable us to carry out our work—a work which, if it tends in any way to promote the social and educational progress of India, must claim your first attention. I see this evening before me a large and goodly gathering, to whom I feel it my bounden duty to appeal to support our cause. You have already heard the principles which guide our conduct. You are already familiar with the nature of our work. And we are content to let you judge whether we deserve your sympathy and support or not. If, as I take it, union be strength, and co-operation the pivot round which the fruition of our desires must move, then let me urge upon you to give us all the encouragement and support we need. Let me call upon you earnestly, in the terms of the resolution, to pledge yourselves to promote the objects of this Association by all that lies in your power, whether it be by subscriptions or by advice, influence or example, or by writing in the *Journal*. With these remarks, sir, I beg to move the resolution entrusted to me, in the hope that it will be unanimously carried.

MR. HODGISON PRATT seconded the resolution and observed that the Association had a very important field of usefulness in India, and that the value of the work which it had undertaken was generally recognised by enlightened Indian gentle

men. The Indian branches of the Association which were now at work enabled philanthropists of both races to unite on the spot in carrying out various social reforms which were greatly needed for the true progress of the people. They had definite and practical objects before them, and all that was needed was adequate pecuniary help, which he thought the richer classes in England ought to provide. The moral influence which the English people might exercise in India through the medium of an Association like this was very great. Until lately, the Indians had only seen the English people as their rulers and administrators. Whatever was done by the latter was viewed as being done for the gain and advantage of England, and awakened no feeling of sympathy or affection. It would arouse a new power of union between the two races could Indians see that Englishmen and women were devoting time, labour, money and sympathy to the service of their fellow-subjects in India, without any personal advantages of emolument, power, or reward. It was in this respect that the visits of Miss Mary Carpenter to India had created a remarkable impression. The people were struck by the fact of an English lady coming among them who was neither a representative of the Government, nor of any proselytising religious body; but simply from a love of her Indian brothers and sisters, with no personal or indirect object, but with the sole desire to serve them. Her visit had therefore created new and powerful feelings of gratitude and admiration, and was the beginning of true sympathy between England and India. The work of this Association could do much to develop that feeling. The people of England were under a solemn obligation to increase this union and promote the progress of India. They should recollect what immense advantages the middle and upper classes had derived from their connection

with that country, in affording a field of employment, honour and wealth to thousands of English families during the last hundred years. They owed therefore a great debt, and this Association would enable right minded English men and women to repay it in some measure, by giving them various forms of opportunity of doing service. One of the most pressing kinds of service was to assist the cause of female education. Every one knew that the social welfare of a country was impossible while the female part of the community remained without culture. Even if the men were educated they could never derive the highest advantages from that fact so long as their wives and daughters remained incapable of sharing their highest thoughts and aims. The ignorance and mental impoverishment of the women would arrest the progress of the men. Now some degree of interest in this subject had commenced in an increasing number of households; there was a consent to allow the daughters to receive instructions from female teachers visiting them. There was not yet, and could not be, such a degree of zeal as to induce fathers and husbands to pay adequate fees for such instruction. In no country in the world was education fully appreciated at the outset. But increasing opportunities presented themselves for the employment of qualified teachers. The Association and its Branches were stimulating the demand for such home instruction among the higher classes, and were calling into existence the supply of qualified women teachers. All that was wanted was the supply of adequate funds to meet part of the expense, and it was hoped that the English public would provide those funds. The Association occupied a special field of its own—that of secular education for those families which would never admit within their doors the teachers of missionary societies. The Association gladly recognised the great service rendered by the latter, but their

field of operations was necessarily limited, and it was in homes where missionary teachers would not obtain admission that the teachers of the Association would work so usefully. Female education must be made popular in India by introducing it among the higher classes, for it was a most aristocratic country, where the influence and example of the great and the rich had a powerful result. In the interest, therefore, both of men and women and of all classes in India, he hoped that the English public would support the work of the National Indian Association.

Mr. U. K. DUTT moved the third resolution : "That this meeting views with satisfaction the efforts of the National Indian Association for promoting Female Education in India." Mr. Dutt said that after the two more general resolutions which had been proposed, he particularly wished to call for an expression of approval on the part of the meeting as to the advantages in regard to female education which were distinctive of this Association. He referred to the fact that sound teaching is offered without interference with the religion of the country. He considered that all elementary education should be based on proved facts and on scientific truth and not on speculative doctrines, which are puzzling to great theologians and are beyond the grasp of young minds. Besides, there is such a variety of religions in India that it would require extra strength on the part of missionaries to grapple with the many beliefs, superstitions and prejudices which prevail there. And there are some men whose beliefs are so strong, who hold so hard by their own creed, *e.g.* the Mahomedans, that they would not even allow their women to be taught if they suspected that the teachers were leading the minds of their pupils away from their original faith. The system then of Home Teaching undertaken by the Association and the encouragement of female education by

prizes, scholarships, &c., demanded hearty recognition on the part of the meeting, and he was glad to bring the subject prominently forward.

Mr. SHERMAN seconded the resolution, which, as well as the other resolutions, was carried unanimously.

The discussion on Mr. S. M. Israil's lecture was opened by Mr. TAHIR UDDIN AHMED. He referred to the high position and the educational advantages of Mahomedan ladies in former times, and said that at present the education of girls consisted in learning from the Koran and as much Urdu as is required to enable them to perform certain religious rites. For the higher classes, however, needlework and cookery are included, and they learn Persian as well as Urdu. In a few families English teaching has been begun, and he had seen some essays in Bengali by some Mahomedan ladies which were very well written. Mr. Tahir Uddin urged that more education should be given to their ladies, and that the teaching as suggested by the lecturer should be under the local management of the Mahomedans themselves, with the help of Government officials.

Professor HUNTER said that all present were much indebted to Mr. Israil for his admirable lecture. The subject was of the highest importance. He had learned some things from the paper with great satisfaction. He used to entertain the foolish superstition that Mahomedans considered that women had no souls, and that therefore they were not thought worthy to receive education. This he now found was a great slander on their community. He was also glad to find that there is no obstacle in the Mahomedan religion to the education of women. The elevation of women was the basis of civilized society. The zenana belonged to the age of the mastodon and the megatherium. There is no lesson so great for the Indian gentlemen who visit England as that derived from

what they see as to the education of women in this country. It was a sign of the educational influences imbibed here that men of the position of Mr. Israil were led to consider the subject of female education in India with a view to meet the difficulties that surround it. We had had similar difficulties at home. But the freedom and education which had been realized by the women of England impressed students from India, and they went home and told their friends that the fears which they entertain are unfounded, and that light and fresh air in the zenana would be better for men as well as for women. Of course the change must be made in accordance with the ideas and prejudices of those concerned, and the lecturer's idea of a Committee dealing with Mahomedans alone was well worthy of consideration. If Mahomedans could think that it was a matter reflecting on their personal credit they might use all efforts to promote the object. One difficulty was as to how this education was to be made to pay. But if more enlightened ideas began to prevail, female education would be considered a necessity and would grow apace. The lecturer's remarks were of a practical character, and showed the direction in which our efforts might go with practical result.

Mr. S. M. HABIB ULLAH, after referring to the low state of female education in the N.W. Provinces, said that he did not think such a Committee as was suggested by the lecturer would succeed there. The best thing would be first to collect the men who had influence, and to urge upon them to make the *purdah* less strict, and to permit more education for women. But at any rate the *purdah* system ought first to be dealt with. If nothing was done to remove that system no progress could be made.

Mr. TOOGON (of the I.C.S) said that he had listened with interest to the paper and the discussion. As Mr. Habib Ullah had remarked, the system of *purdah* presented great

obstacles to any efforts of such a Committee as was suggested. He thought it might be desirable that there should be two funds, one for Mahomedans the other for Hindus.

Mr. N. L. GHOSH agreed that the *pardah* system was the great difficulty. He suggested that there ought to be more social intercourse between Mahomedans and Hindus. If this took place it would lead to less seclusion for the women. He considered that then some education more suitable than school education should be provided, and he urged the importance of a universal language.

Mr. J. N. BAKERJEE expressed his deep interest in the able lecture that had been delivered, and spoke in approval of the work of the Association. Mr. Israil had done good service by bringing forward the subject of education for Mahomedan ladies. He felt as a Hindu that it was important for the general progress for India that their Mahomedan sisters should have their share of education. Mr. Israil had told how the Mahomedan ladies had distinguished themselves formerly, and had given suggestions as to educational plans for the present time. The difficulty of practically carrying out the suggestion was serious. He would say that two most serious obstacles must be removed before much could be done in India. First and foremost, the system of zenana ; secondly, that of early marriages. If social reformers would turn their attention to the removal of these two customs, the social progress of the country would be secured.

The Chairman then called on Mr. Syud Mohammad Israil to reply to the points raised in the discussion, which he did briefly, remarking, in reference to the zenana system, that if they were to wait to introduce education till that is abolished the matter might be left to their grandchildren.

Professor HUNTER proposed a vote of thanks to the lecturer, which was seconded and put to the meeting by the

Chairman, who complimented Mr. S. M. Israil on his exceedingly good lecture.

Mr. MARTIN WOOD, in proposing a vote of thanks to the Chairman, made an appeal for increased funds, as the work proposed would involve money.

Rev. J. LONG seconded the vote of thanks to the Chairman, and the meeting closed.

### THE VISIT OF PRINCE ALBERT VICTOR AND PRINCE GEORGE OF WALES TO SINGAPORE.

It was expected by the Government at Singapore that the Princes would arrive from Hong Kong on Saturday, the 7th Jan., and accordingly a programme was arranged for the week ending the 15th, but as they failed to arrive until Monday, the 9th, and their day of departure was not postponed, some portions of the programme were disarranged, and at many of the entertainments the Princes did not assist.

On Friday, the 6th, the streets were beginning to exhibit elaborate decorations, and from an early hour on the following morning until the Princes landed on Tuesday afternoon there was a constant throng of people in carriages and on foot looking at what there was to be seen, and ever and anon lining the shore and straining their eyes for what was *not* to be seen. The Malays, ordinarily so phlegmatic, turned out in thousands, and in fact seemed to make holiday all the week. The houses of business along the Quay were gaily decorated, the various streets and roads which the Princes would pass were bright with flags, and the piers and bridges specially dressed. Many of the principal thoroughfares, inhabited chiefly by Chinese tradespeople, were canopied and hung with lanterns, transparencies and divers quaint devices, which were lighted up nightly from Saturday to Saturday.

During Saturday and Sunday people strained their eyes in vain. On Monday at noon two men-of-war were signalled, but it was not till past three that their white ensigns were discerned,

and the light was fading on a dull damp evening when the excited natives descried two great black vessels slowly entering the anchorage. On Tuesday afternoon I went on board a steamer for a couple of hours and saw the best part of the regatta. It was especially fine to see the two best Malay sailing *sampans* come in; long, rakish craft, ballasted by as many stalwart Malays as could get into them, who "sit on the wind," as they phrase it, to prevent the boat capsizing when carrying every stitch of sail in a good breeze. The men came in cheering vociferously: it is in anything nautical that the Malay will show unwonted enthusiasm. The sailing capacities of these boats in a moderate breeze will appear from the fact that they went twice round the course in almost exactly the time taken by the best English boats (of course competing separately) to go round once!

I came ashore in time to witness the landing at half-past four of the Princes, who could not have seen much of the regatta from their position. The crowds of all nations gathered to receive them were something extraordinary. No public landing was allowed in China or at Hong Kong; and even here there was a studied absence of ceremony, no guard of honour, no salute, no uniform or full dress. The natives must have contrasted this reception with others and found it difficult to account for the difference. For instance, on the previous Friday two Siamese Princes had arrived bearing an autograph letter and presents from the king, and they were received with all the honours. Our Princes landed in one of the man-of-war's boats, attended by another middy, all in their undress uniforms. An address was presented to them by a deputation of representative men, comprising English, Continental Europeans, Americans, Jews, Arabs, Chinese and Natives of India, and then they drove off with the Governor, evidently much amused with the eager motley crowd. That evening after dinner the Princes were driven through the Chinese streets, illuminated as I have described. On Wednesday the Princes and party went deer and pig shooting, and they did not go to the races, to the great disappointment of the many thousands of natives who trooped there as much to see them as for the races themselves, in which they take great interest. On Thursday there was an all day cricket match between the local

club and the navy, but the Princes did not attend it, and were, it was understood, driven to various places of interest by the Governor. In the evening there was a *bal costumé* at Government House. The scene was very beautiful, the numerous rich and elegant costumes of diverse countries and periods, relieved by a variety of military, naval and official uniforms, with a dozen or fifteen black coats, the wearers of which were merely precluded from marring the effect by not being allowed to join in the dances. The Princes, who wore their full dress midshipman's uniform, danced continually with gentle and simple. The exterior of Government House was beautifully illuminated, and the pretty grounds were hung with five thousand paper lanterns, which twinkled brightly among the trees.

On Friday the Princes went with the Governor and party to Johore, where they received addresses, and were entertained with boat races, &c. The Maharajah had arranged to give a ball in honour of the Princes, but owing to their tardy arrival at Singapore it was postponed until the arrival of the squadron in the following week.

On Saturday, after their return from Johore, the Princes attended the races, and then took their final leave, going on board without seeing the illuminations, which is a matter of regret, as they were very beautiful. The whole length of the Quay was hung with chains of paper lanterns, and the fronts of the houses were illuminated in various devices, while the suspension bridge over the river was a splendid sight, every part being hung with lanterns. Then there was a great Chinese lantern procession, which would have been a novel sight to the Princes. Besides innumerable beautiful lanterns of the ordinary kind there were great numbers in the forms of fish and birds, many beautifully decorated glass lanterns, transparencies with inscriptions of welcome, groups of girls and boys gaily dressed, surrounded with a profusion of artificial flowers all brilliantly illuminated, and a huge dragon, with an appalling head and mouth and a long luminous body, to which the motion of the people carrying it communicated most serpentine undulations. The fireworks though good in themselves were somewhat of a failure. The monsoon had raised such a swell that the men who were to have discharged

them from cargo boats were incapacitated by sea sickness. The services of some men-of-war's men were procured, but from inexperience and the difficulties of their position their performance was not very successful; they got puzzled how to light the set pieces, and could not find the means of elevating them. Sometimes terrific bombardments took place inside the boat, and after banging away for half the night the tars returned to their ship with their hands and clothes somewhat damaged. One of the prettiest sights in the illuminations was the Telegraph Ship, the outline of which was traced out in the darkness by paper lanterns, with coloured lamps hung at the masts, and at one time variously coloured lights were displayed along the bulwarks with splendid effect.

So ended the festivities, which were from first to last a success on the whole, and were favoured throughout with unusually pleasant weather.

ARTHUR KNIGHT.

## THE SECOND DAUGHTER-IN-LAW;

OR, THE HISTORY OF PRAMADA, THE WIFE OF THE SECOND SON.

*A Tale.*

BY PARADIT SHIVA NATH SASTRI.

*(Continued from page 171.)*

## CHAPTER XIII.

In the meantime the two brothers, Prabodh and Prakash Chandra, had arrived at Bareilly. It was past midnight when they reached the place—a very dark night and far from home. Following the advice of the porters, they first knocked at the door of a Bengali resident. After much calling the door was opened, but the owner of the house could not give them the address of Ganga Charn Baxi. Prabodh Chandra asked for a night's lodging, but it was refused. At length, advised by the porters, they determined to pass the night in a traveller's rest-house. In many places in the upper provinces there are such rest-houses for travellers. Some Raja, or some rich man, has built these houses.

You stay there, cook your food, eat it, and for a couple of copper coins can have a night's rest on a dilapidated bedstead, but you have to be very vigilant in guarding your luggage.

Prabodh Chandra was tired with travelling, and also with the want of regular meals during the last two or three days; neither was it convenient to cook that night. The two brothers hiring a couple of beds, threw themselves upon them. Khodai urged them to eat a little first, but they did not consent. Sleep came quickly to both. Khodai asked a question. Prabodh Chandra, half asleep, loosening the little bag slung over his shoulder, gave it to Khodai, then sunk fast asleep. Poor Khodai could not venture to close an eye, as he was left in charge of his master's possessions. If Prabodh Chandra threw off the clothes from his body, or the covering from his face, Khodai would replace them. Thus Khodai passed the night. That Khodai was thus caring for him like a mother was not known to Prabodh Chandra. Early the next morning the two brothers awoke, washed their faces and made up their packages. It was now time to go to Ganga Charn Baxi's house. Wishing to pay the fee to the men in charge of the rest-house, Prabodh Chandra took the leathern bag from Khodai. Opening it, he saw that the money bag was not in it. His eyes became fixed. He looked first at Khodai, then turned out his own pockets and examined all the clothes in the package; it was not to be found anywhere. At length he remembered that on arriving at the rest-house in the night he had taken out the money bag to pay the porters, and it seemed that he had not put it back again. Khodai had not seen it at that time. The conclusion was that one of the porters must have taken it. The men in the house certainly had not taken it, for Khodai had been awake all the time. The names of the porters, or where they lived, was unknown. Seeing them once only in a dark night, it would be very difficult to identify them in the day time. What was to be done? The notes for five hundred rupees were also in the bag. Apart from that, how were they to pay the keepers of the rest-house? After further search, a few copper coins were found in the pocket of Prakash Chandra, and by means of that they were enabled to depart. They had obtained Ganga Charn Baxi's address, but on coming there they found that the man had fled in fear of the police. A

Bengali gentleman, seeing their distress, gave them an asylum. Sitting down, Prabodh Chandra gave him an account of the robbery they had sustained, and also sought news of Paresh. At this time Khodai was busy about another matter. He saw his master's great trouble, and that he had not a farthing in hand ; also that he had not found the person he had come to seek. He knew that such an honourable man as Prabodh would be greatly ashamed to borrow money from strangers. Thinking of all this, he determined to sell the gold *mohar* which, given to him by Pramada, hung round his neck. So he set out on that errand, and in a short time returned with fourteen rupees. Prakash Chandra was but a boy ; his face had faded like the leaf of a Tulsi plant. He sat on a bambu stool, immersed in anxiety about their endless difficulties. Khodai coming up, placed fourteen rupees in his hand, explaining how he got it.

When Prabodh Chandra had related his trouble to the gentleman, he hoped that he would offer to lend him money for his expenses ; but as his countenance gave no indication of such a disposition, Prabodh had not the courage to ask for it. Concerning Paresh's affair, he could only learn that he had been imprisoned in a case of assault. That Paresh should have been guilty of such an offence made Prabodh feel as if his heart would burst.

But to look into Paresh's affair must be a secondary matter. Now it was impossible to stir without money, yet Prabodh could not endure to borrow. Coming out to Prakash, the latter placed the rupees in his hand, and repeated Khodai's explanation. Prabodh's first thought was to embrace Khodai ; but refraining from that, he cast on him a look full of gratitude. Having received this money, his mind became calm.

After eating, Prabodh set forth to enquire into the affairs of Paresh. At evening he returned, having obtained a correct copy of the charge. The matter was this. Some Bengali gentlemen were accustomed to gather together for pleasure in the vicinity of an up-country householder. Because of their drunken outrages the household could scarcely dwell there. The people of the house had often had to endure much abuse from these tipsy gentlemen, until at length it came to blows. In revenge for this, one day the tipsy gentlemen, forcibly entering their neighbour's house, beat

him ; more than this, they even penetrated into the women's apartments. They also carried away some things belonging to that unfortunate person. He brought a suit in the Court. His family were only able to identify one of the gentlemen ; but as the householder had constantly seen Paresh in the society of that gentleman, and formerly when he had been insulted had believed Paresh to be one of the party, so now he had included him in the accusation. Unfortunately, also, some of the stolen property was found in Paresh's house. For this fault Paresh had been sentenced to imprisonment and fine ; the fine not having been paid, the imprisonment was extended.

Prabodh saw that Paresh had been convicted on very loose evidence. That he had been present at the time of the assault there was no clear proof, rather there was evidence that he had been at home. The explanation given by Paresh as to the way in which he had obtained the stolen property seemed probable. He said that one of the men concerned in the assault had taken refuge in his house, and had gone off, leaving the stolen things there. Of this there was evidence, but the judge had not believed it. Prabodh Chandra at once resolved to appeal.

Early next morning, by the permission of the jail superintendent, Prabodh obtained an interview with Paresh. At sight of him Paresh hung his head and wept. What Prabodh suffered was known only to himself. On leaving the jail Prabodh resolved to go to Allahabad to make an appeal, but how many days it would take to conduct the case he could not tell. He could not afford to be absent so long from his employment. If he could arrange for the needful money he would engage a pleader, and leaving Prakash in charge of the affair, would go home. But where to find the money ? Once he thought, " I will write to Pramada to send it ;" again he considered, " Where can she get it ?" At length he remembered a well-to-do friend in the city of Lucknow, and resolved to borrow money from him. In the hurry and confusion of these days he had found no time to write to Pramada ; now he wrote relating everything, and giving her the address of his Lucknow friend, to which he bade her direct her letters. That same day he went to Lucknow before dawn, and having eaten there, went on to Allahabad.

In the meantime Pramada's answer remained four or five days at Lucknow. Prabodh's friend not being at home, the letter was not sent on. This is the reason that Prabodh's letter was not received. On the arrival of Pramada's letter Prabodh learned the news of his mother's illness. At that time it was said that Parash's case would come on in three or four days. Prabodh stayed for those days, but could wait no longer. Placing the case in the hands of two good pleaders, and leaving Prakash Chandra and Khodai, Prabodh set forth for Calcutta.

#### CHAPTER XIV.

The Kortri's illness had greatly increased. On Prabodh's return home Pramada's exhausted frame was reanimated. She now with redoubled cheerfulness waited on her mother-in-law. Harish Chandra having arranged matters at home, returned to Calcutta. The physicians having given up hope, ceased to attend. After some delay it was resolved by those at Bhowanipur to take the Kortri to the side of the Ganges. When the Kortri's last days came he expressed a wish to die amongst his own people; the Gribini showed a desire to go to the river-side. Arrangements were made to effect this. Who should stay with her (by the river), who should watch at night, who should prepare her food—all had to be considered. No such violent sorrow was displayed now as had been shown when the Kortri died. The elders said, "The old lady's days are fulfilled. Ah! what a virtuous woman thus to die, leaving children and grandchildren to survive her!" Shyama would at times enter her mother's room and weep—at times sit near her face, calling, "Mother, mother!" Kortri Thakurani was not unconscious; she would, with a movement of the hand, bid her stop. To-day the two daughters-in-law, joining their cries with those of Shyama, wept behind their veils. Pramada looked very sad. Prabodh stayed by his mother's side night and day. His mother would sometimes pronounce his name in a weak voice, and lifting her hand, place it on his bosom. Harish Chandra coming up and calling her by name, asked, "Mother, do you wish to see the Ganges?" The Kortri, by a sign, expressed her assent. Then they made preparation for taking her thither. Bearers were assembled. For the ladies a hackney carriage was brought. Harish

Chandra, Prabodh and Hari Taran, with unshod feet and loins girt, prepared to follow on foot. The third daughter-in-law and Pramada were unable to go then because of their children, but Bama and the Chota Bou got ready to go. The inner apartments of Prabodh's house resounded with sorrowful cries. Shyama, Bama and the Chota Bou went weeping to the carriage. All bearing the Grihini went forth.

On arriving at the river's bank, Harish Chandra called aloud, "Mother, look at the Ganges!" The Kortri made an attempt to salute the river. Then, having chosen a room, they prepared a bed. Having laid the house-mistress down, Harish Chandra, Shyama, the Chota Bou and one man-servant remained in that place. Prabodh and Hari Taran, hiring a carriage, took Bama home that they might eat. Returning after eating, they sent home Shyama and the others for the same purpose. One company remained, the others went into town. Pramada and the Shajo Bou fed their children, and placing them in charge of the maids, went about two o'clock, spent the rest of the day in attending on their mother-in-law, and returned home at dusk. In this manner the Grihini was cared for. Life lingers many days in old people. The Grihini breathed four or five days on the river's bank. There was no appearance to warrant her being brought home again, nor likelihood of her dying suddenly.

At dawn on the fifth day Pareesh and Prakash knocked at the door of Prabodh Chandra's house. Prabodh came out eagerly, and Pramada seeing Pareesh, ran to the outer apartments; but they could not stay a moment, they ran off with all speed to the Ganges to see their mother. Prabodh also, just washing face and hands, ran thither. Pramada and the rest followed quickly in a carriage.

On the arrival of Pareesh and Prakash, Shyama called out, "Oh, brothers, our mother is no more!" and fell aweeping. Pareesh and Prakash, both bending, called, "Mother, mother!" but the mother opened not her eyes. Harish Chandra said, "See, mother, Pareesh and Prakash are come;" but the mother was unconscious, the rattling sound in her throat was heard, the eyes became glazed, hands and feet cold. At this moment Prabodh arrived. The hour being come, the four brothers raised their mother and bore

her to the water's edge. They placed a spot of Ganges' mud on her forehead, and neglected none of the usual ceremonies. Harish Chandra, with his right hand, put a little of the sacred water into her mouth, and repeated in her ear, with a loud voice, the name of the Supreme Being. Shyama, with dishevelled hair, called aloud, "Mother, with whom are you leaving me?" The daughters-in-law and Bama stood weeping. But Paresh's grief to-day was excessive. He had left home in discord with his mother. Now at whose feet could he throw himself? Whom could he entreat to pardon him? To whom relate his evil condition and his dwelling in prison? No, his mother had not once looked at him, had not spoken a word—had left him for ever. Alas! unhappy Paresh, left now without any support. He entreated in vain—"Say one word to me before you go. Mother, forgive, forgive your wicked son before you go."

Some moments after the last breath left the mother's body the brothers carried her on to the bank and consulted as to the cremation. The servants, engaging a carriage, took the ladies home, all sadly weeping.

The last offices to the dead over, the brothers returned home. Harish Chandra, by reasoning and scolding, silenced Shyama and the rest. They then consulted as to the *Shradh*,\* or ceremonies performed in memory of the dead. Two days later Harish Chandra, taking Prakash, Shyama and the others, returned to Nischintapur. Prabodh and Paresh remained in Calcutta to buy the needful materials for the ceremonies of the *Shradh*. It is needless to say that Pramada remained to go with her husband; Bama also stayed with the Major Bou.

## CHAPTER XV.

• Many days have passed since the completion of the Korti's *Shradh*. Bama has come to dwell with Pramada. That unhappy girl became a widow shortly after the death of her mother. She went no more to her father-in-law's house. The rest of the household are at the family home. Paresh, being now well-disposed,

\* The *Shradh* ceremonies are daily and monthly. Water is poured out daily as a drink-offering to ancestors. Cakes of boiled rice are offered on certain days of the month to the deceased and to more remote ancestors. A feast is given a month after the death to Brahmins, with many valuable presents.

dwelt in the same house with Prakash. Again Prabodh Chandra's days passed in happiness as before. He took special pains with the education of Bama. She was well versed in Bengali and in English, and had also learned from some ladies to play upon the harmonium and the piano. Lila was now four years old. It was no longer necessary to hold her as she crossed the threshold, nor did she need assistance to get down from the bed. She can go freely to the inner or outer apartments and to the neighbour's houses.

There was abundance of every kind about Prabodh Chandra's house; his income being increased, he had now set up a carriage. There was no cause for unhappiness, save that Bama's widowed state pierced him like a dart. Often when alone with Pramada he spoke of this matter. They designed that in course of time Bama should be united in marriage with Hari Taran. Hari Taran was not a stranger, Bama had known him before; therefore, when he came to the house Pramada observed how they regarded each other. She had no doubt at all that Hari Taran felt affection for Bama, but Bama's inclination was not so clear. If Pramada spoke to Bama of marriage she would hang her head in embarrassment, therefore her wishes could not be known all at once.

At this time, while the matter was thus in suspense, a great calamity occurred. Pramada was not accustomed to sleep in the day time, but one day, by ill-fortune, as she was lying down after her meal, reading, she fell asleep. The women servants, leaving Lila with her, had gone to bathe. Lila amused herself in a corner of the room with her little cooking vessels. Pramada did not sleep more than half-an-hour. Starting from slumber, and looking round, she saw that Lila was not in the room. She called, "Lila, Lila!" but Lila heard not the call. Pramada, coming out, asked the maids, "Where is Lila?" They answered, "In the room." She looked through the house, but found her in no place: then bid them see if she was with Khodai, but she was not with him either. Then cries were heard on all sides. The maids rose up from their meal. Khodai, leaving his food, ran. People rushed in every direction. They came in again from all sides, but not a trace of her had been seen. Then the mother, becoming anxious, again sought through all the rooms, calling her by name.

In the meantime Lila's cat, showing much distress, had run towards the window and again rushed into the room. Pramada then noticed that the window was open. A great alarm seized upon her. It flashed across her that Lila had taken this opportunity to run to the tank, which stood near the window. The cat, mewing piteously, began to walk round and round the edge of the tank. Pramada, losing her calmness, could not devise what to do. None of the women were able to dive. There were no men in the house. Khodai had gone into the streets searching for Lila. At the sound of the cries of Pramada and the women, the mother and wife of the pleader who lived next door came rushing in and joined their lamentations to the rest. At this moment Khodai came in. He spoke not, asked no questions, gave no sign of sorrow, but leaping at once into the water, diving and diving again, sought the body of Lila. At length, after repeated efforts, he came out, bearing Lila's dead body on his shoulder. Alas! alas! Lila, who was wont to ride upon that shoulder, attracting everyone with her laughing face, displaying her newly-cut teeth—she rode on the same shoulder indeed, but her laugh was no more to be seen. At first sight of the body a sound of joy arose, but that sound was, ere long, changed into one of the deepest grief.

Pramada sat down, with the dead body of her daughter in her lap, calling, "Lila, Lila!" Now she moved the little hand, or put her own to the nostrils or upon the neck. Lila had no life. Then Pramada began to weep. One said, "Send someone to Prabodh Babu;" another, "Call a doctor." At this moment Prabodh Chandra returned home. Khodai, taking up Lila, went to him. On the entrance of Prabodh the sounds of lamentation increased fourfold. Pramada could not look at him, she could only weep passionately. Prabodh Chandra was thunderstruck; he could neither move nor speak, but stood for some time as one stunned. At length he went in and threw himself upon the bed.

At last a doctor appeared, remedies were applied, but all in vain, Lila's little life could not be restored; never again would she, sweetly smiling, call her mother's name. On other days, at her father's return from the Court, she would walk about with him, and in lisping speech question him; to-day she asked no new. On other days, if anyone in sport gave Khodai a blow, she would

cry ; to-day, though his eyes streamed with tears, she did not comfort him.

Finally the people took the little body forcibly from the lap of Pramada, and she, entering the house, threw herself on the floor. She did not become frantic like Rama, nor did she beat her head like the servants ; but the burning inward pain that remained after those deep cries of anguish the reader, should she ever have lost her heart's treasure, will only too fully understand.

The pleader's mother and wife remained to sympathise with the afflicted household. There was no one who did not share in the affliction. The poor pussy went mewing from room to room ; never again would Lila go to sleep embracing her. Tears fell from the eyes of those who heard the poor cat's bitter cries.

*(To be continued.)*

## TOTAL ABSTINENCE IN INDIA.

Towards the end of February, Pandit Shyâmaji Krishnavarmâ, of Balliol College, delivered a lecture at Oxford on "Total Abstinence in India." With the express approval of the Rev. the Vice-Chancellor and the Right Worshipful the Mayor of Oxford, the meeting was held in the Town Hall. We take the following report from the *Oxford Chronicle and Berks and Bucks Gazette* :—

"A lecture in connection with the Wesleyan Literary Society was given on Monday evening by Pandit Shyâmaji Krishnavarmâ, of Bombay, and member of Balliol College, on the subject of 'Total Abstinence in India.' The Rev. Hugh Price Hughes presided. Notwithstanding the unfavourable weather, there was a good attendance.

"The Chairman said he deemed it a privilege equally rare and interesting to be able to introduce such a lecturer.

"Pandit Shyâmaji Krishnavarmâ commenced by observing that a lecture on this subject in India would be considered almost an absurdity, if not an insult ; in fact, the whole country were bound

to be total abstainers, because their religion required everyone to abstain from intoxicating drinks. The people who drank in India were not the mass of the people. The alcoholic drinks were introduced by the English people. Why was it that the people abstained from alcoholic drinks? There were various reasons social, moral, intellectual, and in fact all the reasons which tended to promote the welfare of mankind. He would give an illustration of how they regarded alcohol in India. They said that intoxicating drinks were at the bottom of everything vicious and wicked, and those present would be surprised to hear that every man that drank publicly a glass of beer, or alcohol in any shape, would be at once excommunicated. The committing of murder and drinking of alcohol were looked upon in India as equal. They might consider that extreme; but according to the regular institutions of the country it was a disgrace; and hence alcoholic drinks were never encouraged, and he hoped the time would come when English people would think in the same way. They believed in India that total abstinence tended to usefulness, morality, economy, thrift, and promoted the welfare of society on the whole. Men who drank beer said they could not do without it, but that was because they had accustomed and hardened their mind to it. From his experience he believed that the people of Europe were given to taking intoxicating drinks. One argument in favour of total abstinence was that those who drank wines had a chance of getting drunk, whilst those who did not drink had no chance whatever. In India people had a great opinion of those who did not drink. Take for instance, a missionary. If he was a total abstainer, he was respected and listened to with great attention; but if he drank alcoholic drinks there was an end to all arguments, and he thought those who professed Christianity should set a good example. He exhorted them to exert themselves, to ask their countrymen to follow their example. Although they had not much to teach the English people, they taught total abstinence, which contained all virtues. In conclusion, he condemned the opium traffic, although he said he considered it less dangerous than alcohol.

“Mr. Buckell proposed a hearty vote of thanks to the lecturer, and said that for many years they had been sending missionaries

to India to instruct them in temperance, righteousness and judgment; that evening the tables had been turned upon them, and they had had the privilege of hearing a missionary from India to instruct them upon temperance. He confessed he had listened to the great truths the lecturer had presented to their notice—and which they knew so well to be true—respecting intemperance, not without a sense of shame on behalf of his countrymen. He thought they could not but heartily thank the lecturer, who had not only given them an excellent lecture on temperance, but instruction respecting matters in India, which, so far as he was concerned, had been new to him.

“Mr. Neale seconded the proposition, which was carried unanimously and briefly acknowledged.

“The Chairman said he was sure the main hindrance to the prosperity of England was intemperance, and hoped the appeal they had heard that evening from India and England would not be in vain.”

### THE BENGALI LADIES' ASSOCIATION.

It is pleasant and cheering to note the steady progress made by this Association at Calcutta. It is but a young Society, and the advance made in so short a time is a proof that the progress is not merely verbal and superficial, but genuine and substantial. It is, we believe, but the third year of its existence, yet it has opened its doors to the other sex at its monthly social meeting, and it now numbers amongst its members several English ladies, whose husbands are invited to be present on public occasions.

During the week of the recent anniversary festival of the Sadharan Brahma Samaj, the ladies of the Brahmika Samaj and the Bengali Ladies' Association, many of whom belong to both societies, united to hold their annual meeting. The male relatives of the ladies were present, with a sprinkling of European ladies and gentlemen by special invitation. The proceedings were conducted entirely by the ladies. The report for the year having been read by Miss Kadambini Basu, one of the Secretaries, Mrs. A. M. Bose, the President, in a neat speech dwelt on its principal

features, exhorting the members to renewed zeal and assiduity in furthering the objects of the Association—those of moral, spiritual and social progress. An address was read by Miss Radharani Lahiri having similar tendency, after which the meeting broke up, each one delighted at having met friends who would never have come together but for such an occasion.

In addition to the Children's Annual Festival in the Prayer Hall, a special entertainment was provided for them by the Bengali Ladies' Association. They were assembled in a spacious hall soon after 4 p.m., with a very large gathering of adult relations of both sexes. The proceedings began with singing, but this was soon given up for English games, such as blind man's buff, &c., which were most heartily joined in by all ages for more than an hour, when there followed a feast of sweetmeats and oranges, after which a general rush was made to the Utsab or Festival Tree, a tree got up in imitation of the Christmas Tree of western lands. Much pains had been taken to construct a handsome tree from branches supplied by friends. Many contributions had been sent from England, for which the children and their friends expressed their fullest acknowledgements. The Utsab Tree is to the full as popular as the Christmas Tree. This is the second occasion of the kind, and the children will be much disappointed if it does not become an annual institution.

M. S. K.

### BENGAL BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

\* A Quarterly Meeting of the Bengal Branch was held on Tuesday, the 31st of January, at 5.30 p.m., in the Theatre of the Hindoo School, under the presidency of Dr. Kenneth McLeod. After Mr. J. B. Knight had read the report, the president called upon Dr. M. M. Bose to read his paper on "Some Sanitary Improvements."

The lecturer said—When reading a paper some months ago, at a meeting of this Association, he was requested by

**Dr. Banerjee to take up the subject of Sanitation.** It has been proved beyond doubt that death-rates have been reduced to a minimum by observing sanitary laws. In this city, improvement in general health has been made by the introduction of water works and the drainage system. The fundamental requirements of Sanitation are pure water, pure air and pure food.

First, as to water. The principal diseases arising out of impure water are malarious fever and cholera. In villages, the clothes of afflicted persons are washed inside the tanks, and worn instead of being burnt. The houses, instead of being purified, where cholera has broken out, are left in a filthy condition. Cholera spreads by the contamination of the drinking water. River and tank water is most injurious to health. There has been a great reduction in the vital statistics since the introduction of pipe water--the pure water supply system. The first fundamental principle to ensure health is pure water, and we should direct our particular attention to it. No doubt there has been a great boon effected by the introduction of the drainage system.

The second fundamental principle of Sanitation is as regards pure air. Looking minutely at the construction of houses, and especially of the lower classes, we see how ill-constructed and ill-ventilated they are. It is in a great measure due to this that disease springs up, from want of a healthy ventilation. There are certain fundamental principles which should be observed in the construction of houses. A dry place should be selected; a perfect sewage removal should be looked to; and a good supply of pure water for domestic supply should be looked after. The movement, on the part of Government, as regards the widening of Chitpore Road, would greatly benefit the population of that part of the town. The diseases that spring from the inhalation of impure air are pulmonary diseases, scarlet fever, small-pox, measles and enteric fever. A know-

ledge of the respiratory process explains the great benefit to be derived from efficient ventilation. Ten thousand parts of ordinary atmospheric air contain from 2 to 6 parts of carbonic acid. If this gas be present to the extent of  $1\frac{1}{2}$  to 3 parts in 1,000, headache and giddiness is felt; and if it be increased to 20 parts in 1,000, death will in all likelihood be the result.

The third fundamental principle of Sanitation is food. Early meals promote better health than late ones. Dietary rules should be observed as the elements which constitute the laws of Sanitation. *Sooje* and milk should be substituted for sweets at tiffin: it is simple and nutritious. People require both starch and albuminous substances. Mastication is one of the elements favourable to food digestion. The stomach should be moderately filled. The state of the mind and a cheerful temper favour digestion also. With regard to the drinking of intoxicating liquors, it is becoming a growing evil. We see by the representations of philanthropic and of public associations the truth of this statement. People when they are in a healthy state, do not require any drink but water with their meals. Drunkenness is a great enemy to national prosperity, the evil should be checked by asking the Government to reduce the distilling shops, as well as to enhance the license rates.

Now, as regards the question of exercise, there should be more attention paid to it by schools and universities. The teachers, no doubt, look to the mental training of the boys, but that is not the only necessary element for the advancement in life. Care should also be taken as to their physical training. A sound body adds in a great measure to the mental development of a pupil. Deterioration of the body will cause a deterioration of the mind. Among men who are out of their collegiate career, this important element in the laws of Sanitation should be observed. Bodily exercise promotes mental

exertion. To exert the mind only without the body would be detrimental both to the body and mind. We shorten our lives by not taking exercise. Muscular exercise increases the circulation of the blood and thus promotes the threefold function of oxygenation, nutrition and drainage. Muscular exercise is in all things most essential to the vitality of the organisation. Dwelling next on the removal of excreta and the consequent beneficial results, the lecturer suggested the advisability of introducing the study of animal physiology and elementary lessons of hygiene in vernacular as well as in English schools. The benefit of this will soon be manifested.

Lastly, whilst touching upon sanitary improvements, the lecturer considered that sanitary reforms should be effected in the houses of the native zenana. Not that the zenana need be instructed in habits of cleanliness—that was fully inculcated on them. No one could attach the slightest blame on the zenana as far as their habits of cleanliness went; they were clean and kept their houses clean. What was most desired was a change in their dwelling-houses. They are confined in rooms where there was no free ventilation—the nature of the houses being most of them quadrangular areas, without the sun or air playing into them. In order to carry out effectually a reform in this direction, it is essentially necessary that women should be educated. If we could but understand the higher and elevating influences which they generally exercise over society, the long-standing prejudices against their proper education would soon vanish.

Rev. Dr. Bannerjee, in moving a vote of thanks to the lecturer, said that the three principal elements of reform as to sanitary matters in the zenana were education, emancipation and elevation, and by the acquisition of these the end might be gained successfully.

Mr. Knight said that it was unnecessary to second the vote of thanks proposed to the learned lecturer for his excellent and interesting paper on the subject so ably dwelt upon. There have been sanitary reforms, and if such reforms as had been propounded by the lecturer could be generally effected, there would be a hopeful prospect as regards the observance of the laws of Sanitation.

The President then at some length dwelt upon the practicability of such reforms as were expounded in the lecture, and with a vote of thanks to the chair the meeting terminated.

### THE BAR EXAMINATION IN ROMAN LAW AND THE INSTITUTES OF JUSTINIAN.

So high and prominent is the position which the Institutes of Justinian occupy in extant ancient legislation that it seems wrong to abstain from giving an account about it while speaking of the examination in Roman law at the English Bar. But to take a general survey of it is far more than I venture to undertake on this occasion. The modifications, additions and improvements which were effected by Justinian I, accordingly, attempt to lay before the reader. I must, at the same time, necessarily let many important points pass unobserved in this paper. I shall, therefore, follow a very simple though an inferior method. I shall content myself with telling the reader their general history in as few words as I can command. I am, however, afraid that in so doing I shall have to carry him a little back to the episode of a large and bulky collection of law, which has given birth to the Institutes under notice. But I deem it wise to give some account of the Emperor who ordered such important laws to be made or compiled, especially considering the time in which he flourished, before I begin to speak of the laws themselves.

Justinian, who was born at Taurisium, in Bulgaria, about the year A.D. 482, was of Sclavonic blood. "His name," says Sandars, "was Uprauda, a word said to mean upright, and thus to have

found an equivalent in the Latin Justinianus." He was adopted by his uncle Justin, who died in the year A.D. 527, leaving his successorship to his adopted son as sole Emperor. Justinian was a mere toy in the hands of his favourite wife, Theodora, a woman of extremely low and degraded position. His Court was, as might be expected, in a condition as corrupted and defiled as, to borrow Sandars' words, "was customary in the empire of the East." In the introduction to his work on the Institutes, Sandars thus furnishes us with an account of Justinian's character:—"Procopius, the secretary of his general, Belisarius, has left us a secret memoir of the times, which, if we may rely upon his accuracy, would make us believe Justinian to have been a weak, avaricious, rapacious tyrant." Justinian's fame is owing to the splendid victories which he won through the high and vast abilities of his generals, and equally to the legislation which lifted Roman Law to its culminating point and which bears his name. "The principal claim," says the writer I have quoted above, "to be remembered by posterity is his having directed the execution of an undertaking which gave to Roman Law a form that fitted it to descend to the modern world," and which, I may add, forms the basis of the celebrated Code Napoleon.

Leaving the history of the first code which Justinian had ordered to be compiled shortly after his accession to the throne, that is, in the year A.D. 528, I at once proceed, as I have promised, to give the briefest account of the Digest from which the Institutes are taken. Justinian, on the 15th of December, A.D. 530, appointed a commission of sixteen members, with Tribonian, Questor of the Palace, a man of remarkable abilities and energy, at their head. "The commission proceeded," writes Mr. Hunter, of the Middle Temple, one of the most able writers on Roman Law of the present day, "to deal with the work of thirty jurists, consisting of 2,000 books and 3,000,000 verses. In the course of three years," beautifully continues the author, "this pile of material was sifted and reduced to about one-twentieth of its original bulk. The scraps or fragments of the jurists were placed under titles, and these were collected in fifty divisions or books." The work thus collected was too voluminous and too deep to be introduced as an initial course of legal study. To remedy this a compilation

of the *Ulder Institutes* of Gaius, and others was, at the intimation of Justinian, undertaken by the above-mentioned Tribonian, "in conjunction with Theophilus and Dorstheus, respectively professors in the schools of Constantinople and Berytus." This compendious but elementary work, which received the Imperial sanction on November 22nd, A.D. 529, is termed the *Institutes*. It was, as I have said, founded on the principles of the *Institutes* of the well-known Roman jurist, Gaius, receiving such alterations as were considered fit to bring it into harmony with the *Digest* and *Code*. Before quitting this general and passing notice of the *Institutes*, I will touch upon the advantages which its study affords. Apart from its great historical importance, it goes to show us the progress the people of Rome had made in juristic ideas. However its principles may in general differ from those of our Modern English Laws, its study (which is, I may safely add like, reading an ancient, though not uninteresting, history) prepares the mind to receive those principles with some facility and interest. The student who has gone pretty well through the *Institutes* of Justinian, and who has taken up English Law to read, feels rather amused and interested at coming across the touches of influence which the former exercises over the latter up to the present moment.

To turn to the Examination in "the *Institutes*" in question, the first two books and the third book, from the 13th title to the 5th (both titles inclusive) of the fourth book, form the course of study of our profession. Although "the *Institutes*" is translated in English, the knowledge of the Latin language, as is obvious, gives a decided facility and advantage for its study. The questions, though in English, and answered also in the same language, often contain some Latin phrases or words, which sometimes puzzle the candidate who has not a fair knowledge of Latin, or who has not learnt them so perfectly well by heart as not to forget or to mingle one with the other while in the examination-hall. The last question, it may be added, is almost always, if not always, propounded with a view to explain and translate some (Latin) passage or other from the *Institutes*. It is quite unnecessary to state that those who do not know Latin at all are quite unable to answer this question, and are consequently at a very great disadvantage; they lose all marks assigned to that question. The Examination takes

place in Lincoln's Inn Hall, precisely at ten o'clock in the morning. About ten minutes to ten the doors are opened, and the students who hang about are allowed to enter the hall. At the threshold stands a man with a piece of paper in his hand, which contains the names of all the candidates in alphabetical order, and opposite the names the number of the seat assigned to each. You tell him your name, and he, throwing a glance at the paper, tells you the number of your seat. As you step forward you see large tables in the middle of the Hall and small pieces of white paper, on which are numbers written in black ink in large type, and stuck on the tables with small nails, so you instantly single out the number of the seat you are told to occupy. There you find, in addition to ink, pen, and some books (the sheets of paper given for writing answers are collected and bound in the shape of a book, and therefore called "book"), a light blue piece of paper lying on the face of one of the books, with instructions as to the examination procedure. Then comes the question paper, and now begins your practical work. Concurrently the *viva voce* Examination commences. The names of the students are called out according to their arrangement in alphabetical order; but only one candidate goes in at a time, and when he is dismissed (in about seven minutes) the next to him in the order named is then called. This process continues till the time (three hours) allotted to the written Examination is over. The two Examiners adjourn to take their luncheon, whether all the candidates have been examined *viva voce* or not. If all are, the Examination is over; but, if not, the Examiners come back about half-an-hour afterwards to resume the Examination. The unexamined students are allowed to go out and take their luncheon if they please, and return for their verbal Examination in half-an-hour or so; the Examination again begins about two o'clock. About a week after the Examination the Term begins, the Terms being Hilary, Easter, Trinity and Michaelmas; and on the very day of the commencement of the Term is seen a list of successful candidates in each of the four Inns of Courts—the marks, however, are not put there against the names of passed candidates, but are kept secret.

I have left one important point to the last. No student is entitled to go up for his Examination in Roman Law unless he

has kept four Terms, and no student for his Final Examination until he has kept nine Terms. But it is noteworthy that to join the Examination in Roman Law after having kept four Terms is not compulsory; *it is quite optional*. It is also optional in the Final Examination. If you pass after you have kept four Terms, or at any rate before going in for the Final, the marks you get are carried and added to those given you when you pass your Final. The pass marks are, I hear, one-third; but they must not fall short of 75 per cent. in the aggregate. I may, in conclusion, say that out of 95 candidates who had appeared for the Roman Law Examination (Hilary Term), which was held lately, 68 candidates passed, and 27 were accordingly postponed.

HAMID ALI, F.R. Hist. S.

## A NATIVE VIEW OF LADY DOCTORS FOR INDIA.

Of late years the civilised part of the world has begun to acknowledge, in some measure, the importance of lady doctors in England and America, and a class of female practitioners of medicine is slowly springing up. There is certainly in these countries no lack of men to feel the pulse and to write prescriptions. The want of lady doctors arises from a different source altogether. There are cases which female skill alone is competent to treat. Diseases peculiar to women can best be managed by women themselves. To treat such cases a want of lady doctors is now especially felt. These ladies receive an education of no mean order, and in many cases quite as high and complete as their brother professionals. Whether in time they will prove formidable rivals to the latter has yet to be seen. There is still some prejudice against the employment of their services to any large extent, but these prejudices are being slowly overcome, and in time it is confidently hoped they will entirely disappear. To what extent this female skill will be developed, and

to what results the study and practice of medicine by women will lead, are matters which the future will reveal. The number of lady doctors at present is decidedly on the increase, and will go on increasing for some time to come.

India is in no way to be compared with England and America in this respect. There we want lady doctors, not only for diseases peculiar to women but for diseases for which the competency of male doctors is undoubted. We want lady doctors in India, because the custom of the country forbids the Indian ladies to avail themselves of the skill and intelligence possessed by persons of the sterner sex. To such ladies it is evident female doctors will be of immense service. Indian ladies can be seen without much restraint by persons of their own sex, and doctors of this sex will therefore be better able to attend on them.

In discussing this question I find it necessary to make some distinction between Calcutta, and such like advanced places, and the rest of India. The conditions obtaining in those places are totally different—what is wanted in the one is not, at least to the same extent, wanted in the other. I shall especially discuss the question in reference to the bulk of India and leave the consideration of Calcutta at present. On this subject two lady doctors have already expressed themselves in this Journal. Mrs. Heckford has truly described the present condition in India in regard to the prospects of female practitioners of medicine there. She speaks with the authority of one who has known India and with the light of her own experience. I have every reason, so far as my knowledge goes, to corroborate her statements. At present a foreign lady doctor, however skilful and however great an adept in her art, has at least a doubtful chance of success in ~~zenana~~ practice outside the capitals and some important towns and stations. The causes of this are many and various,

and some of them will be indicated in the course of this paper. Mrs. Hoggan has used her voice on behalf of the voiceless millions confined in the zenana, and has earned a gratitude to which they cannot give adequate expression. I fully appreciate the kind spirit which has prompted her in pleading the cause of her Indian sisters (than whom few have greater need for advocates), and I deplore that I am unfortunately compelled to differ from her and differ most materially.

In the paper contributed by Mrs. Hoggan to the January number of this Journal she assumes that "the education of women doctors for India must be thorough and of course costly." Looking at it from an outsider's point of view the assumption is perfectly plain and reasonable. As a proposition by itself there is nothing to find fault with it, but considered in reference to India, it becomes untenable. A deep insight into the economy of home life in India, and a close study of the habits and manners of the people of that country, disclose a state of things by no means compatible with that assumption. Mrs. Hoggan's suggestion might, I have no doubt, be considered wise and efficient for an advanced country like England, and even for places like Calcutta and Bombay, but something far different is needed for the mofussil of India.

The wants of a people are not to be judged by the necessities of the case, but by their ability to pay for them. A poor labourer, for instance, may be suffering from an ailment for the cure of which the best skill available in a country may be adjudged necessary. His case may really want that skill; but who would ever think of supplying that want to him? While on the other hand a lord may have only a slight headache, he may want no more than a compounder's assistance, but he will have the best help which medical science can afford. As people dress not according to their needs but

according to their means, so in the matter of employing medical assistance also; it is means that regulates the kind and quality of it. A footman would not have the same dress or the same medicine as his master, not because he wants them less than his master, but because he cannot afford to pay for them. It is now well known how poor a country India is. Some eminent person, after diligent inquiry and careful ascertainment of facts, has fixed the average income of the people of that country at 3s. a month. The figure evidently seems very low. My knowledge of that vast country being very partial I am not in a position to offer any opinion on it. The point, at least, is debatable. There can, however, be no question about the general poverty of India, and about the simple, homely and cheap living of the people of that country. A decent family, consisting of twelve members, living on an income of £50 a year, is certainly not an exaggeration; such a family, it is evident, cannot afford a guinea fee or even half a guinea fee. If the people are of economical habits, and do not in general spend much with unstinted hands on other necessities of life, they cannot be expected to open their purse strings illimitably for doctor's fees. The charge for medical attendance must always bear a certain proportion to other items of a household's expenditure.

There is another standard by which this want is also measured. When a horse is taken ill something is spent for its recovery. There is always a limit to this something; this limit is generally regulated by the value which is put upon that horse. As a rule such calculations are seldom made in the case of human beings. But in real life it is not uncommon to find that the amount spent on a person in illness bears some proportion to his usefulness in life.

.. I have now to tread on a delicate ground. I have to make a statement of a disagreeable nature. In stating that health

and life are not so much valued in the Indian zenana as they are in the English home I am making a serious admission. Few Indians perhaps will admit the truth of the above, yet it is none the less true. The way in which the ladies are confined within the unwholesome four-walled zenana is a sufficient indication of the care which is taken of their health. Denied, as these ladies are, any participation in the active life of this world, their usefulness is necessarily limited. A life is valuable according to its usefulness, and the life in the zenana is less valued for that reason.

I believe it will now be clear why I take exception to Mrs. Hoggan's assumption. If the people in India are to have medical help of a high order, it follows as a matter of course they must pay as highly for it, for which, as I have shown above, they have neither the means nor the will at present. It must be evident now that the entertainment of an expensive female Medical Department, composed of imported skill from England as suggested by Mrs. Hoggan, would be quite out of place and far in advance of the present needs of the country. In the beginning we want some sort of medical assistance which can be secured at the lowest possible price.

It is not my object here to discuss the question of the superior intelligence and competency of foreign skill as compared with indigenous. But there can be no doubt as to the comparative inexpensiveness of native agency. If the skill of the country expressly trained for the purpose be utilized in the formation of that Medical Department above referred to, the consideration of cost will be minimised and the profit rendered far more feasible. But as the establishment of this Department necessarily rests with the Government, I do not wish to say much about it. In my opinion much can however be done towards supplying this want

without taxing in any way the resources of the Government. All we want at present is a liberal and substantial encouragement to the study of medical science by the ladies in India, and to the publication of medical books suitable for zenana reading. This encouragement can surely be given to a great extent by benevolent societies, or even by charitably disposed private individuals. It may for instance legitimately fall within the scope of a society like the National Indian Association. How these objects are to be attained I leave for better heads and more experienced minds to devise.

These ladies so educated will not only supply the want of lady doctors, but will form a body somewhat above the ignorant mass of the zenana inmates, to whom they will be the means of conveying not only pills and powders but the fruits of civilization. Having been brought up similarly with their patients they will be better able to sympathise with them than is possible with English lady doctors. As a rule the difference between medical attendants and the patients in regard to wealth and position should be as little as possible. With foreign doctors this difference must necessarily be great.

The class of families which feel most acutely the want of medical help is neither the richer few nor the poorer millions, it is the middle classes that feel it most. There is no zenana system among the poor. The charitable dispensaries and hospitals which the kind Government has established all over India are mainly for their benefit. The richer few are seldom left without any medical attendance. If they need it urgently they get it in most cases in spite of the zenana system. It is chiefly the middle classes who are uncomfortably situated in this respect. The families of this class are, it is needless to say, of limited means. The sum of £50 a year will fairly represent the average income of this class. The system of shutting up ladies in the zenana is most strictly enforced

among them. Such families, it is evident cannot support an expensive profession. And highly-qualified English lady doctors, deriving their income as well as importance from Government, will, it is hardly to be expected, reach them. To them English lady doctors, whether in Government service or practising on their own account, will not evidently be of much use. For this class, which forms the bulk of the Indian population, native lady doctors alone are required who would be contented with small earnings. English lady doctors will no more be of service to them than are the civil surgeons to the native gentlemen at present. We have, it is true, a staff of well qualified and of course highly-paid doctors from England, but we cannot, with any show of truth, say that this body supplies the want of medical advisers felt by the people of that country. That English lady doctors, holding similar appointments, will be of little service to the country need hardly be demonstrated. It is to the native assistant surgeons and native practitioners of medicine that we chiefly look for assistance of that kind.

I believe I have now, to some extent, accounted for the bitter experiences of Mrs. Heckford and ladies of her class. These disappointments are, no doubt, principally due to the general poverty of the country and to the apathy evinced by the people to physical health; but they are also to be ascribed, at least in part, to some things in the lady doctors themselves.

I now come to the consideration of the case of Calcutta and such advanced places. To this part of the subject I cannot devote much time and space. The paper has already become rather lengthy, and I will therefore only briefly touch the different points. As indicated in the beginning of this paper the conditions in the metropolis are very different from those of the country. There the want of lady doctors is both immediate and urgent. European and American

doctors holding diplomas and certificates of necessary qualification have now a great field there open to them. They will be both highly prized and richly remunerated. Time is ripe now for this enterprise. Speculation in this direction certainly promises a bright future. The metropolis of India has attained the stage of requiring the especial services of lady doctors for dealing with the especial cases peculiar to women. The want I believe has assumed the form of a strong demand, and in all probability it will draw its own supply. It does not require either the intervention of Government or the assistance of private individuals to encourage speculation in this direction. The fact of the existence of such favourable conditions in India for the practice of female doctors has only to be promulgated, and before long such doctors will be found established there. The partial zenana system (I call the system in the metropolis partial advisedly) would facilitate to a great measure the success of women doctors.

LOSAIN.

### EDUCATION IN MALABAR.

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The Rajah of Perapanad, Rama Varma, made the following remarks (Dec. 13th) on the importance of collective action, while urging the formation of a First Grade College for Malabar, at the prize distribution of the Government College, Calicut.

"The national growth of the theory and practice of co-operation has become the chief characteristic feature of nations whose history has, on the whole, been one of progress. A simple glance at an African savage is sufficient to place beyond doubt the fact that that man standing alone is impotent, and is scarcely better than one of the brute creation. The life of a savage who lives by hunting and fishing, without any notion of a union and mutual assistance, is a struggle for existence. Whatever ad-

vantage, man enjoys above the brutes, he owes it all to his capacity of united action. This capacity should be secured most effectively, as it chiefly forms the basis of all political societies, and its development has always proved to be the harbinger of advancement of nations in civilization. In civilized countries people accomplish many things quite impracticable to the savages, not by any greatness of individual energy, but through a spirit of co-operation. It is said that in England and other European countries it is next to impossible to find one who is not a member of one Association or other, constituted on this principle of collective effort to promote some object either public or philanthropic. The people of India have already begun to appreciate the great advantages of the powers of co-operation, and as instances of this progressive change taking place in India I can name several Associations which have sprung up in different parts of India. Our own district can now boast of one such Association, which, though it is now in its infancy, may, if carefully reared up, one day become a very powerful and useful national constitution. I allude of course to the Kerala Sabha. This institution aims at the social, moral, and intellectual improvement of the people of Malabar. I applaud this motive, and admire the energy and enterprise of its promoters. It is a source of great pleasure to me to be able to learn that the leaders of society in Malabar have determined to keep pace with their countrymen in other parts of India in the great progressive movement towards civilization. The spirit of co-operation which has already pervaded the thoughts of some of the leaders of Malabar society, if properly encouraged, will spread forth, and will be productive of results of the most important character. It will bring many things, now to us quite impracticable, within the range of practicability. The want of a College to educate our youths up to the B.A. standard has long been felt in this district. It is a great pity that we have not already cared for our young people by supplying this want. We are inclined to find fault with the Government, whose treasury, already drained by various other demands, cannot be expected to supply this want. This blaming the blameless is quite unfair on our part. John Stuart Mill says:—‘A people among whom there is no

habit of spontaneous action for a collective interest—who look habitually to their Government to command or prompt them in all matters of joint concern, who expect to have everything done for them, except what can be made an affair of mere habit and routine—have their faculties only half developed; their education is defective in one of its most important functions.’ Malabar is a rich and prosperous district. It can count amongst its landlords many who are rightly considered the richest landed proprietors in India. Indications are not wanting to show that her people do properly appreciate the great advantages of voluntary association to undertake matters of joint concern. What the Government has already done—I mean in an educational point of view—has been sufficient to enable us to form a correct estimate of the value of higher education. It looks strange that in spite of so many favourable circumstances in favour of voluntary associations undertaken to establish a first grade College, the thing is still felt and acknowledged to be a desideratum; but we should not lose sight of the fact that there can be no voluntary association unless some person, impressed with the importance of the subject in view, takes the lead in the matter.”

After speaking earnestly in favour of efforts to establish a College, the Rajah referred to female education as follows :

“ This subject leads me to another want—the want of a Girls’ School in Calicut, to give our families a thorough, sound, good education in English, thereby creating a general harmony of ideas between husband and wife, and brothers and sisters, and fathers and daughters. In Malabar female education does not seem at any period to have been entirely neglected, as in other parts of India. Our women always received a certain amount of instruction through the vernaculars. I do not depreciate in the least this sort of teaching. What India wishes to impress on your attention is, that in the present state of English education for men, some kind of western teaching through the English is highly necessary to make the women fit companions for the men. I am quite confident that any scheme to establish a Girls’ School in Calicut will meet with hearty co-operation from the many rich and public-spirited men our district is so proud of.”

## INDIAN INTELLIGENCE.

The Annual Conversazione of the Mahomedan Literary Society, which took place at the Town Hall, Calcutta, on February 2nd, was attended by their Excellencies the Viceroy and the Commander-in-Chief. Nawab Abdool Luteef, Khan Bahadoor, the Secretary of the Society, with many other distinguished Mahomedan gentlemen, received the guests, among whom were His Highness the Maharaja of Jeypore. His Highness the Maharaja of Vizianagram, His Highness the Maharaja of Burdwan, and the Hon. Raja Rama Rao, of Pittapore, Madras. A number of curious and valuable articles was exhibited on the occasion—musical instruments, rare MSS., coins, rich furniture, photographs, paintings and magnificent embroidery. The Very Rev. — Lafont, C.I.E., and Dr. Mahendra Lal Sircar gave practical illustration of the effects of electricity, various chemical experiments were shown by Babu T. P. Roy, F.C.S., and the microscopes were exhibited by Dr. M. N. Gupta. The Secretary had as on former occasions secured a variety of interest. More than two thousand persons were present at the conversazione. Monthly meetings are held by the Society, at which lectures are delivered on subjects connected with literature, science and social questions.

The Maharaja of Vizianagram has subscribed Rs. 10,000 to the Madras Town Hall Fund.

A book on Medical Jurisprudence has been written by Rahim Khan, Khan Bahadoor, and has been published by the Punjab University College. It is said to be the first work on the subject in the vernacular.

The Northbrook Hall Committee at Dacca have instituted in that building a library and reading-room, to which 450 volumes, many of them standard works, have been presented. Nawab Ahsanollah has promised to give 200 books, and other native gentlemen are contributing liberally.

During the late visit of the Maharaja of Travancore to Calcutta, he inspected the Sanskrit College and the Metropolitan Institution. At the former he questioned some of the M.A. class in Sanskrit.

## PERSONAL INTELLIGENCE.

Mr. M. N. Banerjee has passed the First M.R.C.S. Examination and the Primary Examination of the Society of Apothecaries, London.

Mr. G. B. Prabhakar has passed the M.R.C.S. (London) Examination and the Examination of the Faculty of Physicians and Surgeons, Glasgow.

Mr. J. N. Mitra has passed the Examination in Surgery of the Faculty of Physicians and Surgeons, Glasgow.

Mr. S. Sathianadhan, B.A. (Corpus College), gave a lecture lately at Cambridge on "England and India." The chair was taken by Dr. Westcott, Regius Professor of Divinity.

Mr. S. M. Israil (Middle Temple), Deputy Magistrate and Deputy Collector, Bengal, has been granted an extension of leave of twenty months by the Secretary of State for India.

Mr. Damodardas Ghordundas Sukhadwala, who visited England last summer, has returned to Bombay, after extending his tour through America and China.

*Arrival.*—Mr. B. Chakravarti (or Chutterbutty), M.A., Lecturer on Physical Science in the Howrah Engineering College, Calcutta, for study at the Royal College of Agriculture, Cirencester.

*We have been requested to ask for information from correspondents in India on the following points. Any replies which we may be favoured (addressed to the Editor) will be forwarded to the proposer of the questions, and if of general interest will be printed in this Journal.*

1.—To what extent is flesh meat (fish, flesh or fowl) used by the natives of India? And by what classes of people?

2.—Are there any data upon which a comparison can be made between the capacity for physical labour of the Natives of India and of Europeans (in India)?

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**IN INDIA.**

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# **JOURNAL**

**OF THE**

## **NATIONAL INDIAN ASSOCIATION.**

**No. 137.**

**MAY.**

**1882.**

### **EDUCATION IN BOMBAY.**

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The extension of education in the Bombay Presidency received a check in the disastrous years of the great famine, which commenced in 1876-77, but during the last two years the reports on Public Instruction show that there has been a large increase, amounting in 1879-80 to 270 schools and 32,282 pupils, and in 1880-81 to 468 schools and 41,841 pupils. Altogether in an area of 181,904 square miles, with a population of nearly 23 millions, there were on the 31st March, 1881, 5,343 colleges and schools managed, aided or inspected by the Education Department, with 316,974 scholars on the rolls. In addition to these there are, of course, as in other parts of India, numerous schools unconnected with the department, regarding which no complete statistics are available. As however the total number of unregistered hedge schools in the Central Division alone amounted to 905, with an attendance of 24,422 pupils, there must be altogether a considerable number of pupils in these unrecognised institutions.

The following figures show the number of pupils during the last two years distributed under religions, races or castes:—

Religion, Race or Caste.	1879-80.	1880-81.
Christians ... ..	6,010	6,725
Brahmins ... ..	64,984	70,082
Other Hindus ... ..	164,772	193,228
Mahomedans ... ..	29,478	35,865
Parseis ... ..	7,976	8,240
Aboriginal and Hill Tribes ...	1,252	2,159
Jews and others ... ..	670	675
Total ... ..	275,132	316,974

It would be interesting to know what proportion these figures bear to the corresponding classes of the population, but Mr. Chatfield's report does not furnish this information.

The distribution of schools, according to the agency by which they are managed, is as follows:—

Institutions.	Number.	Pupils.
Government ... ..	4,398	265,462
Aided ... ..	255	39,979
Inspected ... ..	662	10,156
Police and Jail Schools ... ..	28	1,377
Total ... ..	5,343	316,974

These figures seem to show an enormous preponderance of Government schools, but in the following remarks the Bombay Government point out, as is also pointed out by the Director, that only a few of the so-called Government institutions are really State schools:—

“Altogether there is a grand total for the year of expenditure on places of instruction managed or inspected by the

**Government Department amounting to Rs. 31,49,000, thus distributed:**

	Rs.
Net expenditure from Provincial Revenues ...	10,89,000
Expenditure from Local Taxation (cess on land revenue) ... ..	7,00,000
Voluntarily contributed from private resources in the shape of fees, contributions and endowments ... ..	13,60,000
	31,49,000

"These statistics show that the principle that the State should not itself undertake the cost of Public Instruction, but should aid private efforts, is fairly maintained. It is true that the cess for Primary Education is a tax levied under special legislation, but it is strictly a municipal tax administered by Local Committees under an Act which fully provides for local self-government. Of a total of 4,398 so-called 'Government institutions' (as distinguished from aided and inspected institutions) only 99, with 9,698 scholars, are entered in the Provincial Budget, Government paying all charges, including pension and leave allowances of teachers, and crediting fee and other receipts as revenue. The remaining 4,299, with 255,764 scholars, are borne on Local Budgets and supported by a lump grant-in-aid from provincial revenues, by the Educational cess, by fees and the funds of Native States. Government do not undertake the pension charges or leave allowances attaching to this latter class of schools.

"The 99 State institutions include the six Government Colleges or classes affiliated to the University, a few special Schools of Medicine, Engineering, Forestry, Agriculture and Art, the Government High Schools, of which approximately one is maintained in each district as a Model School, six Training Colleges for teachers, and two exceptional Camp Schools. This State establishment is moderate in scale, and it must again be understood that the gross cost does not fall on the State. The Budget receipts under Education are derived from this part of the system. For instance, the fee receipts of the Elphinstone High School (Bom-

bay) in 1880-81 were Rs. 30,581. The fee receipts of the Colleges are less (Elphinstone College, Rs. 16,757) and the proportion of cost falling on the State larger, because the number of students is small in proportion to the necessary high cost of the teaching staff."

Even the 99 State institutions above referred to are in some instances largely supported, not only by fees, but by endowments, which are merely administered by Government. Thus the Elphinstone College cost during the year Rs. 80,285, but of this Rs. 21,479 was covered by the endowment, Rs. 16,169 by fees, and Rs. 570 was received from other sources, leaving Rs. 42,067 as the net charge on provincial revenue. The Elphinstone High School cost Rs. 46,400, but of this amount only Rs. 10,929 was contributed by Government, as the fees amounted to Rs. 30,581, and the proceeds of the endowment to Rs. 4,890. The Guzerat College at Ahmedabad cost Rs. 10,557, of which Rs. 3,052 came from the proceeds of the endowment, Rs. 3,000 from a municipal grant, and Rs. 1,942 from school fees, leaving only Rs. 2,563 as a charge on provincial funds.

Some important changes were made in 1879-80 in the regulations of the University in connection with the establishment of a new degree in science. The First Examination in Arts, which has hitherto been the only examination between Matriculation and the B.A. degree, was held for the last time in April, 1880. This is now superseded by an examination, styled the Previous Examination, which was held for the first time in December 1880, and in future candidates for the degrees of B.A. and B.Sc. will have to undergo two subsequent examinations. Of the six Arts Colleges affiliated to the University, four, viz., the Elphinstone College, St. Xavier's College, and the Free General Assembly's Institution at Bombay, and the Deccan College at Poona, are

first grade Colleges preparing students for examinations for degrees; the Guzerat College, Ahmedabad, and the Rajaram College, Kolhapur, are second grade Colleges, in which the course does not at present extend beyond the Previous Examination. The total number of students in these six Colleges is 508, against 463 in the previous year. Under the head of Professional Colleges come the Government Law School, Bombay, with 152 students, the Grant College, Bombay, with 282 medical students, and the College of Science, Poona, with 159 Students in Civil and Mechanical Engineering. The following statement shows the results of the University Examinations held during the last two years :—

Examinations.	1879 80.		1880 81.	
	Examined.	Passed.	Examined.	Passed.
Master of Arts ... ..	6	4	7	4
Bachelor of Arts ... ..	97	51	100	34
First Examination for Bachelor of Science ... )	—	—	2	2
First Examination in Arts...	144	63	150	71
Optional do. do.	6	2	—	—
Previous Examination ...	—	—	255	108
Bachelor of Law ... ..	29	20	25	17
Medicine { L.M.S. ... ..	29	16	28	24
{ First L.M.S. ...	32	28	28	21
Engineering { L.C.E. ....	19	11	23	17
{ First L.C.E.	31	28	36	26

Some of the changes which have been made in the curriculum of the University do not appear to meet with general approval. A selection of hymns from the Rig-Veda has for the first time in India been prescribed for the ordinary B.A. course. Dr. Kielhorn, Professor of Sanskrit in the Deccan College, strongly protests against this innovation. He observes that some of the hymns prescribed abound in

passages, of which most varying and conflicting interpretations are proposed, or which have been given up as hopeless by the most eminent Vedic scholars, and he considers that the hymns of the Rig-Veda cannot be profitably studied by young men, who have barely mastered the elements of Sanskrit, and have read nothing of Sanskrit literature beyond a few story books and one or two plays.

The following statement shows the statistics of secondary education in 1880-81. English, it may be observed, is taught in all these schools.

Schools.	Number.	Pupils.		
		Boys.	Girls.	Total.
For Boys { High Schools ...	50	5,222	54	5,276
{ Middle Schools...	224	14,385	367	14,752
For Girls { High Schools ...	2	—	25	25
{ Middle Schools...	16	69	1,240	1,309
Total ... ..	292	19,676	1,686	21,362

These figures cannot be compared with those of the previous year, owing to a change in the system of classification, but there has been really some advance. The work done in High Schools is tested by the Matriculation Examination. The number of candidates who presented themselves for this examination rose from 1,093 to 1,260, while the number of those who passed fell from 436 to 429. Among the candidates were two girls, one of whom passed. Last year two girls succeeded in passing. The work done in Middle Schools is supposed, according to the new forms of statistics prescribed by the Government of India, to be tested in every province by an examination styled the Middle School Examination. There

is no such examination in the Bombay Presidency, but certain local standards (European and Eurasian Standard V. and Anglo-Vernacular Standard III.) are taken in the returns as equivalent to the Middle School Examination. 3,047 boys and 112 girls were examined under these standards, and 1,455 boys and 63 girls passed. The object of the Government of India in introducing the new forms of statistics was to facilitate comparisons between different Presidencies and Provinces, but this object does not seem at present to be fully attained in the Bombay Presidency. It was the intention of Government that the High School course should be one of two years, following the Middle School Examination; and the Director himself pointed out, in his letter of the 31st March, 1879, that the real equivalent to the Middle School Examination was the Bombay Anglo-Vernacular Standard V., the seventh standard being the Matriculation Examination. The statistics of High and Middle Schools do not, therefore, in their present form, admit of any exact comparison with those of the other Presidencies.

Coming to primary education, we find 4,705 vernacular boys' schools, attended by 272,897 boys and 2,745 girls, and 298 girls' schools, attended by 17,606 girls and 6 boys. In the boys' schools 78,278 pupils were in the upper primary division, and 197,078 in the lower primary division. In the girls' schools only 2,103 pupils were in the upper primary division, against 15,509 in the lower primary division. Government point out that the local resources are now almost entirely appropriated, and that a further extension of primary education depends mainly on the ability of Government to make a larger grant in aid of Local Fund Schools.

Female education is progressing, both in quantity and quality. Special mention is made of the girls' schools at Poona, under the management of Mrs. Mitchell, and the

following table shows the result of the examinations<sup>1</sup> held under the six standards throughout the whole Presidency :—

Passed under first standard	...	...	1,271
“ second “	...	...	638
“ third “	...	...	323
“ fourth “	...	...	184
“ fifth “	...	...	48
“ sixth “	...	...	11
Total passed	...	...	2,475
Total examined	...	...	4,805

There are five Government Training Colleges for masters at Poona, Ahmedabad, Kathiawar, Dharwar and Hyderabad with 405 students, two unaided Normal Schools at Ahmednagger and Kolhapur containing 82 students, and two Government Training Colleges for mistresses at Poona and Ahmedabad with 66 students. No English is taught in any of these institutions except at Ahmednagger, the students being trained for employment in vernacular schools. The returns of the Inspectors show that there are now 1,677 trained masters, and 1,912 untrained masters employed in the vernacular schools. Although, therefore, considerable progress has been made in the way of supplying these schools with trained masters, many years must elapse before the work can be fully accomplished by means of the agency now employed. The effect which is being produced on female education by the substitution of trained mistresses for male teachers is shown in the following extract from the report of the Inspector of the Northern Division :—

“ During my tour I was able to see the work of our trained women at Dholka, Viramgám, Kaira, Mehmabad, Kapadvanj and Parántij. At Viramgám especially I was struck by the fact that several grown-up girls were attending school, a thing

almost impossible under a master. If our mistresses can succeed in keeping girls at school till they are grown up, the practical utility of female education will have been enormously increased."

Sir Richard Temple, when Governor of Bombay, suggested that instruction in elementary drawing should be given in English schools. Mr. Griffiths, who was appointed Superintendent of the School of Art in November, 1879, drew out an admirable scheme for art instruction in High and Middle Schools, and also submitted proposals for improving the School of Art at an annual cost of Rs. 67,500, a sum which the Director observed was not large for the introduction of a system, which was to do for Bombay what South Kensington has done for England. The first scheme was sanctioned, but apparently money could not be found to carry out the really essential part of Mr. Griffiths's proposals. Eight drawing classes were according opened on the 1st September, 1880, in the Elphinstone College and seven other institutions, but the attendance which began with 514 pupils, had already dwindled down on the 31st March, 1881, to 331 pupils, and Mr. Griffiths seems now doubtful of the success of the scheme, until drawing is incorporated as one of the subjects of the higher standards. The first examination under Mr. Griffiths's scheme was held in April, 1880, when fifteen students appeared for a certificate of the second grade, but only one passed. In April, 1881, a second examination was held. On this occasion 119 candidates appeared for the third grade. Of these thirty were pupils of the Elementary Department of the School of Art of six months' standing and under, and the rest came from the eight institutions for general education already referred to. Altogether 18 candidates passed this elementary test. For the second grade thirty candidates presented themselves. Twenty-three of these were students of the Elementary and Advanced Departments of the

School of Art, and seven were teachers and others. Twelve passed. For the third or highest grade there were two candidates from the Advanced Department, and of these one passed.

A scheme for the introduction of instruction in agriculture, which also originated with Sir Richard Temple, was sanctioned at the latter end of 1878. A college class of undergraduates was to be attached to the Civil Engineering College of Poona, and it was hoped that at the end of three years' study a degree in scientific agriculture would be conferred on them by the Bombay University. Six agricultural classes were to be opened in connection with High Schools with a two years' course and field work on six acres of land. The students of these classes were to go through a further course of two years in the Civil Engineering College, and would then be entitled to a college certificate. Agricultural classes were also to be eventually opened in some of the vernacular schools, with one acre of land for field instruction. The agricultural class in the College of Science originally opened with 32 students, but this number dwindled down to 17, fifteen of whom passed the final examination of the College during the year under review. The obstacles to the success of this part of the scheme appear to be the feeling of uncertainty as to the future prospects of those who join the agricultural class, the absence of some distinctive title for those who pass the final examination, and the insufficiency of practical instruction owing to the want of a farm of sufficient size for real work, and of a school for practical instruction in the veterinary art. Eight agricultural classes were originally opened in High Schools with an attendance of 256 pupils, but as difficulties began to develop themselves, this number dwindled to 188. The class teachers were inexperienced, the promised text-book on agriculture was not published in time,

suitable land was in some places not easily procured within a short distance, and many of the pupils looked on the field work as below them. During the year under review the number of agricultural classes in High Schools rose from 8 to 9, with 209 pupils against 188. Of these, 70 came up for the examination prescribed for the first year, and 56 passed.

There is a small Forest class under instruction in the College of Science. The first batch of Forest students—six in number—completed the course in September, 1880, and joined the Forest Department.

The Civil Engineering School at Hyderabad was reduced at the end of the year to four students. Two of them passed the examination prescribed for the Public Works Department. The School is to be closed, and in its place a special class for Engineering will be attached to the High School.

There are two Medical Schools at Poona and Ahmedabad containing 107 students, preparing for the grade of Hospital Assistant, and there are six Industrial Schools with 406 pupils.

A section of the report is devoted to the education of chiefs and minors. A striking feature in this part of the report is the enormous disproportion between the number of minors, who are ordered by the Judges to attend school, and the actual number of those who obey these orders. Thus in the Central Division, out of 1,132 who are ordered to attend school, only 191 are doing so, and of these only four are learning English. The Rajkumar College, at Rajkot, which is specially intended for young chiefs and which has ample accommodation for fifty students, still contains only thirty-seven. This College owes, as is pointed out by the Government, much of its success to the personal qualities of the

Principal, Mr. Chester Macnaghten. "It is essential," observes Mr. Macnaghten, "to bear in mind that such Colleges should be places of *general training* rather than of mere intellectual instruction. It is a matter of far more importance that the young chiefs who come to these institutions should be good, large-minded, practical men, than that they should be mere scholars. That we have felt from the first, and to that end we have striven from the first to combine (as the Greeks say) gymnastic with music, so that the whole may produce a good tone. Those who know how difficult such strivings are will be most lenient in criticism. There must often be disappointments and fluctuations when example is worth so much more than precept. Much depends on the influence of the elder boys, whose characters vary from time to time. But looking back on the past ten years I do believe that the tone of the College has in the main been a healthy one, and that the temper which has prevailed has been on the side of honour and truth." Two younger brothers of chiefs went during the year from the College to Cambridge with a view to take a degree, and a former pupil, Shaik Jehangir Mir, brother of the Nawab of Mongrol, has been appointed by the Government of India to the Bombay Covenanted Civil Service. A Sirdar's class was opened in June, 1880, in connection with the Rajaram College at Kolhapur, and appears to be in a promising condition.

It will be seen that during the year under review education has decidedly progressed in the Bombay Presidency, and that what is mainly needed now, as in other parts of India, is more money for the extension of primary education. There are some persons who appear to think that the necessary funds might be obtained by closing or getting rid in some way of the Arts Colleges. What grounds there are for this view may be seen by referring to the following figures, which show

the proportions in which the gross expenditure of Rs. 31,49,902 is now distributed :—

	Per centages.
Arts Colleges ... ..	5.29
Professional Colleges ... ..	2.77
Secondary Schools ... ..	25.07
Primary Schools ... ..	42.30
Technical Schools ... ..	3.26
Normal Schools ... ..	1.62
University ... ..	.99
Direction ... ..	1.24
Inspection ... ..	6.58
Scholarships and Prizes ... ..	2.85
Buildings ... ..	5.34
Miscellaneous ... ..	1.91
Fractions not shown in the table of } per centages	.68

100.00

It will be seen that the primary schools absorb 42.3 per cent. of the whole expenditure, but it must also be remembered that the expenditure on Normal Schools is entirely connected with Vernacular Schools, that the head of "Miscellaneous" includes such items as :—

	Rs.
Translation Department ... ..	9,144
Expenses on Boarding Houses for Vernacular Masters under training ... }	1,307
Pension Fund for Vernacular Masters, &c.	27,722
Charges on account of Certificate Examination ... .. }	559

all of which are connected with primary education, and that a very large proportion of the expenditure on inspection appertains to the same category. It is therefore probable that the real expenditure connected with primary education is at least fifty per cent. of the whole. The 5.29 per cent. now spent on Arts Colleges represents the sum of Rs. 166,750,

But of this all that could be got would be Rs. 86,107, which is the amount spent by Government on its own Colleges or given in grants to aided Colleges. The rest is made up of fees, endowments and the private resources of aided and unaided Colleges which could not be touched. It is thus obvious that any funds which could be obtained from the destruction of the Arts Colleges would be a very insignificant sum when it came to be distributed over a whole Presidency, and that the benefit of any small extension of primary education, which might be obtained by such means, would be far more than counterbalanced by the great injury to the cause of higher education which such a measure would entail and the irritation to which it would give rise.

R. M. MACDONALD.

### THE VICEROY ON EDUCATION.

*(From Allen's Indian Mail.)*

The Annual Convocation of the Calcutta University for the purpose of conferring degrees was held on Saturday afternoon, March 11th, the Viceroy, as Chancellor, presiding. The attendance was larger than usual. There were present the Lieut. Governor, the Hon. Mr. Reynolds, Mr. Justice Wilson, the Hon. Rivers Thompson, the Hon. W. W. Hunter, the Hon. Mr. Tottenham, Maharaja Jotendra Mohun Tagore, the Hon. Krishtodas Pal, and many others. The Vice-Chancellor having declared the Convocation open, the degrees were conferred on the successful candidates, each being introduced by name by the Vice-President. After the ceremony was concluded the Chancellor addressed the Convocation.

The Viceroy's speech met with frequent bursts of applause. His Excellency reminded those present that nearly a quarter of a century had elapsed since the Act of 1857 laid the foundation of an institution which has done so much to bring together European and native in the common love of knowledge. On this occasion

to commemorate the twenty-fifth year of the life of the University, the silver wedding of Western and Eastern learning, he offered his best wishes for a long and fruitful continuance of a life capable of conferring so many benefits on East and West alike. Standing at the head of the system of education on this side of India, the University of Calcutta exercised great controlling influence over the teaching in colleges and schools below it. It tested their work, and consequently practically directed their studies, and constituted an important portion of the educational organisation. As the Government of India was required, by solemn pledges strictly binding, to do nothing calculated to interfere directly or indirectly with the religion or the religious feelings of the native population, it was impossible to attempt anything of the nature of religious instruction, or to interfere in that great branch of education at all. He fully recognised that as the only way the British Government of this country can fulfil the engagement into which it has entered. A limit was thus placed on the scope of our education, because it was our deepest conviction that a system of education which made no provision for religious teaching was essentially imperfect and incomplete. His Excellency did not hold that such a system did no good, or was not deserving encouragement and support. He looked upon it as an object of the highest interest and importance to the Government of this country to promote the utmost intellectual culture of the people of India, of all ages and creeds; but purely secular education was not complete education in the highest and noblest sense of the word. The question of education was at present occupying a large share of attention. The present Government was deeply impressed with its importance, and desired to advance further along the path its predecessor had followed, and to spread the benefits of elementary education more widely than had yet been done among the masses of the people, without retarding the development of that higher instruction in which up to this time the chief progress had been made. With this view the Government have appointed a Commission, whose enquiries, he trusted, will result in the collection of much valuable information, and the proposal of such measures as are required by the present condition of the country. Amongst the duties entrusted to the Commission, an examination into the working of the Indian

Universities was not included, because there was ample evidence that they were discharging special functions with an amount of success and satisfaction to the public which justified the Government in placing large confidence in those who had the management of these institutions. It was not at the summit of our educational system that improvement was most urgently required, but at the base. With regard to primary education, a vast field was open. Without underrating what has already been done, the work which remains, if judged by European standards, is so enormous when compared to the resources at the disposal of Government, as almost to lead to despair of the accomplishment of the task. Apart from the general importance of popular education are the special circumstances connected with the particular stage at which general education has arrived in this country, making an extension of elementary education among the people at large a matter of peculiar urgency. We have now in India, as the result of the spread of middle and higher education, an educated class, increasing in numbers year by year, but a mere handful compared to the great mass of the people, for whom means of the most rudimentary instruction are very limited, and of whom a large portion are not brought under the civilising influence of the school at all. It is not desirable to have a small highly educated class brought in contact with a large uneducated mass. What is wanted is that instruction should be more equally distributed, that artisans and peasants should be brought within reach of such opportunities for the cultivation of their faculties as is possible under the circumstances of their condition. There should be no sharp line between the educated few and the ignorant, untrained many. His Lordship pointed out that the scheme met at the very outset with a difficulty of a formidable kind in the want of money. To establish a really effective system of primary education, a large expenditure would be required. The financial resources of the Government of India were limited; therefore he made a strong appeal to the natives of the country, to private individuals, and to public bodies, to their patriotic feeling, religious zeal, and desire of personal distinction. He illustrated the kind of aid which may be afforded, by describing what is done in England, and said he could see no reason why the nobility of India should not come

forward and endow schools at their own private expense, and co-operate to advantage themselves and the people at large by engaging in a work so noble and so urgent as was the spread of sound education amongst all classes of the people. One view specially dwelt upon by his Lordship was, that what makes educational effort so necessary at the present time is the existence of a substantial public opinion, evidently growing day by day, to a great extent split up in sections. While the great mass of the people, the operatives in the towns and the cultivators in rural districts, are still unhappily without direct means of making their voices heard, yet native opinion is obviously extending and advancing with a sure and steady step, which no prudent Government and no wise statesman would despise or disregard. While not yet a powerful instrument warning and enlightening Governments, as in England and other western countries, public opinion can only be made more intelligent, more wide, just, and united, and therefore more powerfully effective, by the spread of solid education. More thoroughness of knowledge and more real mental training were to be derived from the thorough study of a single subject than from a skin deep acquaintance with a hundred sciences. He would say to every student, Be thorough : know what you know as fully and as completely as you can.

## THE CHANGES IN INDIAN SOCIAL LIFE.

Those who are in a position to note the effects produced upon Hindu society by the introduction of Western ideas and Western institutions will have keen sympathy with the different forms of mental disturbance which they will observe to be felt by all sections of that society. They will sympathise with the bitter antipathy and prejudice of the old and the orthodox, and not less with the struggles of the young to reconcile their aspirations after an improved order of things, with their Eastern reverence and devotion to the elder

generation. Even those who have no personal knowledge of Hindu society may realise to some extent this mental disturbance by reflecting upon analagous conditions at home, but it will only be to some extent, for the conditions are only partially analogous. The changes in English society are in the natural order of growth; whereas the new conditions in which India finds herself enmeshed are wholly foreign, and not merely foreign, but as diametrically opposed as are the lands in which the two peoples dwell, having no element of unity, but that of the common humanity which has produced them. Almost any existing race might hope for less labour and a larger measure of success in attempting to plant its institutions upon Indian soil than the English, which of Western nations is by its inflexible character the least capable of blending with another people. Being thus in their nature violently opposite, these conditions have been forced upon India with a rapidity which has no parallel in the history of any other country. The changes, social and others, which in England follow as one stratum of deposit is imposed upon the one below it, seem to have come upon India with the abruptness and celerity of the more violent convulsions of the earth's surface, while her people have an aversion for change commensurate with the ages through which they have succeeded in keeping it from their doors. The changes produced by steam came upon England step by step, as one engineer improved upon the designs of his predecessor. The opposition and alarm aroused in English minds in the early days of steam power will not be forgotten. What, then, must have been the dismay in India when rail and steambont appeared, not as timid experiments, but traversing hundreds of miles, producing social changes, not more vast than repugnant to the caste feeling at which they struck so deadly a blow?

So new in family life. An English father sighing over the intractableness and self-sufficiency of his young son, is able, in cool and candid moments, to admit that it is in the natural course of progress that he should show these troublesome traits, and that, whatever personal difficulty they may entail, he would not have them absent. That they are his birthright without which he cannot attain the manliness the father most desires and esteems. The Hindu father cannot so easily reconcile himself to the rapid growth of a spirit of self assertion which threatens to overthrow the most sacred institutions preserved through ages, and still to his mind all sufficient to maintain national happiness. His mind is disturbed by the clamour of his son for education, not for himself alone, of which the advantages are obvious and admitted, but for sister and for wife; nor is the son content with education, he wishes to visit England, perhaps, with no more definite object than that of placing himself on a level with those who have returned thence; if permission is denied, or he thinks it will be denied, the son may take French leave, trusting to the affection of his parent for forgiveness. On his return he is quite out of harmony with his surroundings; he may not indeed be ready to adopt English domestic institutions without modification, but he has become thoroughly disenchanted with those of his own country. The joint family system and the zenana system have become distasteful to him, he wants a home of his own, a wife qualified to manage it well, to receive his friends, and to mingle in society with propriety and credit. He neglects the ignorant girl to whom he was married before he set out on his travels, and speaks in excuse of English homes and the comfort and happiness they exhibit.

Even should the son not visit England, he hears enough from those who have made the journey to render him dis-

contented with his own domestic prospects. It may be that his wife has received some rudiments of education, he carries it on himself; but what degree of happiness results to the elder and the younger party shut up within the same walls a little reflection may enable us to imagine. A faint glimpse of the discord thus entailed is afforded to the attentive reader of the story now passing through the pages of this Journal—*The Second Daughter-in-Law*. It is not brought out prominently by the author who wrote for his countrywomen in the vernacular, with no thought of his story appearing before the English public. The young couple who occupy the foremost position in the story have adopted the new ideas. The father of Prakash—a professional worshipper of the gods—appears to have been so exceptionally amiable in his nature as to have found no cause of discord with Pramada, or with his second son, rather he admires his second daughter-in-law, and dies bequeathing his family to her care. With the house mistress it is quite opposite. She hates Pramada with an intensity exceeding the hatred she feels towards the passionate and ever abusive Hara Sundari, and the feeling is shared by every female in the house, the child Bama alone excepted, although the attitude of Pramada towards them all is one of unwearying gentleness and devotion. Pramada is well to do, is educated, is refined in her tastes, hence—her gentleness notwithstanding—every speech and action is received by the others as a reflection upon themselves. She is made the object of continual obloquy and scorn. Sheer force is required to convey the *Grihini* when seized with mortal illness to the house of her second daughter-in-law, and to the last but one speech is recorded in which she recognises the devotion of Pramada, and then only in self gratulation that her life is prolonged by the Majo Bou's intelligent nursing. Painful as is this picture, it is no

monstrous development of the failings of human nature ; such discord will be visible wherever people on such different planes of cultivation are compelled to live together. The forced association of the joint family system stimulates the unamiable passions to an extreme degree, and the seclusion of the zenana shuts out the healthy influence of public opinion. Happily all Hindu mothers-in-law are not so unamiable as was the mother of Prakash ; on the other hand, there are few Hindu fathers so free from prejudice as was Chatterjee Mahashoi. If all educated women were as amiable and as wise as Pramada is represented, it might be hoped that prejudice would quickly disappear, but this we know cannot be the case. It is in human nature that educated youth of either sex should in many instances treat ignorant and prejudiced age with disrespect. Can we then wonder that Hindu elders should resist to the uttermost the advancing tide of domestic revolution, that mothers and grandmothers should bitterly oppose the initial and every succeeding innovation ? while yet we can do no other than warmly sympathise with the ceaseless efforts of the young to share in what seems to them a freer and happier life.

While the Hindu father thus has brought near to him the painful results of introducing education into his home, he is unable to appreciate the remedy his son points out—that of separate family life. It may be thought that it would be easy for him to compare the two systems, but he can only do so theoretically and on hearsay, since, be the fault whose it may, he has no access to English family life. It is not in India that the young man finds his ideal English home, it may exist there, but he does not see it, nor does his father see it ; the intercourse between natives and English is official and ceremonious, not social. Could he even in theory admit all that his son claims for the English system, he is confronted

by the enormous additional expense which such a system would entail upon India. A man successful at the bar may bear the expense of a separate house, furnished somewhat in the English style, of educating his whole family according to modern requirements, of retaining the daughters at home to the age of womanhood, perhaps permanently if the desired husbands do not come forward; but it needs a handsome income to sustain these burthens, and handsome incomes are not common in India.

These are but suggestions of some of the difficulties entailed upon India by the influx of Western ideas. It will not be a matter of surprise if some bitterness is felt against a people whose presence has forced on these unwelcome changes, yet who have not softened their harshness by the graces of social sympathy and kindliness. A word may be permitted here in partial explanation of the distance maintained by Englishwomen in India. Many are frankly indifferent, prejudiced, careless; but where the impulse towards friendliness with the people of the country exists, it is usually quenched by the ill success of the first attempts. The natural course of an Englishwoman's life in India does not bring her into contact with the children of the soil. If, prompted by curiosity or the social instinct, she makes some inquiry into the conditions by which she is surrounded and the possibility of association with her Hindu or Mahomedan neighbours, she is daunted by what she hears of the inaccessibility of their homes and their hatred of the English. If she converses with the missionary ladies she hears of the insults to which they were exposed in the early days of zenana teaching; and though she learns that things are now much improved in this respect, yet she feels that she would need to be stimulated by religious zeal to induce her to run the risk of being repulsed. She has perhaps penetrated a Hindu household, and is so much

charmed with the gentle graceful beings who seem to be giving her a kindly welcome, that she longs to be able to converse with them in their own tongue. She will perhaps promise another visit, but she will scarcely have left the house when she may be told by some more experienced friend that the ladies who have looked so grateful and smiling are now probably engaged in changing their apparel contaminated by her presence; and again she feels that religious zeal or a strong philanthropic purpose can alone give courage to face such bitter prejudice. And here not improbably her active interest ends. Of the other sex she meets no one above the rank of a servant, so is not likely to get first impressions corrected by fuller knowledge. For the indifference of English officials towards the many intelligent native gentlemen with whom they are brought in contact, I do not undertake to account; routine and a mutual suspicion of prejudice do much, no doubt, to keep them apart.

It is impossible within the limits of an article to do more than thus glance at these conditions of native society in India—conditions which, if more generally known and grasped, would enlist the strongest sympathies of the English, both at home and in India. It is but stating a simple truth to affirm that they are practically as little understood by the English in India as in England. The few in either country who do realise them are apt at times to regret changes which bring so much suffering in their track, to wish their course could be stayed, the more so that the old conditions were from long use worn easily; but the keenest regret will not stay the march of change. We must look beyond the immediate present to the glorious future in store for India. If she suffers from the celerity with which these changes have come upon her, she profits by the many advantages which England worked out so slowly and at a cost which India can never .

estimate. If education has come upon her sons and upon her daughters with a leap, it is at least an education worth having, not the pretence of it which, until recently, was all that England possessed. If emulation and the facility of locomotion induce her sons to travel and to exchange home institutions for foreign ones of a kind destructive of old family bonds, entailing a ruinous expense; if they will no longer marry ignorant children, but will choose educated women as helpmeets; if therefore some daughters must remain unmarried, let the true lovers of India recognise the benefits that must ensue in the physical, moral and intellectual improvement of her people. Child marriage is acknowledged to be one principal source of many of the most serious evils in the condition of India. When this custom shall be abolished, not by the imposition of an arbitrary law, but by the natural craving of educated men for intelligent companionship in their wives, for a more elevated ideal in the training of their children, many of these evils will receive their death blow. If men will not marry till they have the means to maintain separate households conducted by intelligent women, will India be the worse? Will not her men and women learn self restraint and patience, cultivate aims of the highest advantage to themselves and to their posterity? Even India's poverty will prove a blessing, since it will induce in women, as well as in men, habits of industry and self denial, more healthy views of the dignity of work, an impatience of lazy dependence on others which must retard the attainment of the ideal of happiness.

Want of space forbids me to do more than indicate thus slightly the elevated future to which India may look forward as a reward for much suffering in the present. That this suffering might be in some measure assuaged by a closer and more sympathetic relation between the people of India and

those of the Western races domiciled within her borders there can be no doubt. Nor are there wanting to the hopeful eye indications that a kindlier bond will ere very long grow up—is now forming. May the near future bring to each so clear a perception of the unity of their common nature, the existence of the same hopes, fears, sufferings and joys in all that they will forget, or remember only with amazement, the long years they have passed side by side as strangers.

M. S. KNIGHT.

### THE BETHUNE SCHOOL, CALCUTTA.

*From the Indian Daily News of March 8th.*

Her Excellency the Marchioness of Ripon distributed the prizes at the above school yesterday afternoon. There was a large attendance of Europeans and natives, especially of the latter, showing the increased interest which is being taken in female education by the native community. Among those present we noticed the Honourable Sir Richard Garth, Maharajah Narendra Krishna Bahadoor, Dr. Rajendra Lala Mitra, the Honourable K. D. Paul, the Venerable Archdeacon Baly, Rajah Harendra Krishna Bahadoor, Rev. Dr. Banerjee, the Honourable Mr. and Mrs. Reynolds, the Rev. Mr. Hastie, Mr. J. B. Knight, Mr. A. E. James, Dr. Rai Kanya Lal Dey Bahadoor, Pandit Mohes Chunder Nayaratna, the Honourable Doorga Churn Law, Manockjee Rustomjee, Heerjeebhoy Rustomjee, Nawab Abdool Luteef, Khan Bahadoor, Nawab Meer Mahommed Ali, Dr. Mohendro Lal Sircar, and many others. Seats were arranged at opposite ends of the hall for visitors and pupils, and in the centre were laid out the prizes, which consisted of handsomely-bound books, work boxes, and toys for the younger children. On another table were specimens of crochet and needlework by the girls, some of which were remarkably rich and beautiful. The hall itself was decorated, not elaborately but very tastefully, with flags and evergreens. There was an absence of formality in the proceedings, which made the hour pass quickly

and pleasantly, and none who were present will have regretted their visit. Between the reading of the report, the distribution of prizes and the President's speech there were songs and piano duets by the girls, which, in the case of the elder girls at least, showed that this branch of their education had not been lost upon them. About a dozen of the elder girls, who took part in most of the singing, were seated in the centre of the room. After Her Excellency had arrived and taken her seat at a table on a slightly raised *dais*, one of the younger children played a simple Highland Schottische on the piano, and the choir of girls then sang a Bengalee air in a minor key to a harmonium accompaniment. Mr. Monmohun Ghose, the Hon. Sec., then read the following report:—

#### BETHUNE SCHOOL ANNUAL REPORT, 1882.

The principal event in connection with the Bethune School since the publication of the last annual report, has been the arrival of Miss Lipscombe, who was, with the sanction of Her Majesty's Secretary of State, appointed last year as the Lady Superintendent of the Institution.

This lady has now been in charge of the School for more than ten months, and the Committee are glad to report that, in spite of some difficulties which she has had to encounter, she has in this short period succeeded in re-organising the work of the School upon an improved basis and in introducing a much better system of discipline than had previously existed. By her tact and kindly disposition she has won the affection of her pupils, as by her energy and good management she has gained the confidence and approbation of the Committee.

The total number of pupils who are at present on the roll is 110, of whom 18 are boarders. The introduction of one uniform rate of schooling fees for all day-pupils, and the determination of the Committee not to reduce that rate (*viz.*, Rs. 2 per month) in special cases, has had the effect of decreasing to some extent the number of infant day-pupils; but the average daily attendance has considerably improved; and as regards the boarders, the numbers have so far increased that the present accommodation is barely sufficient. It was only the recent withdrawal of four boarders, who have become day-pupils, which has enabled the Lady

Superintendent to find room for two new boarders who very recently applied for admission.

There is, at present, however, under the consideration of the Government of Bengal a proposal to erect a separate building, which will provide for the accommodation of a large number of boarders, and the Public Works Department have already submitted a plan and estimate of the proposed building, which, if sanctioned, would afford ample room for more than twice the number of boarders who are now on the rolls of the School.

Although some time was lost last year after Miss Lipscombe's arrival in remodelling the classes and arranging the routine of study, the result of the public examinations has been highly satisfactory.

From the College Department only one girl, Ellen D'Abreu, went up for the First Arts Examination of the Calcutta University, which she passed with credit to herself in the Second Division. She has obtained a Senior Scholarship, awarded by the Government of Bengal, which is tenable for a period of two years.

The two young ladies who, after passing the First Arts Examination in 1880, formed last year what is called the 3rd year College Class had no public examination to pass this year, but they are now preparing to go up for the next B.A. Examination of the Calcutta University.

In the First Year College Class there is one pupil, Kamini Sen, who intends to go up this year for the First Arts Examination; and there was another young lady, Subarna Probha Bose, in the same class, who passed the Entrance Examination with Kamini Sen in 1880, but who left College last year by reason of her marriage.

From the School Department three girls went up for the Entrance Examination of the Calcutta University, of whom two passed in the Second Division. Abala Das, who had the honour of passing at the head of all the female candidates who went up from Bengal, has obtained a First Grade Junior Scholarship; and the other, Kumandiini Khastgir, who took up Sanskrit as her second language instead of Bengali, has also been awarded a scholarship by the Director of Public Instruction. Four girls also went up from the Bethune School for the Middle English

Scholarship Examination in November last, and all of them passed—three in the second division and one in the third.

The result of the private examinations of the lower classes was, on the whole, satisfactory, and the Committee desire to acknowledge the labours of the teachers and the pundits, who have worked well and zealously throughout the past year. They wish particularly to mention the names of Baboos Sashi Bhusan Datta and Durgadas Datto, the two lecturers attached to the College Classes, to whose exertions, says the Lady Superintendent, the success of the College Department is mainly due. Much credit is also due to Baboo Aditya Kumar Chatterjee, B.A., the mathematical master, who has also worked very zealously during the past year, and who has proved himself in every way an able teacher. The Committee are led to believe that the progress made by some of the pupils of the higher classes in Sanskrit is mainly due to the exertions of the two pundits.

The first step towards establishing a boarding school for Hindoo girls was taken in November, 1873, when Lady Phear, in conjunction with Miss Akroyd, opened as an experimental measure a boarding institution in Calcutta with only five pupils. This number eventually increased to seventeen, but the majority of the pupils at that time were either married women or widows. Nearly four years have now elapsed since this Committee thought fit to amalgamate with the Bethune School the Banga Mohila Bidyalaya (a boarding school founded by some Bengali gentlemen after Lady Phear's departure from this country), and the fact that there are at the present moment no less than eighteen boarders, all of whom are unmarried, and that the higher classes in the establishment are almost entirely composed of boarders, is certainly calculated to remove any doubts which might have been at one time entertained as to the probable success of this experiment.

The Committee gratefully acknowledge that the success which the School has attained is mainly due to the cordial support which their recommendations have received from His Honor the Lieutenant-Governor, who has always evinced a great personal interest in the welfare of the institution; and they cannot conclude this report without also tendering their best thanks to the Director of Public Instruction, Mr. Croft, who has done every-

thing in his power to encourage high education amongst Hindoo ladies, and to render this institution more worthy of its munificent founder.

(Signed) RICHARD GARTH,  
President.

7th March, 1882.

Doorga Mohan Das, A. M. Bose, Romesh Chunder Mitter,  
M. C. Nyayaratna, Harendra Krishna, A. M. Nash,  
H. Reynolds and M. Ghose.

The Hon. Sec., in concluding, mentioned that he had just received a letter from Mr. Croft, which stated that Rajah Hurrischunder, of Benares, had given five *sarces* to be distributed among the girls who passed highest at the Entrance Examination.

An English song was then sung by the girls, after which Her Excellency distributed the prizes.

After a piano duet and another English song, sung by the choir, the Hon. Sir Richard Garth gave a short address to those present. He said he would only occupy their attention for a few moments. In the first place, he was sure he was expressing the feeling of everyone present, whether they were connected with the College or not, when he said they were extremely grateful to Lady Ripon for her kindness in attending there that evening to distribute the prizes. He supposed it was always a very pleasant thing to get a prize, although he himself was rather a stranger to the sensation, because in his day punishments were a great deal more plentiful than prizes; and if it was a pleasure to receive a prize under ordinary circumstances, how much greater must the pleasure be of receiving one at the hands of Lady Ripon. He was sure, therefore, that this day would remain in the recollection of many of the young ladies present for a long time to come. In the next place he desired to express his gratification at seeing such a large number of their friends present, and at seeing the variety in their nationalities. He was very glad to find among their friends some Mahomedan gentlemen. He hoped it was a good augury, and that it showed they were interested in female education, and that before long they would have institutions similar to this for the education of Mahomedan ladies. And lastly, he was sure that the School and every one interested in it was to be congratulated.

on the report they had just heard read by their able Secretary. It was very gratifying to find that the higher branches of the school, he meant the boarding establishment and the College classes, had so far surpassed anything the Committee had expected.

A few years ago, when these higher branches were first established, they were not altogether satisfied as to what would be the result. Considering the feelings and habits of their native friends, he himself had thought that an establishment of this kind would be inconsistent with their views. But he could assure them the difficulties had been very few as compared with what they had anticipated, and those few, such as they were, he was happy to say, had been dissipated under the auspices of their excellent Lady Superintendent, Miss Lipscombe, whose services they had been fortunate enough to obtain from England. Of course he need hardly say that, entering upon a new system as they had done, they had occasionally been subject to some criticism, a good deal of it very friendly criticism. Some people said they were becoming civilised too fast, and others that it was not fast enough. It was, however, difficult in this as in everything else to please everybody. But, curiously enough, the most severe criticism they had experienced came from a quarter which at any rate surprised him, if it did not surprise other people. It came from a section of the Hindoo community who professed to have the most advanced and enlightened views on the subject of education. They had been told by these high authorities that it was an unbecoming thing for ladies to be highly educated, and to be educated by tutors and professors. To him (an Englishman) this was a very alarming statement, and if this were so, it would be a sad thing for England and all civilised lands where the cause of higher education was still progressing. And as to being educated by tutors and professors, why there was hardly a family in England, and certainly no large school, where there were not tutors and professors. They had drawing masters, and singing masters, and music masters, and dancing masters, and it would be a very alarming thing for all civilised nations if education by tutors and professors was likely to be demoralising. On the contrary, they had been taught that the thing that was likely to demoralise was a want of knowledge and education. He could only say for himself that if he thought the

criticism he had just mentioned were true, if he even thought that higher education such as they were giving these young ladies now was likely to deteriorate them as regards those qualities and virtues and accomplishments which Englishmen valued above all other things in a lady, and which they desired that the wives and daughters of their Hindoo friends should share, then he would at once denounce the system which he had been instrumental in introducing. But he was sure it was not so. He was sure if they asked Miss Lipscombe, who had had great experience in England, she would tell them it was not the case. He hoped they would find it was not the case, and that they would never have cause to regret what they had done, and that under the auspices of their excellent friend the Lieutenant-Governor the School would continue to progress as it had already done.

An English song was next sung by the whole of the girls, after which Her Excellency the Marchioness accepted from Miss Lipscombe a very prettily-worked paper basket which had been made by Miss Kadumbini Bose, one of the elder girls.

The choir then sang a verse of the National Anthem, and the meeting ended.

## THE SECOND DAUGHTER-IN-LAW ;

OR, THE HISTORY OF PRAMADA, THE WIFE OF THE SECOND SON.

*A Tale.*

BY PANDIT SHIVA NATH SASTRI.

*(Continued from page 222.)*

### CHAPTER XVI.

The bitterest human grief cannot remain fresh. The loss of Lila had struck at the hearts of Pramada and Prabodh, but with time the edge of grief had become dulled. Still since the death of Lilabati Prabodh's mind had become somewhat unsettled. No longer in his house at evening was to be heard the sound of song. No one went to the house to give instruction, and at evening no one went forth to take the air. No one received any invitation thence.

Pramada took Lilabati's little dolls, toy carts, cooking vessels, and all her little doll's clothes and put them carefully away. She

would allow no one to touch them, but from time to time going to the room where they were kept, she would turn them over, and lying down amongst them give way to weeping. Prabodh Chandra's own heart had received a terrible blow, it is true, but he was constantly eager to soothe Pramada. He wished to take her to different places for change, but Pramada had no desire to go anywhere.

Notwithstanding this keen suffering the house gradually resumed its old appearance, people came and went, and affairs were transacted as before. Prakash Chandra and Hari Taran became more intimate than ever. It was their design in various ways to divert Pramada. Notwithstanding the grief of the family Bama's love towards Hari Taran increased. She became constantly more sensible of his endless good qualities. On this account Prabodh, Pramada and Prakash Chandra were all much pleased and again turned their thoughts towards uniting her with him in marriage.

After some time another infant adorned Pramada's bosom. But on this occasion the mother suffered greatly. In time a son was born. The men and maid-servants and all the intimates and well wishers of the family rejoiced exceedingly, for in Pramada's sorrow they had all been wounded. During three days the ears of the neighbours were deafened with music and the sounds of rejoicing. But alas! this joy was not to last. After two or three days the newly-born infant became ill, and in a week the little flower had faded. Pramada was too ill to feel the loss of her child. On this account Prabodh had no leisure for other sorrow. Her illness increased, she was brought from the lying-in room to her sleeping chamber. That Pramada, who for Prabodh's sake had given up all her possessions, who taking on her own head Prabodh's burdens had worn ragged garments and become almost a skeleton, the same Pramada was now dangerously ill. A good native physician and an English doctor were engaged; on their account constantly forty or fifty rupees had to be paid out. Besides this, after some days Prabodh was obliged to cease attending the Court. In the midst of her suffering Pramada constantly urged him to go to his business, but Prabodh's feet refused to move—how could he go!

On hearing of Pramada's illness Prakash Chandra came to the house. Prakash, Bama, Hari Taran and Prabodh Chandra, these

few by turns sitting by the sick bed constantly tended her. Ah! the truly good person has a nature and disposition different from all others. Pramada's suffering was almost unbearable, at times she lost consciousness from the severity of the pain, but in the intervals she was ever occupied in caring for the household. Now she would urge Prabodh Chandra to take his food, again she would press Prakash and Hari Taran to get some sleep, and she ever inquired for the welfare of the maid servants.

And now in our Pramada's illness was there any lack of people to attend on her? There was no one by whom she was not loved or who was not indebted to her. The mother and wife of the pleader went home from time to time to get a hasty meal. In all her suffering the beauty of Pramada's countenance was not diminished. Such patience as hers was never seen; in the midst of her pain what pleasant words she spoke to the Vakil's (pleader's) wife! What a filial welcome she gave to his mother! The maids could not go about their work for sorrow. The gentlemen surrounding their mistress they were not able to approach her, but they stood in the doorway or at the window, their eyes streaming with tears. On whomsoever Pramada's glance fell she would address kindly words to her and forbid her to weep. The good Khodai, was he quiet at this crisis? He who left both food and sleep to fetch medicine or ice, to call the doctor, to bring whatever was needed for the nourishment of his mistress. He had not the courage to enter her sleeping chamber. From the time of Lilabati's death Khodai had begun to lose flesh, he was now much reduced; he no longer wore his necklace of coins. On the bedstead where he used to lie with Lilabati he no longer slept. He had grown careless of himself. He had not the courage to approach his mistress, but Pramada when she was alone for a little would call him and ask if he had eaten and whether he had slept the night before, and other such questions. Khodai could not restrain his tears.

By the compassion of God, after six or seven months of such suffering Pramada recovered her health. But in these months Prabodh Chandra had suffered both in his heart and in his worldly condition, his accumulated savings were nearly spent, his work had fallen into the greatest disorder, the life of his practice was

gone. But that Pramada was released from disease he considered the greatest gain, and counted not his losses as a drop in comparison.

## CHAPTER XVII.

The doctors advised change of air for Pramada. Pramada was unwilling that further expense should be incurred on her account, but was Prabodh likely to listen to her? If he had had to sell his last garment for her sake he would not have hesitated. Therefore disregarding her objections he prepared to go west. He sold the Government securities he had still remaining in the bank for two thousand rupees; gave up the Calcutta house, making other arrangements for the boys; and placed his furniture in the charge of a friend.

To-day they start for the west. Two days ago Pramada's parents had come to the house and taken leave of her. The travellers were to start at dawn; much luggage has been sent by rail, the remainder is being packed. Prakash Chandra and Hari Taran are making the market.

Pramada had several times shown her wish to bring about the marriage of Bama with Hari Taran before going west, and to this Prabodh had given his assent, but the proposition proved so distasteful to Bama that it had been given up. To-day Bama must take leave of Hari Taran.

The maid servants had been anxious to accompany Pramada, neither did she wish to part with them, but what could be done? In the present position of their affairs it did not seem right to be at the expense of taking so many servants. They resolved to take only Khodai and one maid. After the midday meal Prabodh went to the Court and concluded his arrangements there. He imposed upon a friend the responsibility of sending monthly remittances to them in the west. Pramada distributed various things belonging to the family. To her neighbour, the mother of the vakil, she gave some white marble dishes, to one maid she gave a curry stone, to another a betel nut cutter, to another a blanket, and in this manner disposed of many things, so that the poor families all around would receive a pillow case or clothing of some kind.

At length the time for departure came. The house was filled with servants and neighbours. All looked very sad. They said

to each other, "To-day our light has gone out." Pramada calling the servants and opening a box gave to them their wages. They would not extend their hands to take the money, but wiped away the tears that would flow. Pramada gave to each a present of a month's wages. There was not one amongst them who did not shed tears that day. The wife of the vakil seizing Pramada's hand wept bitterly. Pramada wiped away her friend's tears but she could not restrain her own. The Bou had been devoted to Pramada; were she treated harshly by husband or mother-in-law she had come weeping to Pramada, who would comfort her with gentle words, teach her to read and work, make her little presents, and daily dress her hair. To-day seeing her distress Pramada was unable to check the current of her sorrow, but she embraced her, saying "weep not, sister, we shall come again," and thus comforted her. The vakil's mother also was deeply afflicted. She blessed Pramada, saying "wherever you go may you dwell in happiness," but she could not restrain her tears.

The carriage stood at the door; people hastened one after another; Prabodh kept looking at his watch and hurrying them; boxes, trunks and bedding were upon the carriage. Pramada taking the hand of one after another said "good bye" to all. Placing her hand on the heads of the women she gave them her blessing. Of the neighbours' children she kissed some, pressed the faces of others, took leave of all, bent to the feet of the vakil's mother, and several times embraced the daughter-in-law. Whomsoever she knew she addressed with kindly words. She recommended the Brahmiu cook to enter the service of Prakash, and finally entered the carriage. The vehicle became invisible to their eyes, and it seemed as if the neighbourhood were covered with the darkness of sorrow.

## CHAPTER XVIII.

Alas! alas! the rays of a sun that has set cannot shine again; an extinguished light cannot be revived; a withered flower can bloom no more; a man's destiny once broken cannot be renewed. There must be suffering in this world; be the sufferers wicked or those who excite in us respect and admiration we cannot witness their sorrow without sympathy; when I see tears in their eyes I

wish those tears might come to my eyes, their calamities fall on me; let me weep and let them dwell in happiness. But the Creator's designs are unfathomable. Sometimes the virtuous suffer much in this life, and then their virtue instead of being diminished shines with redoubled brilliancy. We knew not formerly that our Prabodh and Pramada would have so much to endure.

They passed nearly a year in the city of Etawah. Here also Pramada had spread about her a little kingdom. By Khodai's help some flowering shrubs had been cultivated within this little dwelling. Pramada and Bama with their own hands watered them morning and evening. To that benevolent person, whose nature it is to love, all become subject, beasts, birds, and not less human beings. All the peasant women of the neighbourhood became attached to Pramada. If they had anything nice they would bring it to her; if they were in trouble they came to tell her of it; were their children ill they asked her advice; if they encountered harshness from husband or any other they came weeping to her. She would comfort them by soothing words; and in trouble help as far as she could; by good counsel turn them from evil paths; if they quarrelled she would bring the quarrel to an end. In cases of illness she entered the meanest hut to visit the sick person. Often did she call their children to her and show them much affection.

Prabodh Chandra on coming to Etawah entered into converse with all the Bengali and Hindustani people of the place. With some he became intimate; he counselled many about their affairs; they also enquired after Pramada's health. Prabodh remained unemployed six or seven months. Not a single coin had he been able to earn, but the expenditure was constant. This was a source of anxiety, nevertheless as he saw Pramada's health improve daily he was happy.

That Bama who during four or five years in Calcutta had not gone to the kitchen, but had given attention to the harmonium, the piano and to books; she now with joyful heart devoted herself to preparing food for her brother and his wife. Pramada was troubled that Bama should constantly be employed in cooking, and some mornings on rising she went towards the kitchen, but Bama would not allow her to approach the cooking place. What could

Pramada do? In cutting vegetables, attending to little matters about the kitchen, and sitting chatting in the doorway she tried to satisfy herself.

In this manner their days passed not unhappily, but even this degree of happiness was not destined to continue. From the beginning of the winter of this year Prabodh Chandra began to cough. This cough is incurable. At first, not recognising this, he took some medicines, but did not obtain full relief. Then pain in the chest began to make itself felt, and a definite fear arose in his mind. Being examined by a skilful doctor this fear was confirmed. What was to be done? He had not the courage to tell Pramada suddenly, nor yet to leave her uninformed. He remained undecided for many days, but when inward fever began to develop itself he resolved it would not be advisable to keep it a secret from Pramada.

Had a thunderbolt struck Pramada it would have given her less pain, but like a truly intelligent woman she set herself fully to learn the proper treatment of her husband's complaint. The doctors ordered him to leave that place and go to Monghyr. Now Khodai was her only helper. Prabodh becoming daily weaker and more emaciated Pramada no longer troubled him to think about anything. She with the help of Khodai and by correspondence made the needful arrangements. Pramada selling some of the household furniture at Etawah and giving away the rest they took up their abode at Mongyhr.

For some months after the change Prabodh gave signs of improvement, but it did not last. His bodily condition daily became worse, his appetite diminished and his strength fell away. Pramada called in the best advice. In the meantime their means being spent she was obliged to borrow. She wrote from time to time to Hari Taran, to her young brother-in-law, and to her parents. Unhappily at this time Pramada's father was out of employ, and after sending one sum of fifty rupees he could do no more. Prakash Chandra and Hari Taran having left College had together opened a druggist's shop. Their receipts were very small, but they sent what little they could spare. Yet of what use was that little? The marvel was that all Prabodh Chandra's rich friends in Calcutta on hearing of his illness closed their hands. Hari

Taran went to the houses of many of them seeking help, but no one was willing to give any.

In the meantime Pramada secretly, by Khodai's help, sold one after another of her ornaments. If Prabodh asked any questions she answered only, "However I do it, if by the compassion of God you recover, I will then tell you."

The devoted wife in her loneliness in this manner took the burthen of their troubles entirely on her own head. So thickly as the sky of their future became clouded, so deep were her anxieties. But she let not her suffering husband see this anxiety. If she shed tears they were shed in solitude, if she rested her brow on her hand immersed in sorrow no one saw it. Prabodh Chandra ever found her with a cheerful face, yet that she became daily thinner and ever more sad, he could not help at times perceiving with great affliction.

## CHAPTER XIX.

It is well to hasten quickly through sorrowful subjects. People sit lingeringly over pleasant food, but bitter substances they swallow quickly. The reader comprehends that the sun of Pramada's happiness was going down, the hour of setting had almost come.

At Monghyr the misery of Pramada's position exceeded all limits, she had not a single coin left. They were now living on the secret sale of her ornaments. Pramada taking on herself the whole of this unbearable trouble nursed her dearly loved husband. Khodai was her sole minister. Regarding Bama as too young to be troubled with such heavy affliction Pramada said nothing of it to her. Khodai during some months past had ceased to ask for his wages; not only that, if he saw anything being needed was not procured he somehow managed to bring it. If Pramada asked questions he would answer, "I arranged to bring it from such a place, I will tell you about it later." On investigation Pramada ascertained that Khodai was selling secretly one by one the coins composing the necklace she had given him. Hearing this Pramada wept, but she said nothing more to Khodai.

Since coming to Monghyr Pramada and Bama had become acquainted with a missionary lady. Recognizing the excellent

dispositions of the two sisters-in-law this lady came frequently to talk to them. She was a very good woman. Pramada told her nothing of her troubles, but as she guessed them very clearly she consulted with her husband in what way to give help. At first she sent assistance in the form of gifts, but they also being poor could not long help in that way. At length after consultation with others they managed to arrange some employment for Bama. This was the kind of work. For some hours in the day Bama was to teach in the Missionary Girls' School, and to give instruction in playing on the piano. Her salary was to be thirty rupees a month. Bama being the daughter of a Hindu race, unaccustomed to work for money, could not easily incline to undertake it, but the two sisters-in-law counselling together and seeing no other resource decided that it was preferable to begging. When Prabodh heard of the proposal he said nothing, but lay with closed eyes, tears rolling down his cheeks. This Bama whom he had reared with so much care, whom in his days of prosperity he had not suffered to approach the kitchen, that this same Bama should now work for his support, could he endure it? But there being no remedy he refrained from speech, and revealed only by tears his distress of mind.

How heavy now became the labours of Bama. Rising early in the morning she arranged the house, cooked food for her brother in the kitchen, after eating attended school for three hours. In the evening further cooking was required, and after that she was often kept awake at night. Pramada attended day and night on Prabodh. Sometimes Bama taking her place she would go into the kitchen. Alas! alas! why did Providence thus afflict them? But few days had been thus spent ere Bama also began to cough. In a day or two she began to spit blood. Fever also showed itself. She was no longer able to rise from her bed. Think, compassionate reader, of Pramada's position! Alas, gentle being, how heavily Providence taxed thy powers of endurance! When Bama fell like a stricken deer and her dying couch was laid near that of her brother, then Pramada saw thick darkness around her. It did not seem right longer to remain away from home, therefore selling her remaining ornaments she resolved to take her dying husband and her heart-loved Bama to Calcutta.

Khodai was destitute of food and clothing, and had no money left, but he did not tell his mistress this trouble. Since Bama had fallen ill Khodai helped Pramada in the house. One day she said to him, "Khodai, you are as a father to me; you have done more for me than my own father; destruction has fallen upon us; take us home; sell this jewel." Khodai taking the ornament wept. The jewel having been sold they were packing their few things together when Prakash Chandra and Hari Taran arrived. At sight of them Pramada lived again. They remaining in the outer room and enquiring into the condition of Prabodh all the suffering she had so long endured alone rushed upon the mind of Pramada. Tears streamed from her eyes. She was unable to speak. Wiping her eyes she took them to the inner room. What did they see there? On one bed Prabodh, his face so altered they would not have known him, lay with closed eyes and dejected expression. By his side stood medicine and food. On the other side lay Bama. Was that Bama? Pramada said so, else they would not have believed it. The rounded beautiful face was faded almost away; that blooming mouth was dry and discoloured; she had no power to speak; day and night fever pierced her bones and consumed her brain. At the sight both fell to the ground. Hari Taran's heart felt as though it were torn in pieces. At sight of him Bama's dying frame revived as with an electric shock. She lay looking at him with thirsty eyes. She could utter no words of welcome. Hari Taran remaining long as though stunned went out and wept.

Everything was ready for the journey. Before evening all departed with the suffering brother and sister.

## CHAPTER XX.

What more do you desire to learn, lady reader? Do you wish to go to the deathbeds of Bama and Prabodh? Then you will weep, and then also my work will be finished. Hari and Prakash proceeded at once with their charge to Hari Taran's Calcutta dwelling. Prakash was a doctor himself and in addition he called in the best physicians of the city. No item of their advice was neglected. But when death is near what can medicine do? Bama's illness increased as you looked at her, her days had come to a

close. Her face seemed to fade from their sight. During so many days in fear lest she should increase her brother's suffering she had borne her terrible pain in silence, but on this fatal night her agony became extreme. She could not explain its nature or where she felt it. In the early part of the evening it was at its worst. Pramada sat alone by the side of Prabodh, Prakash and Hari Taran by Bama's side administered medicine every half hour, what else could be done? Midnight was not past when the pain began to decrease, Bama's restless state began to calm down. At length when night was passing and the air of dawn, like the long sigh of night, entered at the doors and windows, when the awakening birds called to each other in their different notes, when the city watchmen after waking through the night—now half awake, half asleep—proceeded to their homes, when the sound of one or two vehicles began to be heard in the streets, when in the neighbouring houses those arising from sleep began to converse, and in the sorrow-stricken household intimate friends raised the sound of weeping—at that time the breath of life fled from Bama's wasted frame.

A little before the death Pramada had come to her side and sat weeping. She who for five years had kept Bama with her, cherished her as one dearer than a sister, for whose happiness she had ever been solicitous, in the hope of whose happy marriage she had even through these calamities kept apart some ornaments, to-day this Bama had vanished from her sight. The light of Bama's life gone out Hari Taran became almost mad with grief. Prakash took him forcibly away into another room and strove to comfort him.

Prabodh Chandra saw not Bama at the time of her death, but the blow struck so deeply that he could not recover it. That she died on his behalf he was certain. When Pramada went weeping to his side, sighing deeply he said quietly, "Bama having tended me in this world, seeing me ready to leave it, has hastened forward to prepare a place for her elder brother there." With these words two tears rolled down his cheeks. Pramada, who in this bitter grief had not given way to noisy weeping, at these words burst forth into a loud cry. Prabodh with a sign bid her restrain herself. Pramada refrained.

I will not carry this further. Pramada,\* taking off her bracelets and wearing a plain *sari*, returning as a beggar to her father's house. On this sight we would not dwell. Therefore here we close the scene.

THE END.

[Translated by M. S. KNIGHT.]

## REVIEW.

MEN AND EVENTS OF MY TIME IN INDIA. By Sir RICHARD TEMPLE, Bart., G.C.S.I., C.I.E., D.C.L., &c., late Finance Minister of India, Lieutenant Governor of Bengal, and Governor of Bombay.

A HIGH authority has said, "Woe unto you when all men shall speak well of you." We have felt tempted more than once, in reading this book, to invert the saying and denounce woe on one who speaks well of all men. Sir Richard Temple has certainly been fortunate in colleagues and assistants, who were everything he could wish, and in masters, all of whom were perfect. To feel this he must have an unusually generous mind, and his expression of this feeling makes pleasant if somewhat monotonous reading. As the book wears on, we begin to wonder how new phrases of intelligent admiration are to be found for the next Governor-General. Still it would have been clearly impossible to have written such a book at all in the spirit of keen criticism. It seems to us that the new practice of writing the lives of living men, and making would-be history of passing events, is one to be cordially deprecated. The old fashioned *memoires pour servir* were both more valuable and more satisfactory; they contained more information, and as being less indulgent to individuals

\* Widows wear no ornaments and only the plainest dress.

approached more nearly to the dignity of history. Good as this book is, and in some ways it is very good, we do not think much of its historical value. We did not know before how good a thing it is that the rulers of this world do not generally write its history. The men who bear the burden and heat of the day, on whom rest the weight of great decisions, are generally, now-a-days at least, conscientiously, even pathetically, anxious to form a right judgment, but it is eminently improbable that judgment once formed, and action taken, it should ever again enter their heads to doubt that right they were.

But to come to the strong points of the book. Its descriptions of scenes and places are capital. The author's cordial appreciation of India's natural beauties cannot fail to win the notice of those who care either for India or for beauty. Whether it is the clear sunrise, or the calm beauty of the moonlight nights; the common every-day pleasures of Indian life; the Cashmir valley with its canals and lakes, plane trees and water lilies; its picturesque city and villages, and most, its wonderful "unbroken boundary of glistening white," Sir Richard Temple seems to see with the eye of an artist, and to describe what he sees with the glow of loving admiration. The following must speak for itself. He writes of the railway ascent of the Western Ghats from Bombay to the Deccan in the rainy season:—

"When we neared the foot of the mountains the weather was hot and bright, the sunshine bursting through masses of white cloud. As we began our ascent the clouds grew thicker till they enveloped us in mists, which could be felt. Then as the altitude increased, the temperature fell; and as the vapour condensed, rain came down, not in drops, but sheets of water. The forest-clad hill sides trickled with countless rills; every ravine became a roaring torrent bed; the surface of the rocks exuded, and their crevices distilled moisture. Few objects dis-

tant more than a few yards could be seen; there was neither wind nor sound from the air, nothing was heard save the sound of the fast moving train, and of water falling, pattering, dripping, rushing in every direction. As we arrived near the crest of the range the clouds gradually parted, like curtains being drawn back, and then was disclosed a landscape which travellers at that season see repeatedly, yet never tire of seeing. The trap rock rose in domes and towers piercing the sky; the geological formations ranged themselves in precipices like mighty walls. Over these steep sides there tumbled numerous cascades, hundreds of feet from top to bottom, so that the dark escarpment was marked with lines of glittering white. All around us the forest and the lesser vegetation had that luxuriance which is produced when rainfall, measured not in inches but in feet, is followed by sunlight shining strongly through a hot atmosphere."

And this, of a journey from Bombay to Scinde, gives so vivid an account of another kind of Indian scenery, of its terrible desolation and its weird charm, that we cannot leave it out:—

"Once I journeyed thither by the desert route, galloping along the sea shore bestrewn with myriads of dead locusts, or jolting on a camel's back up and down the sandy billows, with heights and hollows alternating, like the crests of waves and the height of the ocean. Nothing can be more hopelessly hideous than the ordinary landscape of Scinde, the expanse of undulating soil interspersed with scrub, the lands desolated by inundations and clothed with rank vegetation as with a ragged garment. For several months of the year the canals are waterless and look like extensive trenches. . . . Every desert, too, has its oasis; as the heat waxes the waters are swollen from snows melted in far off climes, the dry canals begin to fill, and are shaded by groves and avenues in the midst of a dreary land. There is one great lake many square miles in extent, the surface being covered with aquatic plants and skimmed by water-fowl, the air at times almost darkened by the circling flights of birds."

Our author is not only interested in natural beauty ; his descriptions of Bijayanagar, Hyderabad, and Oudeypur, are also very good, and deserve attention. In visiting old cities, in meeting specimens of the old historic races, he knows the past so well as to appreciate and do justice to the present ; an accomplishment we are glad to believe is not now rare in India, though it is not so wide-spread as it ought to be. We wonder when reading such descriptions whether a time will ever come when the historic past of India will be as well known, say, as that of Italy, and when the heaped up traces of many civilizations will be examined with the same loving care as is now in Italy given to the Etruscan, the Classic and the Mediæval remains. It might not necessarily be good that such should be the case ; for the wealthy idler and the intelligent busybody are not perhaps the most valuable members of the human race ; and they will gather where such interests are to be found, and it is always possible they might have on India an effect the reverse of improving. Still, there is no saying, we have been working away in India as masters, pure and simple, for more than a hundred years, without winning much love from, or always getting justice done us by India : and perhaps an influx of the irresponsible European would enlarge native comprehensions, and by varying the kind of influence, if it were only as a variety of irritation, might make the people understand and therefore appreciate us better.

To return to the book ; it will not do to leave on the minds of our readers the impression that it is mainly artistic or historical. That is not the case. It is very mainly personal and political. The personal seems to us the least valuable. What is the use of details concerning the characters and services of living men, when in the nature of things such details can only be one sided and laudatory ? We all know

and are thankful that we have good men to do England's work in India, but the spirit in which the best work is done is not that which cares for praise, and it has so long become a commonplace that no praise is of any worth in comparison of the exceeding privilege of having good work to do, that we rather wonder anyone can now trouble with it. We do not think that Sir Richard Temple at all overlooks the privilege of having good work to do, but he seems to think that other men care more for the praise than he does. The book is full of good-will and the desire to serve, shadowed now and then by a somewhat overpowering personality. As the best of the descriptions of men are those of Lord Lawrence and Lord Dalhousie, so we think the best historical chapters are those on the Annexation of the Punjab and on the "War of the Mutinies." It was in the Punjab that Sir Richard Temple really began his career. He saw the annexation through from beginning to end, and was an active worker in it. At a distance of thirty years it becomes possible to give a good account of an important political event, to trace motives and causes; and the influence of the character of the workers on the quality of the work done. To some extent he has done this too for the mutinies, but absent at the most painful time he seems to us rather to fail to apprehend the sense of horror that seized the small English community face to face with surging barbarism. He has perhaps chosen wisely in omitting this, but the narrative is less accurate without it.

The financial chapters do very much to light up an otherwise dreary and difficult subject, but one of such paramount importance for India, that we understand the need for treating it as fully as has been done. Still as Indian finance is in a very experimental condition, we can only get a narrative of experiments, the final outcome of which no one can judge.

We were somewhat disappointed in the summing up chapter. We looked in vain for any frank acknowledgment of the enormous burden of difficulty which rests on England as she rules India. Surely a plain statement of such difficulties, and an appeal for patience and consideration as we strive to meet them, would do more to awaken native sympathy with their alien rulers than centuries of reserve. There is no doubt whatever now that we have to rule India, and that the task is not easy; and there cannot be any great harm in saying so, and may be a real, if distant, hope of good. Sir Richard Temple sums up the balance of good and evil in the British rule in India very rapidly, and makes it always dip heavily on the side of England. This may be official necessity, but does not seem to us the higher kind of statesmanship. He does not think the poverty of India enough to make ourselves unhappy about. He feels our education has raised the people intellectually and morally, and has given them the "enthusiasm of humanity," in place of their old faiths. The discontent of educated natives is treated very well. The protest against withholding education in the fear of political discontent is one of the best passages in the book. The discontent of the people as a whole is summed up arithmetically, and we do not feel much the wiser for the sum, and the burst of triumph over the substantial safety of the British rule rings rather harshly in one or two directions.

But as a whole the book is eminently readable, full of interest and information. Sir R. Temple sees the picturesque readily, the practical with care, and the pathetic and humorous very little, if at all. With so much description of individual Indians, we do not after all gather very much about native character; but no one will read the work without learning a great deal both of what India is, and in what way

England is ruling and changing as she rules, her great dependency. The difficult position of aliens in a foreign land does something to bring out the nobler sides of men, as everything must that puts brotherhood, fellowship, and community before the individual. It would seem that in India we wish to cultivate the individuality of the people while repressing our own, and that we shall be doing a good work though a very troublesome one in the process. We cannot end better than by quoting the passage about education to which we lately referred :—

“Some observers may hold that if high education tends to political discontent, the Government should prudently abstain from imparting it. But such a view could not be maintained in the nineteenth century. Surely it is our bounden duty to give to the natives the benefit of all that we know ourselves. If we admit that there are cases in which plain dictates of duty must be followed, and reliance placed on Providence for the result, then here is an example of the strongest kind. Politically we are so secure that we can afford to be generous in imparting knowledge, even though in some respects disaffection were to spring up in consequence; but in fact their loyalty and contentment in other and more important respects will thereby be produced and confirmed. At all events this is an occasion for putting into practice the maxim ‘be just and fear not.’ ”

J. E. CADELL.

HOME GYMNASICS FOR THE PRESERVATION AND RESTORATION OF HEALTH. By Professor T. J. HARTELIUS, M.D., Principal Lecturer at the Royal Gymnastic Central Institute, Stockholm. Translated and adapted by C. Löfving, with 31 woodcuts. Wm. Isbister, 6 Ludgate Hill, London. Price 1/-.

In his introduction to this useful little book the author states that its purpose is: “to call the attention of people in general

to the great importance of bodily exercise for the preservation of health and to serve as a simple guide that will enable them to benefit themselves by well tested movements." His recommendations are based on the system invented over 50 years ago by Ling, a Swede, who trained many pupils to teach the gymnastics which after much scientific consideration he had worked out for the practical use of persons of all ages. Professor Hartelius explains that walking, though no doubt an important aid to health, does not fulfil all the conditions required for preventing or curing disease through muscular exertion. Other forms of exercise are needed besides walking, and these should be of a varied kind, chosen according to physiological effects. After some preliminary remarks on the extreme importance of "an energetic and normal circulation" for promoting strength and vigour, the Professor gives short descriptions, with illustrations, of the most serviceable movements, and also prescriptions of exercises suited for different states of health. One point in the Swedish as compared with other systems is that it is independent of apparatus, so that it can be resorted to on all occasions, and for home practice. As the subject of physical education is awaking attention in India, and as the conditions of that country are not favourable for walking, this simple book may prove suggestive and helpful to those who are convinced of the indispensability of exercise to healthy development, and who believe, as the author expresses it, that "man has in his own organs of movement an efficient means for the preservation of health, and for its restoration if disturbed, provided he wills and knows how to make an appropriate use of this means."

## DISCOVERY OF A CURIOUS MS. ON INDIA.

To Englishmen *Pepys' Diary*, as jotting down the current daily events in Charles the Second's time, as photographing the impressions fresh from life relating to the state of society in those days, is held in great estimation. We have a few works similar to it in relation to India, such as Mrs. Fay's *Letters* in the days of Warren Hastings, Bishop Heber's *Journal*. I searched the MSS. of the India office in London, and those of the Government of India Record Office in Calcutta, but nothing in the nature of records throwing light on daily social life in India has come before me.

When lately at Worthing a friend of mine, Mr. Barlow, formerly of the Bengal Marine Service, lent me a MS. which he bought at the sale of Lord Saumarez's effects at Canterbury—the Diary of Sir W. Hedges.

I read it with intense interest, for though pithy and brief it gives a *peep* into the social life of the English in Bengal before Calcutta was founded, when they had not an acre of land in Bengal, and when the site of Calcutta was infested with tigers.

Sir W. Hedges was a member of the Court of Directors, and was sent out in 1681 to be Governor of the Factories in Bengal. He wrote a diary in which he refers to the English that were then in Bengal, divided into two classes—*interlopers*, who carried on free trade as opposed to the Company's monopoly, and the *servants* of the Company, prominent among whom figures Job Charnock, the founder of Calcutta; the man who carried a beautiful widow off the funeral pyre, and as the best thing to do with her—married her.

Job Charnock however was a determined opponent of Sir W. Hedges; Job, like the Company's servants of those days, wished to make as much money as he could by pickings out

of the Company's trade. The result was Sir W. Hedges could not stem the current of opposition; he had to leave, and returned to England, *via* Persia, in 1683. He was knighted in England by James the Second in the Royal bed chamber.

The Diary gives in few words a striking picture of the Moslem rulers of Bengal. Their head quarters were at Dacca. Under the bed of one of them after his death were found five lacs of rupees, and ten lacs in the house, all procured by bribes. Bribes to officials were the order of the day, as they are now in Russia. It is evident from this Diary that the English could not have held their ground without the acquisition of territory, while the native government were just a type of what the Turkish is at the present day. Two centuries have passed away since Hedges was in Bengal. What wonderful changes have taken place! At that period Peter the Great was contemplating the foundation of St. Petersburg and Charnock that of Calcutta. The English have gone north and the Russians south until the two great empires are almost continuous. When Sir W. Hedges landed in Bengal, the tiger, alligator and shark roamed freely near what is now the City of Palaces. We have before us a map of the site of St. Petersburg about 1681; the site of that also was all a jungle, the resort of the wolf and the bear. We may grumble at Indian administration, but compare things in Hedges' days with the wonderful strides made since.

In this Diary there are references to a number of localities in Bengal, Gaur, Satgan, Hugley, &c., as well as to the Dutch, the Portuguese, the Jesuits, the French, interlopers, "black Presbyterians," and an atheist—turned out of the factory. There were few ladies in Bengal then.

The Diary will ere long be printed, with notes, throwing light on contemporary events and individuals.

J. LONG.

## BENGAL BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

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The Annual Meeting of the Bengal Branch of the National Indian Association was held on March 17th in the Theatre of the Hindū School, Calcutta, when the chair was taken by Dr. McLeod. The hall was crowded on the occasion. A lecture was delivered by Pundit Shivanath Shastri, on "Practical Suggestions about Female Education in Bengal." As we hope to receive shortly a copy of this Paper we shall not give the abstract which appeared in the newspaper reports. A vote of thanks to the Pundit was proposed by Dr. K. M. Banerjee, and the Chairman praised his lecture highly for its thoroughness.

The Annual Report of the Bengal Branch was presented at the meeting, and the Chairman made the following remarks upon its contents:—

"We are here assembled to commemorate the Annual Meeting, to receive the Report for 1881, circulars of which are already in the hands of the members, so it is needless to traverse it in all its bearings, and I will content myself with making a few passing remarks. First, as to the change in the office-bearers. After Mrs. Knight, the energetic Secretary of the Association, left for England, Mr. Bamford took up the work, but he being obliged to resign the appointment after a short time, Mrs. Lindstedt took it up, and on her departure for England the burden fell on Mrs. Murray, and we are fortunate in securing her services. It is to be regretted that so many changes should have occurred, but it has helped us to get so many working friends, who are taking great interest in the objects of the Association. In the working department the principal feature is the change of name from 'Zenana Agency' to 'Home education for Indian Ladies.' This was done with a view to emphasize its interests, and it is satisfactory to learn that this branch has been more successful. Larger

schooling fees have been received than in former years, and it has awakened greater interest in English minds, so that we have been enabled to employ additional assistance, and there are now three instead of two such workers. The increase to the funds from fees more than covers the conveyance-hire of teachers. This healthy state of things is very satisfactory, but we still need further pecuniary help for this branch of the Association's work. The *Journal* of the Association is a most interesting paper, and great efforts are being made for its further improvement. It is hoped that efforts will be made to increase the number of subscribers. As regards social meetings, I can vouch to their being appreciated by the native ladies, and that it affords much pleasure to the English ladies to thus hold familiar intercourse with their native sisters. Touching on the 'Paper of Information,' I have to acknowledge its usefulness to all Indians who may wish to visit England to enter the different Services, for thorough, practical, useful information on all points is conveyed in it for the bare sum of four annas."

#### REPORT FOR THE YEAR 1881.

1. The Committee are glad to be able to report the steady progress of the Association in all branches of its work, and that under circumstances which might have been expected to influence it unfavourably.

2. In the month of March, Mrs. Knight, who had for three years held the offices of Secretary and Treasurer and who had been in fact the moving spirit of the Association, resigned those offices in consequence of her leaving India. At a meeting of the Committee held on the 3rd February the following resolution was placed on the minutes:—"That this Committee desire to place on record their sense of the great loss which the Calcutta Branch of the National Indian Association is about to sustain by reason of Mrs. Knight's departure from this country, and their grateful acknowledgment of the zeal and industry with which Mrs. Knight has worked so long for the good of this Association and for the cause of female education generally in this country." It is satisfactory to know that Mrs. Knight's interest in the work of the Association is as strong as ever, and her influence and advice on the London Committee will ever be used for the promotion of its interests. •

3. On Mrs. Knight's departure the Secretaryship was taken

up by the Rev. A. J. Bamford, and the duties of Treasurer by Mrs. Lindstedt. In the month of August following circumstances led to Mr. Bamford's leaving India, and he was compelled to resign his office. He closed his letter of resignation with the following words: "I say farewell with the heartiest wishes that you may have continued success in your testimony to the unity of humanity—the great brotherhood of man; and that you may realise it in this province in increasing measure." The Committee heartily reciprocated these sentiments, which, indeed, form the very foundation and motive of their work.

4. On Mr. Bamford's departure, Mrs. Lindstedt very kindly agreed to undertake the duties of Secretary in addition to those of Treasurer, but being obliged shortly after to leave for England the offices became vacant. The Committee having tendered their best thanks to Mrs. Lindstedt for her valuable services, appointed Mrs. J. O. Murray to the office of Secretary and Treasurer, which that lady kindly consented to accept. Mrs. Murray's name has been for many years connected with the cause of female education and social improvement in Calcutta, and the Committee feel most grateful to her for having come to their aid in this emergency. It is earnestly hoped that her hands may be strengthened by the cordial co-operation of all who are interested in promoting the worthy objects which the Association has in view.

5. Both the Zenana teachers, Mrs. Wince and Mrs. Dissent, have been fully employed during the year. The fees received for tuition amount to Rs. 727, a large advance on former years. This branch of the work of the Association will in future be known as "Home Education for Indian Ladies." And the Home Committee have added to the designation of the Association the words "and Female Education," and it now stands as "The National Indian Association in aid of Social Progress and *Female Education* in India," which more fully defines its position and aims. Experience shows that there are many families by whom a sound education independent of special religious teaching, or teaching of a special creed, is valued, and it is on this basis that the work of the Association will continue to be conducted. The Home Committee are anxious to support this branch of work to the full extent of their power, and with this view have sent and promised

a contribution of Rs. 500 towards the expenses of this year. Under these circumstances, with the full assurance that there will be no difficulty in finding full employment, the Committee have engaged the services of a third teacher, the daughter of Mrs. Wince, who is well qualified for the work, and they earnestly appeal to the friends of female education for support in this extension of their work. A special appeal for donations to the Zenana Fund was printed and circulated to each member with the last annual report, but it is to be regretted that it met with but a feeble response. In again urging the claims of the Association on the liberality of the members and their friends, the Committee earnestly hope that they may receive the aid they require.

6. The *Journal* of the Association merits more cordial support than it receives. It is usually full of interest for Indian readers. The number for January contains 68 pages of original articles, chiefly on Indian educational matters, and it should find a place in every educated Indian household. The subscription is only Rs. 4 per annum. To Annual Subscribers of Rs. 10 it is supplied free.

7. *Mary Carpenter Series*.—The Committee regret that the "Life of Mary Carpenter," the preparation of which had been entrusted to Baboo Rajanikanto Gupta, has not yet been completed. They have reason to hope that it will be ready for this year's issue. The sale of the former volumes of the series still continues.

8. At the Annual Meeting of the Association held on the 10th March, an interesting paper was read by Dr. Banerjee on "*Hindu Domestic Life in Bengal*." At a General Meeting, on the 3rd August, Babu Surendronath Banerjee delivered an eloquent address on "*Social Reform*." On both these occasions Dr. K. McLeod very kindly presided.

9. In the Social Work of the Association there has been considerable activity during the past year, many pleasant parties of English and Bengali ladies having assembled in English homes for friendly social intercourse.

10. *Scholarships*. Four Scholarships were awarded this year, one at Rs. 5 per month, and three at Rs. 4 per month. Three only have availed themselves of the award and drawn the Scholarship fees, viz. :—Srimuttee K. Dabie, Rs. 5; Nagrani Dasi, Rs. 4; and Mrinalini Mukerjee, Rs. 4. These Scholarships run to April, 1882.

11. *New Subscriptions and Donations.* The Committee thankfully acknowledge the following donations:—Miss Manning, Rs. 182-4; Maharani Surnomoyi, Rs. 100; Haji Noor Mahomed, Rs. 100; Rajañ Rajender Mullick, Rs. 50; H. Dear, Esq., Rs. 50; Mrs. J. B. Knight, Rs. 30-6; Mrs. W. H. Cheetham, Rs. 30. The following gentlemen have become Life Members, viz.:—H. Beverley, Esq., Rs. 100; Surdari Lall, Esq., Rs. 100.

12. A new and enlarged edition of the "Paper of Information for Indian Gentlemen proposing to study in England" has just been issued, and may be had of the Secretary on the receipt of four annas per copy, including packing and postage.

13. At the Fancy Fair held at the Zoological Gardens on the 2nd January, the Association had a stall furnished by the kind help of friends, the result of which was a clear profit to the Association of Rs. 152-4. This sum is expressly reserved to meet the expense of conveying the ladies to the social gatherings.

M. T. MURRAY,

*Honorary Secretary.*

**PATRONESS**—HER EXCELLENCY THE MARCHIONESS OF RIPON.

**PRESIDENT**.—The Honourable Sir Ashley Eden, K.O.S.I.

**VICE-PRESIDENTS**.—The Lord Bishop of Calcutta, Lady Garth, H. Beverley, Esq., C.S., Her Highness the Maharani Surnomoye, I.C.I., The Prince Furrokh Shah, Dr. Kenneth McLeod, Hadji Noor Mahomed.

**JOINT HONORARY SECRETARIES**.—M. Ghose, Esq., Mrs. J. C. Murray.

**HONORARY TREASURER**.—Mrs. J. C. Murray, 8 Elysium Row.

**COMMITTEE**.—Honourable Syud Amir Ali, Rev. K. M. Banerjee, LL.D., Babu K. C. Banerjee, Pandit Shib Nath Bhattacharjya, A. M. Bose, Esq., M.A., A. W. Croft, Esq., M.A., Babu Bankim Chunder Chatterjee, Babu D. M. Dass, Pandit Omesh Chundra Dutt, A. W. Garrett, Esq., B.A., H. L. Harrison, Esq., C.S., Mrs. K. McLeod, Miss Lipscombe, Moulvie Abdul Latif Khan Bahadur, Babu Bhudeb C. Mukherjee, Babu Dwarkanath Singha, H. C. Mallik, Esq., Miss Murray, Mrs. J. F. Browne, J. B. Knight, Esq., Babu Jogesh Chandra Dutt, Moulvie Syud Amir Hossein, E. A. Dukes, Esq., Syud Shafradden.

# NATIONAL INDIAN ASSOCIATION—BENGAL BRANCH.

Dr.

*Treasurer's Report for the Year 1881.*

Cr.

## RECEIPTS FOR 1881.

	Rs.	a.	p.
By Cash Balance in Agra Bank on January 1st	876	3	6
" Donations .. .. .	542	10	0
" Subscriptions .. .. .	800	0	0
" " to Journal .. .. .	50	0	0
" Life Members .. .. .	300	0	0
" Tuition Fees .. .. .	727	0	0
" Interest on Rs. 3,500 Government Promissory Notes .. .. .	280	0	0
" Sale of Books—Majo Bou .. .. .	30	12	0
Prabanda Khussun .. .. .	8	4	0
Papers of Information .. .. .	8	12	0
Balance due to Agra Bank .. .. .	185	5	6
" " Treasurer .. .. .	43	0	0

Total Rs. 3,921 15 0

## EXPENDITURE FOR 1881.

	Rs.	a.	p.
To Teachers' Salaries .. .. .	1,750	0	0
" " Conveyance Hire .. .. .	588	0	0
" Conveyance Hire for Social Gatherings ..	28	14	0
" Peon's Wages .. .. .	89	5	0
" Postage on Journals from England .. ..	53	0	0
" Scholarships .. .. .	108	8	0
" Printing, Stationery and Books .. .. .	182	1	0
" Paid to Authors .. .. .	217	12	0
" Postage Stamps .. .. .	50	13	0
" Remitted to England on Journal Account	336	0	0
" Repaid loan to Mr. Lindstedt .. .. .	500	0	0
" Sundries .. .. .	23	10	0

Total Rs. 3,921 15 0

M. T. MURRAY,

*Honorary Treasurer.*

## BOMBAY BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

Four "Mary Carpenter" Scholarships have been awarded for 1882 by the Bombay Branch of this Association, and we have much pleasure in publishing the following correspondence respecting the Examination held last December by the Educational Department for testing the candidates. These scholarships were originally granted by the London Committee of the National Indian Association, but they have now been taken up by the Bombay Branch. The competition is open to girls in the Gujarati and Marathi Schools.

No. <sup>C.B.</sup><sub>4258</sub> of 1881-82.

POONA OFFICE OF THE

EDUCATIONAL INSPECTOR, C.D.,

2nd January, 1882.

From COLONEL T. WADDINGTON,

*Educational Inspector, C.D.,*

To K. M. SHEROFF, Esq.,

*Local Honorary Secretary National Indian Association,*

*6 Mody Street, Bombay.*

SIR,

I have the honor to forward for your information copy of a Notification issued by me of the results of the annual competition for the Mary Carpenter Scholarship Prizes for the year 1882.

2. I also append copy of the report of the Committee appointed to conduct the Scholarships' Examination.

3. I have now the honor to request that you will favour me with a draft for Rs. 240 to enable me to meet the cost of the Scholarships for the year 1882.

I have the honor to be, Sir,

Your most obedient servant,

(Signed) T. WADDINGTON,

*Educational Inspector, C.D.*

### NOTIFICATION.

The Miss Mary Carpenter Scholarships (founded by the National Indian Association) for the year 1882 have been awarded as follows :—

• TWO SCHOLARSHIPS OF Rs. 6 PER MENSEM EACH.

- |                               |   |                                   |
|-------------------------------|---|-----------------------------------|
| 1. Banubai Dorabjee Sethna,   | } | <i>Churney Road</i>               |
| 2. Dossibai Framjee Bharucha, |   | <i>Government Girls' Schools.</i> |

ONE SCHOLARSHIP OF Rs. 5 PER MENSEM.

1. Socrabai Sadashiu, *Bhugwandas Purshotundas Private Girls' School.*

ONE SCHOLARSHIP OF Rs. 4 PER MENSEM.

1. Mankubai Atmaram, *Bhugwandas Purshotundas Private Girls' School.*

2. The Scholarships will be held under the conditions laid down in this Office Notification, dated 11th November, 1881, published at page 262 of the Bombay Educational Record for that month. The Deputy Educational Inspectors, Bombay, will from time to time ascertain and report to this office that these conditions have been complied with, and will submit monthly bills for the amounts due on account of the Scholarships.

(Signed) T. WADDINGTON, COLONEL,

*Educational Inspector, C.D.*

POONA, 2nd January, 1882.

True copy.

(Signed) T. WADDINGTON, COLONEL,

*Educational Inspector, C.D.*

No. 155 of 1881-82.

GOKULDASS TEJPAL SCHOOL, BOMBAY,  
22nd December, 1881.

*From the Committee appointed to decide and report on the claims of  
the Candidates for the Mary Carpenter Scholarships,*

To COLONEL T. WADDINGTON,

*Educational Inspector, C.D.*

SIR,

We have the honor to submit a joint report on the result of the Mary Carpenter Scholarships Examination.

2. On Monday, the 19th December, 44 candidates, against 66 last year, put in their appearance to compete for the four scholarships founded by the National Indian Association of London. Of these 27 were Gujarati-speaking girls and 17 Marathi.

3. For the two Scholarships of Rs. 6 each there were seven candidates from three different schools, and they were easily won by Banubai Dorabjee Sethna and Dossibai Framjee Bharoocha, of the Government Churney Road Girls' School. The former got 465 and the latter 461 marks out of 500.

4. An equal number of candidates competed for the Scholarship of Rs. 5. Socrabai Shadasbiu, of the Bhagwandas Purshotumdas Girls' School, maintained her high position, as she did last year, by being able to carry the Scholarship in a keen competition with Piroza Bamansha Vakil, of the Government Churney Road Girls' School. Piroza succeeded in obtaining 404 marks, while Socrabai got 412, out of 500.

5. There were 30 competitors for the scholarship of Rs. 4, of whom 17 creditably stood the test. The successful candidate who got the highest number of marks in the Fourth Standard was Mankubai Atmaram, of the Bhagwandas Purshotumdas Girls' School.

6. In conclusion we beg to state that we were highly satisfied with the work of most of the candidates. The singing of the Marathi girls was exceeding melodious and charming, and the

needlework, both plain and fancy, of the Parsi girls was highly admirable, both for the beauty and taste of workmanship.

We have, &c.,

(Signed) J. C. DUBASH,  
M. N. DOIVEDY,  
S. S. NADKARNI.

True copy.

(Signed) T. WADDINGTON, COLONEL,  
*Educational Inspector, C.D.*

No. C.B. 4304 of 1881-82.

POONA, 10th January, 1882.

*From the Educational Inspector, C.D.,*

*To K. M. SHROFF, ESQ., Honorary Secretary  
Bombay Branch National Indian Association.*

SIR,

I have the honor to acknowledge receipt of your letter of the 6th January and enclosed cheque on the Oriental Bank Corporation for Rs. 240, on account of the cost of the Mary Carpenter Scholarships for the current year.

2. I note your remark that these Scholarships are paid for by the Bombay Branch of your Association, and your request that I will announce it accordingly in future.

I have the honor to be, Sir,

Your most obedient servant,

(Signed) T. WADDINGTON, COLONEL,  
*Educational Inspector, C.D.*

## SCHOOLS AT BANGALORE.

THE following report of two schools at Bangalore has been received from Mr. V. C. Moonesawmy Moodeliar, Hon. Local Secretary of the National Indian Association at that place.

"With the permission of Surgeon-Major J. Henderson, M.D., Superintendent of the Bangalore Central Jail, and accompanied

by a member of the Local Committee, Mr. A. B. Chickana Chetty I inspected the Juvenile Offenders' Reformatory, Bangalore, on Tuesday, February 7th, 1882.

There were nineteen against thirty-two last year. They are taught in Kanarese, the vernacular of Mysore. They read well, write a fair hand, and know the rudiments of arithmetic. But I regret that the selection of books is not better. I am of opinion that in all juvenile reformatories there should be introduced a manual of conduct. I do not know if this is the case with other jails in India. According to the modern principle the prisons are reformatories, and young minds being pliable they should be moulded and corrected, and this opportunity should not be lost sight of.

At the close of our inspection we addressed the boys on good behaviour, and pointed out to them the evils resulting from misconduct. Our address moved some of the boys to tears, and two especially expressed intense grief for their misconduct. We feel extremely sorry that Dr. J. Henderson, Superintendent Central Jail, Bangalore, who is one of our distinguished members of the N.I.A., is to go on furlough to Europe at the beginning of March, 1882, and we pray that he may have a safe voyage and speedy return.

I had the opportunity of inspecting the native Regimental Girls' School on Friday, February 10th, 1882, from 8 to 11 a.m. The total number of girls was 38, and they are divided into four Telugu and four Tamil classes. I examined them in their respective lessons, and the pupils seemed to have a fair knowledge in all their subjects. There are two male teachers, one of the Tamil and the other of the Telugu caste, and one needlewoman. A novel feature in the working of the school is the introduction of singing, and the master, Mr. Moorogasum Pilly, takes a lively interest in his duties. I cannot help mentioning the death on January 13th, 1882, aged 11, of Miss Balambah Ammal, the daughter of the Secretary. She was a very intelligent girl. She knew well singing, sewing and knitting, and her death at such an early age is very much deplored by us all. I am glad to say that the school was very ably carried on during the year by the exertions of its Secretary and Directors."

## INDIAN INTELLIGENCE.

The Viceroy laid the foundation stone of a new building for the Science Association at Calcutta, on March 13th. The Hon. Sec., Dr. Mahendralal Sircar, to whose zeal the Association owes its existence, read a short account of its origin and progress, and stated that the subscriptions had amounted to over a lac and 8,000 rupees. In aid of the Building Fund Rs. 21,000 have been subscribed. The Viceroy gave Rs. 1,000 towards it after the meeting.

The Hindu Widow Marriage Association of Madras appears to be making progress. A similar Association has been started in East Bengal.

The appointment of Postmaster General of the North Western Provinces and Oudh has been given to Rai Saligram Bahadur, who had distinguished himself in the Department.

The new Hospital for Women and Children at Calcutta is nearly completed. It contains rooms for paying patients—European and Native ladies.

The following interesting account of a Girls' School at Camardangah, Calcutta, has been lately received from a subscriber :—  
“On the 5th March I had great pleasure in being present at the distribution of prizes to the girls of Camardangah Aided Girls' School ; there were present 52 girls, bright intelligent little ones, with happy faces to welcome the visitors. The Report showed that the several classes had passed very satisfactory examinations ; so much so, that the managers of the Institution hope that some of the pupils will go up for the Minor Scholarship Examination next year. The great want of a sewing mistress is felt, but this want cannot be supplied owing to the lowness of the funds. The school has existed five years, during which time it has done much quiet good. Its success is due to the labours of the energetic and philanthropic Secretary, and to the valuable help given by Babu

Abinash Chunder Roy, in allowing a portion of his house to be used free of rent. The wife of this gentleman, having received education herself in the school conducted by the late Miss Chamberlain, takes much interest in this school, and willingly puts up with the discomforts that must arise from such a large number of children attending daily at the house."

### PERSONAL INTELLIGENCE.

Mr. M. L. Dey and Mr. H. D. McCulloch have passed the second M.B. Examination of the University of Glasgow.

Mr. H. B. Doctor has passed the Examination for the Double Qualification of the Faculty of Physicians and Surgeons of Glasgow and the Royal College of Surgeons, Edinburgh, and has also passed for the Licentiate of Midwifery, Edinburgh.

Mr. A. L. Sandel has obtained a Certificate of Honours in Surgery and Midwifery, including diseases of women, in the University of Glasgow (Medical Department).

Mr. Phanibhusan Mukerji (of Dacca) stood third at the Annual Examination in Zoology and Comparative Anatomy in University College, London, and will receive a First Class Certificate in these subjects from Professor Ray Lankester.

Mr. G. C. Bezbaroa (of Assam) passed, on March 31st, an Examination in Latin held by the Faculty of Physicians and Surgeons of Glasgow.

*Arrivals.*—Mr. Ardashir Kavasji Settna, from Bombay, for the Bar. Mr. Hormusji Sorabji Daruwalla, to compete for the Indian Medical Service.

*Departures.*—Mr. Devendra Nath Das, B.A., Cambridge; Mr. Peari Mohan Gupta, M.B., both for Calcutta. Mr. Dolatrao Desai, LL.B. and Barrister-at-Law, for Bombay.

# NATIONAL INDIAN ASSOCIATION

IN AID OF SOCIAL PROGRESS AND FEMALE EDUCATION IN INDIA.

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HER ROYAL HIGHNESS THE PRINCESS OF WALES.

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**IN AID OF**  
**SOCIAL PROGRESS AND FEMALE EDUCATION**  
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# JOURNAL

## OF THE

### NATIONAL INDIAN ASSOCIATION.

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JUNE.

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#### SOME PRACTICAL SUGGESTIONS REGARDING FEMALE EDUCATION IN BENGAL.

The following important lecture was delivered at the Annual Meeting of the Bengal Branch of the National Indian Association on March-17, by Pundit Shivanath Shastri,—Dr. McLeod in the chair—and we are glad to have the opportunity to bring before our readers such a valuable account of the present state of female education in Bengal:—

Mr. Chairman, Ladies and Gentlemen,—My object in appearing before you this evening is not to make a long and eloquent speech, or to show beauty of style or gracefulness of delivery. I have not the power, even if I had the wish, to do so. I do not come here to occupy your time and attention with a glowing essay on the importance and usefulness of female education. The subject is a hackneyed one, and has been a matter for both private and public discussion since the dawning of English education in this country. All that could be said in its favour has been repeatedly put forth by far abler minds; and now there is almost a consensus of opinion amongst educated men, that the education and elevation of our females is one of the first steps towards our social regeneration. But how is this object to be attained? What are the obstacles in its way? What are the agencies at present employed for the

furtherance of this object? What are their defects? What measures could be adopted to remedy them? And what additional steps could be taken for the better attainment of that object? These are questions which require careful consideration before we find our way to the attainment of the object before us. And some of these questions we meet here this evening to discuss. I shall confine myself, therefore, to these practical discussions, and shall try to be as little beguiled into straying from my subject as possible.

I have already told you that the question of female education in Bengal is an old and hackneyed one. From the days of Rajah Ram Mohun Roy, who first raised his voice on behalf of his countrywomen, and helped the legislature in suppressing the inhuman custom of *suttee* in the year 1830, this question has engaged the attention of all our reformers. From a contemplation of the manifold social evils from which the country has suffered for many centuries, their eyes have naturally turned to the low condition of their women as the mainspring of many of those abuses. Practical experience has taught them that all attempts at social reformation without educating and elevating our females are futile. Actual struggle has opened their eyes to the great truth, that educated or uneducated women regulate the social life of a people, and that as long as they will remain in their present condition of ignorance and social degradation, the progress of all social reforms will be necessarily impeded and often neutralised. All those social forces which counteract and restrain the growth of reformed ideas have, in almost all cases, their origin in domestic life, where the voice of woman is supreme. In civilized countries, like England, France, and Germany, where the press is an organised and powerful institution; and where associations and public bodies—intentionally set on foot for the creation and regulation of public opinion—are constantly in operation, the invasions of outside opinion on private life are greater, and there all the influences operating on the social life of the people may not be essentially domestic or feminine in their origin; but the case is quite contrary in India. Here, all the influences which tend to conserve the evils of centuries, and strenuously oppose the advance of reformed ideas, have their origin in the zenana. Witness the case of hundreds of our educated

men, who have quietly buried in oblivion all those reformed notions and noble sentiments which they cherished in their youthful days, under the pressure of feminine influence at home. Poor souls! I quite sympathise with them, for I know the risk they would have otherwise run. To place one's self at irreconcilable variance with those to whom one is bound by the tenderest ties, to make the home a scene of perpetual warfare, to kill the peace of those whose happiness it is the heart's natural prompting to seek; to do and suffer all these for the sake of conviction are sacrifices to which very few stout hearts are equal. So it happens that if woman does not come up, man must come down to her level, else there is an end of love, harmony, and domestic peace. This is a self-evident truth. In this sense are the words of the poet true, that man and woman

"Rise or fall together."

Nor is this the only consideration. The ignorance and social seclusion of our females have been productive of most baneful results. It is beside the aim and scope of the present discourse to trace and discuss all these evils in detail; I can simply notice them as I pass on. The first thing that should strike the attention of every careful observer of our society is the comparative barrenness of our homes. That pure delight which intelligent companionship and freedom of social intercourse alone can secure, is almost unknown in our domestic circles. The very constitution of the Hindu family is such that there is very little room for the exercise of these social virtues in our domestic circles. Besides, the ignorance of our women is such, they are unfit for that high function in social life. Marriage without this rational and moral companionship is a misnomer, and cannot exert an elevating influence on character. This difficulty has increased tenfold in the case of those in whom the appetite for such companionship has been made keener than ever before by their education. Wants have been created in their breasts which they have no means to gratify. The ignorance of their wives does not allow them to regard them as rational and moral companions, consequently their sexual relationship is without that elevating power and moral influence which true marriage always exercises on the mind. Very few people can justly apprehend the nature and depth of the social degradation

caused by this contemplation of woman, not as a rational and moral companion, but as an object of selfish pleasure. This low standard of conjugal life vitiates the very root of conjugal morality. Accordingly it is no wonder that the state of conjugal morality amongst our men is, in many cases, so deplorable.

The second thing that arrests our notice is the corruption of manners. Walk by our public streets, listen to the free talk of a cluster of men, or to the discourse of women amongst themselves within the Zenana, or even read the best productions of our men of letters, there is much that you cannot hear or read without a blush. Our best novels cannot be read by a brother to a sister. Decency and decorum are virtues effectively promoted by the contact with refined feminine feeling, and the degradation of the females has also silently paved the way for the lowering of the moral tone of our very utterances, both private and public. But I should not forget to notice, at this place, the cheering fact that, with the gradually increasing number of female readers, efforts are visible to produce good books that do not outrage good taste or decency. The efforts of our Association in this connection are well known, and need no detailed notice. Mark also the pettinesses, the littlenesses, and the mean jealousies to which our women are subject, owing to their ignorance and seclusion. Their mental vision seldom extends much beyond the limits of their immediate domestic concerns. They live and grow in total forgetfulness of those large interests of humanity, a just comprehension of which alone entitles one to the dignity of manhood, and is the surest antidote to every form of meanness. The mean jealousies of our women have ruined the peace of many a household, have made enemies of brothers, and have caused in many cases the disruption of once united and happy families. Till the sad experience of the race has found embodiment in the well-known Sanskrit proverb . . . which means "a woman's advice brings on a revolution," no great stretch of argument is needed to prove that the most effective cure of this selfish narrowness is sound mental culture—one that can teach the mind to live in the presence of those large interests of humanity.

The physical and moral deterioration of our children is also a sad consequence which should not be overlooked. An ignorant

mother cannot discharge her duties towards her offspring well. Her ignorance makes her unfit to exercise that calm judgment, that prudent self-control, that firmness tempered by love, that enlightened view of the child's welfare, that careful ordering of duties, and that judicious selection of means which are essential requisites of sound parental discipline. Nay, more, even much of the physical degeneracy of our children can be traced to this cause. The mere selection of good food and the sanitary regulation of the household imply a degree of intelligence and knowledge of the laws of health, which our women, by reason of their ignorance, do not possess. It is true that there is a sort of experience which they gather in these matters as they grow old, but their inability to comprehend all the combined and complicated causes of ill-health in the family often baffles all their skill and ruins the constitution of their children. Seeds of disease are early sown in their young constitutions, and who can count the numbers of young men, at present tottering through life, the living monuments of the sad consequences of maternal ignorance as regards the laws of health! Add to these the consideration that it is impious—going direct against the will of God—to deny woman the blessings of education and the chance of using her faculties for the furtherance of general good. God wills that she should have a share in the world's good work, and let not man interpose his voice or authority to prevent her. To me the question is one of simple justice, and its difficulty arises only from the selfishness and rooted prejudice of the stronger sex.

These and other weighty considerations, to be found after closer thought, should at once engage the active co-operation of every candid and honest mind for the furtherance of this great cause—the cause of female education in this country. It is gratifying to record that actual efforts are being made both by Government and the enlightened public to promote education amongst our females, and as the results of all these efforts we find the level of public opinion on this subject is daily rising. The higher University Examinations have been thrown open to the fair sex. Many of our girls have successfully passed some of these examinations. One of them is going to appear for the B.A., and numbers of others are appearing for the First Arts, whilst

the education of girls in many a private home is silently progressing.

Let us now consider the agencies employed at present in Bengal for this purpose. They can be classed under four heads:—

- (1) Girls' Schools.
- (2) Zenana Missions.
- (3) Public Associations.
- (4) Magazines and other publications.

1. First in order comes that of Girls' Schools. On reference to the Report of the Director of Public Instruction for the last year, it will be found that there are at present altogether 840 such schools in the province with 19,763 pupils, besides 13,455 girls receiving instruction in Boys' Schools.

With the exception of the Government Bethune School, where the girls are taught up to the higher standards of the University Examination, very few of these schools send up girls to the Vernacular or Middle Scholarship Examinations; in fact the state of education in most of these mofussil schools is very low. Careless supervision, lax discipline and inefficient teaching, all these features of bad school management are present in many of them. As a general rule, most of these schools charge no fees, or merely nominal fees from the scholars, and many of them have to supply books. Cases have come within my personal knowledge where the attempt to introduce even a moderate fee was followed by the withdrawal of a large number of pupils and the sudden collapse of the institution. All this clearly indicates the little value as yet attached by parents in general to the education of their girls. In many places the positive repugnance of the old class of people to female education has not yet abated, and in those places where the girls are allowed to attend the schools it is done more with a view to meet the demands of the rising class of bridegrooms, who in many cases enquire whether their little brides attend any public school or not; also more from a desire on the part of the mothers to see their children detained in the schools during the hot hours of the day than from any appreciation of the value of female education. This low state of parental opinion has a reflex action on the quality of the education imparted in the schools. The parents, as a rule, pay nothing, and demand nothing in return. With a few honourable

exceptions, the parents seldom or never enquire into the progress made by their daughters in the school. The teachers, being thus left without the check of parental demand, pursue the course most open to them and best suited to their tastes and inclinations. The secretaries and other authorities connected with the management of the schools also share the general indifference, and are generally lax in their supervision. In the case of boys' schools such laxity would be fatal to the reputation of the institutions, and would lead to the withdrawal of boys or the starting of rival institutions; but in the case of these girls' schools not a voice of complaint ever disturbs the peace or equanimity of either teacher or manager. In the case of aided girls' schools there is the check of Government inspection, no doubt; but that supervision being of a general and superficial kind does not help in correcting the evil, which seems to have entered the very constitution of the system. Thus it can be safely asserted that very few of the 840 girls' schools mentioned in the Report are doing the real work of education. I have had occasion to examine several girls' schools, and I found the girls weak, as a general rule, in many of the appointed subjects of study. Many schools are too poor to afford to have maps, atlases, globes, and other needful apparatus for sound primary education. The knowledge of geography, in many cases, consists in being able to repeat from memory the names and descriptions of places, as found in the new text-books. The tastes of the teachers in many instances are the only guides of the course of study. For instance, if he happens to be a person who does not like mathematics, the fate of mathematics is doomed in that institution. The fate of other subjects is often decided by that standard.

There is another evil from which these schools suffer. Nobody seems to have spent a particle of thought on the system of education to be followed in these schools. In the absence of thoughtful guidance, the system pursued in boys' schools is blindly followed; and much that is useless to the girls is taught at the neglect of subjects that would be more profitable to these feminine learners.

Add to these the very great disadvantage under which all these schools labour in the withdrawal of girls from school after their marriages, which event generally takes place at the ninth or tenth year. Many girls do not come up even to the third standard at

that age. This early cessation of studies usually results in rapidly forgetting the little smattering of education the girl received within the school walls. In some cases they retain the power of reading and writing tolerable Bengali with some difficulty as the only vestige of their school education, whereas in exceptionally few instances the imperfect basis laid in the schoolroom is improved upon by the kind encouragement of husband or brother; and the girl of our schools grows up into a young lady who can read and write Bengali pretty well, is a voracious reader of the novels and dramas of the time, occasionally contributes an article or a piece of poetry (the latter generally) to some one of the Ladies' Magazines, and makes a name for her attainments in the neighbourhood. But such cases are very rare, as they must be looking to the restraint under which our young daughters-in-law live in our joint families.

Like early marriages the zenana system is another bar in the way of female education.

The zenana system, which is so prevalent in Bengal and Upper India, does not allow our girls to attend school after marriage. From the day they are taken to their husband's houses they are completely shut up from intercourse with the outside world, except what could be held through the medium of the few relations and friends whom the strict decorum of society does not prohibit them to talk to. If girls could be allowed to continue their attendance at school for some years after matrimony, as I found some girls doing in Bombay, something like a substantial basis might be laid, and a real taste for learning created by that time; but, as things stand at present, the rules of society are quite opposed to such a practice. The consequence is, almost all of our girls leave school with unfinished education, or rather with a mere rude beginning of that education.

This most unwelcome element of disturbance in the education of our girls, over which neither Government nor the authorities of the schools have any control, causes great irritation in the minds of all well-wishers of the cause, and leads one naturally to suppose that all the money wasted on the nominal education in the schools is sheer loss. It is this feeling, I fear, which makes many officers of Government reluctant to lay out its funds for that purpose. But there are two points of consideration which we should not

overlook. First, these girls' schools, however badly managed, and however unsatisfactory as regards their teaching, serve one great purpose. They are silently habituating the people to the idea of educating the girls. In a country where popular opinion, till very lately, was so strong against the education of females, such a service is invaluable. That a favourable change in this direction is already taking place will be seen in the following words of the Director of Public Instruction. In the last year's report, the Director remarks :—

“Female education is in fact slowly but surely growing in public favour ; and the early-marriage difficulty is now practically the sole obstacle.”

The indication of similar change will also be found in the following facts, culled from the 62nd Annual Report of the Bengal Auxiliary to the London Missionary Society :—

“The schools at Kalighat, Kasareeparah, and Cassiah Bagan, though at first schools in which the pupils received rewards for attendance, got over and through the initial difficulties a dozen years ago. Each pupil now pays a schooling fee of from two annas in the lowest classes to one rupee a month in the highest classes, regular school hours from 10-30 to 4 o'clock have been established, and regular attendance and work have been secured. The supply of education for a quarter of a century has, by the blessing of God, created a demand such that many of the parents desire to have their daughters educated, and educated well, and are willing to pay fairly for the education which they receive.”

The happy change that has come over the public feeling in Kalighat and other places nearer the metropolis may, under similar circumstances, take place in other parts of the country as well. I can speak from personal experience as regards my own village. A girls' school was first started in my village some twenty years ago under tremendous difficulties. Entreaties, persuasions, and private influence, had to be employed to induce the villagers to send their girls to the school. The girls themselves would be enticed into the school with the allurements of presents and prizes. For many years the promoters of the institution had to supply books, slates, pencils, and other necessary articles, and yet, in spite of so much cost and sacrifice, the existence of the school was

threatened more than once by the opposition of the villagers. But the institution, though weak and miserable as a public school, has served the purpose of slowly changing public opinion on the matter of female education. Those who earnestly opposed it in the beginning, and made many dark forebodings, have been convinced of its inoffensive character, of its usefulness to some extent, by the experience of the last twenty years. Sending girls to the school and giving them a little rudimentary education before their marriage has become quite common in the village. No parent now-a-days incurs the slightest public displeasure by such a course of conduct. Girls are no longer enticed into the school with the hope of rewards, and the parents in many cases no longer grumble to lay out little sums for purchasing books for their daughters, though the crucial test of fees has not been yet applied, and the village is not yet ripe as many think for such a step.

There is another good which the existing schools are indirectly doing. They are annually sending a large number of girls into the zenanas who, when they become mothers in their turn, are found to be free from all prejudice against female education, and show greater willingness to have their girls educated. The above-mentioned Report of the Bengal Auxiliary of the London Missionary Society says in another place: "Not a few of the present pupils in these schools" (meaning the schools of Kalighat and other places mentioned above) "are daughters of those who were pupils from ten to twenty years ago."

The good effects of female education on married life are also visible in many houses, as will be manifest from the following words of Miss Heysham, one of the active workers under the London Missionary Society :

"One of the good fruits of Native Female education is that in many cases, where the wife is educated, the husband spends an hour or two in the evening in reading with her or assisting her to improve."

For these indirect blessings, if not for any direct results of good education, are the present girls' schools most useful. I should not here forget to mention that with the opening of the University and other examinations to girls, the girls' schools have entered upon a new era of emulation and activity, which it is hoped will

gradually induce better management and more efficient teaching than was the case up to this time. •

2. The unsatisfactory state of the education imparted in the schools naturally leads us to the consideration of the second agency employed at present—I mean the system of zenana education. Under this system lady-teachers, both European and native, go out visiting native houses, and giving instruction in reading, writing and needlework.

This system was first organised by Christian missions, with a view to preach the gospel of Christ to Hindu women. The preaching of the gospel is the main object, and secular education forms only a secondary part of the work. Various Christian societies in Calcutta and other Presidency towns have zenana missions connected with them. The fees charged by these missions are very low, ranging between four annas to two rupees in the month. The work is chiefly carried on by a number of ladies brought from Europe and America, aided by native assistants. The visits of these foreign ladies are limited to once or twice a week according to the rate of fees. I have gone through a number of reports of these zenana missions whose standard of education, as a rule, is worthless. The evil in these cases arises I think from the fact, that this class of native assistants is so very poorly paid that there is no inducement either to improve themselves or to train their daughters to a higher standard for the same work. I think I should make an exception here in favour of the Free Church Mission Orphanage, which has a normal class for training Bengali teachers, who are comparatively well educated, and are perhaps more useful as teachers than the foreign ladies, whose ignorance of the language of the people is a great obstacle in their way. Almost all of them agree in thinking that the demand for such home tuition is daily increasing. And it must be so. The advance of education amongst our men cannot long fail to create a desire to see their wives rescued from the darkness of ignorance, and those who have a little money to spare, and a house free from the prejudice and opposition of elder members, naturally like to avail themselves of the services of these Christian visitors. It may sound strange in foreign ears, that people wedded to a hostile faith should thus court the instruction of Christian teachers, who enter the zenana with

the avowed intention of preaching Christianity, and who make the secular part of their work only a subservient condition. But the fact is, our educated men are not much apprehensive about the influence of these Christian visitors on the religious opinions of their wives, sisters and daughters; for the domestic and social arrangements of a Hindu household are such that nothing like any lasting influence on their religious convictions can be effected by these short and distant visits. Look, for instance, to the number of years for which this zenana work has gone on; think of the large number of houses that must have been visited during this period of not less than 30 years, and also witness the remarkably few conversions made during that time. I do not know that there are a dozen of them. Of course I am open to correction. And it is chiefly widows, Koolin girls, and others suffering from similar matrimonial disadvantages who are ever willing to receive the religious instructions of these visitors, as I find from one of the reports of these societies. The low fees charged by these Christian societies is another reason of their services being in requisition. If there had been other societies, offering equal services on a purely secular basis and on equally moderate terms, such education would have certainly been preferred to the present system. I personally know some instances where the guardians of young ladies, who are not indifferent about religion, expressed a desire to me to pay higher rates if they could but secure purely secular instruction for their females. Now that the National Indian Association has made zenana education a part of its work these demands will be easily met.

There are certain disadvantages inseparable from the nature of the system of zenana education. It is very difficult for instance to enforce regularity and punctuality of attendance in a Hindu home, which perhaps are the first conditions of regular education. There are so many disturbing causes in a Hindu zenana that the studies are often interrupted. Besides, many of the young women being mothers of children and mistresses of their households, all their leisure is taken up with household duties. They cannot devote any additional time to their lessons, consequently their progress is necessarily slow.

But there are other interesting features of the system. The very contact of our females with these European ladies has a

wholesome influence on both. It improves their tastes, promotes habits of neatness and order, and gives them better ideas of female dignity and self-respect. It has also an indirect effect in correcting many of their wrong notions about men and things, and in lessening the intolerance of their prejudice. They not only open their doors, but also their hearts, to these foreign visitors. Lasting and deep attachments are sometimes formed in the seclusion of these zenanas between the European visitors and the native pupils. Almost all these lady visitors agree in describing the zenana lady as a mild, intelligent, docile and affectionate creature, who clings, to use the words of one of them, with unalterable attachment to a teacher, who, however incompetent to advance her further in her studies, has succeeded in winning her heart and is regarded as a friend, the one link between her and the outer world. The description given by Miss Hubbard, one of the zenana workers, of the Free Church Mission, of the manner in which she was welcomed by her Zenana pupils on her return to her work after long absence, is also equally touching. "How refreshing the welcomes were," says Miss Hubbard, "when I came back to the Mission House, and even still more so when I re-entered the zenanas. Each pupil showed her pleasure in her own peculiar way. . . . One dear old lady met me with the words, 'Thank God, the day, the day we were praying for has come at last, for not only the girls, but the Karta Babu (meaning her husband) and I have been longing for you, our eldest daughter, and now that hope is realised by our enjoying the light of your presence.' Then stretching out her hand and taking mine, she went on, 'Am I holding the moon, which seemed so far away as the sky, in my own hand to-day? How fortunate I am!' Bengali women," remarks Miss Hubbard, "have a fashion of talking in a poetical sort of way—it comes naturally to them; so I heard a great many loving, pretty speeches, which came from their hearts and went to mine."

Just fancy the picture of a European lady like Miss Hubbard, who perhaps has left her home and friends behind her, to work amongst strangers and in an uncongenial climate, accosted by an old Hindu lady as their eldest daughter. Is there not something really charming in this quiet little picture of unostentatious simplicity? Many must be such happy meetings between teacher and

pupil, which contribute to the happiness of both. Listen also to the following description, written by the same lady :—"The striking feature during my first round of calling was the number of girl babies who had to be introduced to their 'mem ma,' and receive from her an English name. The mothers were lamenting the arrival of so many of their own sex, but I comforted them by telling them that I was very glad, because, although men might be the light of the world, women were the salt of the earth."

If it were not for anything else, this sweet and cordial relationship between our females and their European visitors is worth all the trouble and expense of the zenana teaching organisation. These ladies having once met, part with feelings of mutual love and respect. Such intercourse will tend, more than anything else, to clear much of that prejudice which once represented the zenanas as "sinks of iniquity which no young English girl should ever enter." There are noble features in Hindu life which it is meet that the European should know, for it is on the basis of such knowledge alone that anything like real friendship can stand. And what other place is better suited for studying the life of the Hindu than the bosom of the zenana, where the women throw aside all reserve and approach their European friends in the honest simplicity of their affection and freely disburden their souls of all their contents, where young mothers with their little babies in their arms press around their white teacher to have her kind remarks on their little offspring, and where the old mother of a family addresses the European teacher of her girls as her eldest daughter, and expresses her sincere joy at her recovery from a long and protracted disease.

Thus it will be found that the system of zenana teaching is very useful in its many ways. It will slowly but surely elevate the level of female life in this country. It will gradually instil better notions of life and its duties in the minds of our females, and will thereby dispel the darkness that is now brooding in our homes. The antagonism of female prejudice, which now obstructs the path of every social reform, will be silently removed, and the progress of reformed ideas will be more rapid than it is now. It will also effectively promote a better understanding between the races, and clear much of the ignorance which is at present the

root of their coldness and apathy towards each other. These are the direct and indirect benefits which the system, if carried on properly, and with a clearer grasp of its aim and scope, is calculated to confer on the country. Its extension on an improved plan of work is the only thing needed to introduce the light of knowledge into our homes, where no other influence under the present constitution of society can possibly enter. The nature of these improvements will be indicated under the head of practical suggestions.

3. The third agency which is also doing much useful work in this department is to be found in the many public associations started by public-spirited individuals, both in Calcutta and in the Mofussil. Apart from the National Indian Association, which makes female education a principal part of its work, there are several indigenous native associations doing really very good work by spreading female education in the districts. The name of the Utterparah Hitakari Sabha is pretty well known, and I need not dilate upon its plan and mode of work at this place. There are a few other associations started during recent years, which are vigorously pursuing the object of promoting female education in various ways. These associations have their central organisations in Calcutta, where many of their active members reside during greater portion of the year. They have agents and representative members in their respective *chaklus* and villages, who gladly co-operate with their friends in this good and noble work. The committees and active members hold occasional meetings in Calcutta annually, and appoint a number of text-books to be read at home by all candidates with the help of their male relatives, with a view to appear at the annual examinations held by the associations, appoint competent examiners to set questions and carry on the examinations through the assistance of these agents and representative members in the villages, and where such an arrangement is not convenient, by other trustworthy persons specially appointed for that purpose. When the results of the examinations are known prizes are awarded to the successful candidates. The public meetings at which these prizes are exhibited before being sent to their destinations are quite interesting, and it makes one's heart glad to witness the real anxiety shown by these young men, many of whom are under-

graduates and graduates of our colleges, to educate and elevate their wives and sisters. Besides these annual examinations, it is a part of the plan of their work to establish new girls' schools, to render little aids to such as are starving for want of them, and to try to improve their present studies. It is delightful to see how much money these earnest workers annually raise and spend for these purposes, and it is also extremely gratifying to learn that their efforts have met with remarkable success. These examinations are growing more popular year after year, so much so that one of the associations, the Vikrampore Sammilani Sabha, which the year before last had received the names of 160 candidates, attracted no less than 310 candidates during the last year. These 310 candidates represent all classes of females, married women, widows and unmarried girls, coming from 37 different villages. The Jessore Union examined 306 candidates last year. Through the exertions of the members of this society a number of new girls' schools were opened during the last year. There is a similar society for the district of Faridpore, called the Faridpore Suhrit Sabha, which, I understand, examined more than 200 females during the last year. There are some other associations, such as the Sylhet Union, the Backergunge Hitaishini Sabha, whose reports I have not yet seen, but which also are doing much useful work in this direction.

This is also the place to briefly notice the work of the Bengal Ladies' Association, a society carried on by the Brahmo ladies of this city, which is also helping to promote the cause of female education, latly, by holding lecture meetings; 2ndly, by organising social gatherings of both sexes; 3rdly, by offering prizes for essays written by ladies on appointed subjects; and, lastly, by the publication of good readable books for women and children.

The objects of the District Associations in some cases are defeated by the practice of deception on the part of the candidates, as it must be considering the disadvantages under which the examinations are generally carried on. But making due allowance for such occasional misbehaviour, there is still a very large margin of actual good results. Signs are visible that these Associations have wonderfully stimulated the desire of many young females to further continuance of their studies, for which every well-wisher

of the cause of female education must be sincerely thankful. It is also another interesting feature of the work of these Associations that many minor local bodies in the districts themselves have come forward to gladly co-operate with the Central Associations in this common cause. The importance of their work is also being felt by the general public; the agents of these Societies, when they make their tours in the districts for the purpose of rousing interest in their work, are most cordially received by all classes of educated men, and in many cases they receive prompt response to their calls for help. All these signs of life and activity are really cheering, and make one's heart really glad. I for my part am thankful to the Almighty Father that the day is coming when the weight of centuries will be lifted from the lot of women in this country, and India will be blessed with educated mothers and pure and happy homes.

4. In the fourth place I have to mention the monthly magazines and other publications for ladies. They have also a share in the elevation of the female sex. Bengali literature has made giant strides during the last quarter of a century. This has been a period of unusual literary activity. We have seen some of our best poets, dramatists and novelists during this time. Some of their productions would bear comparison with the master-pieces of literary art in other countries. In their hands the Bengali language has undergone a rapid change, has shaken off much that was uselessly pedantic, and is daily assuming the character of a living language of a living people suited to carry home many a noble thought and sentiment. But this unusual development of language and literature has brought forth very little that is suited to female readers. Our thinkers and writers have not as yet bestowed much thought on the education or enlightenment of the other sex. There are not many good books worthy of female eyes. But still it is a matter of rejoicing that there are a number of monthly journals intended for females. Amongst others, the *Banu'adhini*, the *Paricharika*, and *Khristio Mohila* can be mentioned. The former is edited by Babu Umesh Chunder Dutt, a member of the Committee of this Association, and the other by Babu P. C. Mozoomdar of the New Dispensation, the third by Miss Seal, a native Christian lady. The *Bamabadhini* has existed for the last

eighteen or twenty years, and has spread all kinds of useful knowledge amongst its female readers. It has created a taste for literature in many minds, and has secured in course of time a number of female contributors. The *Paricharika*, also, is a well-conducted monthly journal, and has a number of lady contributors on its staff. The *Kristio Mohila*, principally intended for the Christian community, is entirely conducted by ladies, is written in good style, and, though in its infancy, is doing good work in the way of spreading knowledge and moral and religious instruction. But the attention of the educated portion of our females is not confined to these three ladies' journals; many of them are regular and careful readers of the other monthly magazines of higher pretensions, whose columns also bear their occasional contributions. Foremost amongst this class of writers are some of the ladies of the Tagore family of Jorasanko, one of whom has made a name for herself as an authoress of considerable merit. These monthly and other publications are helping to create a stimulus in many female minds, and steadily raising the level of their intelligence.

After having thus briefly reviewed the present means and opportunities of female education in Bengal, and the agencies at present employed for that purpose, I now come to the main part of my lecture—the consideration of the practical means that might be adopted to improve the present agencies, and to otherwise advance the cause of female education in Bengal. My suggestions will be made, having regard to the work of the National Indian Association, with a view to their being adopted by that body.

The lecturer then gave some practical suggestions which, on account of our limited space, we give in the condensed form in which they were presented for consideration to the Bengal Branch Committee.

The question before us is, What can the National Indian Association do to promote female education in Bengal? It can do this in two different ways; first, by improving the present agencies of female education; secondly, by the introduction of new and improved plans of work. There are four agencies at work for that purpose at the present time:—(1) The Girls' Schools; (2) the system of zenana teaching; (3) the other

indigenous associations, that have taken up the question of female education ; (4) the ladies' monthly and other magazines. Of these four agencies, the present Girls' Schools can be improved in four different ways. First, by holding special examinations under the association, and by awarding scholarships to the successful candidates as the Utterparah Hitakari Sabha does ; secondly, by framing a scheme of studies, with subjects and text-books appointed, and by rendering little monthly pecuniary aids to all such schools as accept the Association's scheme ; thirdly, by instituting inspection, by persons authorised by the Association, of all such schools as accept the Association's scheme ; fourthly, by granting certificates, as public recognition of merit, to all such teachers as send the largest number of successful candidates to the Association's examinations. The Association, in course of time, may also press upon the Government and the managers of schools for the adoption of its own scheme. As regards zenana teaching, the efforts of the Association in this direction are worthy of all praise ; but the subjects, as well as the course of studies, should not be entirely left in the hands of the pupils or the zenanas teachers. A sub-committee should be annually appointed to draw up lists of books and to fix the subjects of study. Secondly, occasional examinations by lady members of the Association, and others interested in its work, should also be held within the zenanas, to mark the real progress being made by the pupils in their respective studies. Thirdly, these lady members should also be now and then influenced to pay visits to these zenana pupils, and hold little friendly meetings for mutual interchange of thought. In connection with the other indigenous associations working in the same field, the National Indian Association should follow two courses. First, annual conferences with representatives of these associations may be easily organised, where important questions connected with female education may be advantageously discussed. Secondly, with the help and co-operation of these associations, ladies' cheap circulating libraries may be established in different centres, which if properly conducted will wonderfully stimulate a taste for learning amongst our women. With regard to the last agency, the publication of good books, which the Association has already taken in hand, is an important work. But apart from that, the *Bamabadhini*, of which

the editor is a member of our Committee, may also be utilised for the dissemination of sound and useful knowledge by a regular supply of ladies' magazines, and such other materials, from England. The editor will be only too thankful for such co-operation. Stimulus may also be given to the female writers of Bengal by offering prizes for essays, and also by public recognition of their merits—the mention of the name and works of good writers forming a part of the proceedings of the public meetings of the Association. It is hoped the Committee will take these suggestions into consideration.

Mr. Shivanath Shastri concluded as follows :—

Ladies and gentlemen, it is time for me to conclude this my rather lengthy discourse, and I shall do so with an appeal to my educated countrymen. Forget not, oh my countrymen, that the cause of woman is also the cause of man. Aye, I should say it is the cause of God ; for anything that prevents woman from fulfilling her destiny upon the earth, anything that dooms her to degradation and misery, to intellectual and moral darkness, goes against the will of God and contravenes the Divine purpose. A society that aspires to stand on the neck of its degraded womanhood lays the foundations of its hopes on sand. It cannot prosper and cannot thrive. As a retribution of the manifold evils, the various forms of social and domestic tyranny, that India has heaped on the head of her unfortunate and unoffending womanhood, see her now in the depth of social degradation. Alas ! even now, when we are discoursing about the usefulness of female education, think of the thousands of your child-widows whom your cruel custom has doomed to a forced life of perpetual widowhood ; think of the hundreds of young women whose deserted homes are the abodes of heart-burning and sorrow, and whose every morsel of food is swallowed with the bitter tears coming out of an agonizing heart ; think of the innumerable young girls whose youthful years should have been spent in innocent sports by the side of their parents, not a single care flitting across their unclouded hearts, but who, owing to the hateful custom of early marriage, are now living under strict surveillance before their mother-in-law's eyes, the objects of scolding and chastisement and shut up from all sources

of light and enjoyment; think of all these forms of female suffering and say, can you insult God and man in this fashion, and yet hope to rise? Ah no! such a thought is a foolish dream. A nation's greatness is only a reflex condition of its internal social life. Those virtues in the national character that bear the standard of glory aloft are best nurtured in the bosom of the family and by the maternal voice. Bend all your efforts for the education of your women then. Fix your earnest gaze on the two evils from which they suffer at present—first their *ignorance*, secondly their *social seclusion*, and resolve to liberate them from both these evils. Carry the light you have received in your hearts to those dark places of the zenana where ignorance and prejudice, narrowness and superstition, selfishness and jealousy, mar our domestic happiness, and make the very atmosphere of our home morally unwholesome to our children. At least help those who are endeavouring to do that work for you. Come forward to help all those associations who have the noble object of woman's elevation before them. For theirs is a noble cause which, if successful, promises to bring better days for your womanhood, and thereby for your country at large.

A few words to the European ladies residing in this country. I ask your help, oh ye ladies of Europe, in the great work of social regeneration that is now silently going on in this country. Don't think that the only interest you have in India is that of a passing visitor or temporary sojourner, that it is your only business to enjoy your lives well, totally unconcerned in the welfare of the people amongst whom you live, and who provide you with all the necessities of that enjoyment. If you are true followers of Christ, mark with the eye of faith the noble mission you have in this country. Time has come when the doors of our houses are no longer shut against your entrance, when your friendly advances are no longer treated with cold exclusiveness. Come and see that the heart of a native female is as warm, as loving, and as affectionate as any female heart in the world. The mild, docile and loveable Hindu lady, she will respectfully listen to all you have to teach, and will not be wanting in her gratitude for the good you confer. Help, then, to further this great work of civilisation, and yours will be the satisfaction of seeing the prospects of a race brightening through the elevation of its womanhood.

I cannot conclude, dear educated Bengali sisters, without calling your attention to the duties and responsibilities that your education has brought upon you. Thank God for the advantages you enjoy ; but do not forget, I ask you, in the name of millions of your benighted sisters, that you owe a sacred duty. Your influence will enter where we, the male portion of the educated public, cannot enter. Carry the light you hold in your hands to all those dark places. Go forth doing the duties of Apostles of the Gospel, of the new life that is now dawning upon the land, and the good God will bless you hundred-fold.

### SNAKES AND SNAKE CHARMERS IN INDIA.

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It is only within the last few years that Englishmen, independently of those who go out in the various services, have thought it worth their while to extend their travels to a country which in numerous ways is so intimately connected with theirs, and it can hardly be questioned that there are not a few who even now have but a vague notion as to what life in India actually is. A possibility of having to make a home in that country would still excite in the minds of many, especially amongst the gentler sex, the most uneasy apprehensions of the evils they imagine they would have to suffer there. As to the climate and its effect on a English constitution the most fearful ideas are entertained, and it was but the other day I heard it placed in the same category as the West Coast of Africa, which is usually called the "white-man's grave." So far as home life is concerned, they contend what feeling of comfort or security can there be when frogs and mice go skipping about the rooms, and a person cannot retire for the night without being certain that he is not to have some horrible reptile for a bed-fellow, or go out for an evening walk without the fear of a tiger or a wolf appropri-

ting him for his dinner? But of all the various evils the spectre of a snake seems to inspire the most lively fear. The questions asked in reference to this reptile are as multifarious as they are often ridiculous. Some stray allusions picked up here and there from books, or disconnected anecdotes related to them by friends, have been put together till they have conjured in their minds a hobgoblin, whose proportions are simply inconceivable.

The evil is no doubt very great, but that, so far as a European is concerned, it has been much exaggerated cannot be questioned. He incurs it appears to me an almost inappreciable amount of danger of death from snake-bite. It is very rarely indeed we hear of one being bitten by a serpent; and for this many reasons may be assigned. From published statistics it is proved that by far the largest number of deaths from snake-bite occur in villages, fields, or jungles, the inhabitants of cities or large towns supplying but a small number of victims. Europeans as a rule do not live in villages or open plains; there are a few administrative and other officers who go out in winter on a tour of duty, but they are usually accompanied by a large staff of attendants and servants, and what with the bustle and noise about their tents in which they temporarily reside, any danger they might be liable to is reduced to a minimum. Then, again, these reptiles generally take up their abode in holes made by other animals, such as rats, mice, lizards, &c., on the roofs of huts, in old mines and brick kilns, and ruins of any kind, so that even in cities where the Europeans almost wholly reside, the risks they run are not very great, inasmuch as they usually live in houses that are clean, open and well ventilated. Besides, the habits and mode of living of a native expose him to a certain extent to greater danger. He prefers to sit on the floor, which may or may not be matted

or carpeted according to his means, whilst the poorer classes always sleep on the ground; and thus whilst a European seated on a chair or sleeping on a bed is able "to escape danger, a native falls a ready victim to this venomous reptile.

It is a well ascertained fact that the majority of persons who have been bitten by serpents were such as happened to tread on them or to come across their way, or impede their movements in some manner. A snake will never go out of its way to attack a person, or bite unless interfered with directly, and none except the cobra when attacked will stand at bay. An incident illustrative of this fact occurred in the family of the writer. Whilst at prayer in the evening, which was joined by four or five Christian servants, who were sitting on the floor between two opposite doors of the dining room, one of them, a girl of 17 or 18 years old, raised an alarm of having been bitten by a snake. A search was immediately instituted, when a cobra some four to five feet in length was found in the bath room. It appears this reptile had crossed the room from one door to the other, and must necessarily have passed within a few inches of the other servants, yet it left them unmolested, but when it came across this unfortunate girl, who was seated just a little behind the others, and found its passage impeded it bit her. Notwithstanding all that could be done for her by the application of English or native remedies the poor girl, who was a favourite with the family, died in a few hours. It will thus be seen how small in reality is the risk which a European runs of falling a victim to the venom of a serpent in India. In Ceylon, where these reptiles abound as largely as they do in India, Sir Emerson Tennent mentions that he never heard of the death of a single European from snake-bite. So far however as the natives are concerned no doubt the mortality is very great. In 1879 a total of 16,777 persons were reported as having

been killed by snakes, which with a population of, say 200,000,000 (making allowance for that portion of the country not included in the statistics published) gives on a rough average the death of 1 in every 120,000. In the same year a reward of £811 was given for the destruction of 127,295 snakes. This number could no doubt have been greatly exceeded but for the religious prejudices of a large section of the Hindu community, who worship them whether alive or as images, and can on no account be induced to kill one of these reptiles. Some even encourage them about the house, give them their regular allowance of food and do their best to prevent their being disturbed by others. It is popularly believed that a snake is often to be found where a treasure happens to be buried; he acts as its guardian, and a Hindu however avaricious will hesitate long before he will remove anything which he may have discovered underground if he hears of a snake having been seen anywhere near.

The theory commonly accepted that all snakes are poisonous is erroneous; it has been ascertained that the majority of them are either harmless or their poison is very mild. Out of 21 families, into which the Indian snakes are divided, there are 4 families only that are venomous, and as 43 of these are sea snakes the proportion of venomous land snakes is reduced to 37 out of a total of about 360. Another mistaken notion which often finds credence is that a snake stings. He does nothing of the kind, but bites, for which purpose he is provided with a set of teeth, ranging from six and upwards, in either jaw; those which are poisonous, and are usually called fangs, being attached to the upper. These are solid like other teeth, but are usually folded over. In each fang is a tube which opens near the point of the tooth by a fissure; when the creature is excited the fangs are at once erected, communicating with this tube is the poison bag, which, no

sooner are the fangs stuck into the victim, injects with much force the venom right to the bottom of the wound. Snakes are all carnivorous. They exist on living animals, such as birds, frogs, fish, insects, &c., or on eggs, and, as they are not provided with organs of mastication, they generally swallow their prey alive. They have, however, been known to live for weeks without food, and without in any measure losing their capacity for doing harm. They are both oviparous and viviparous. The former deposit their eggs, from ten to forty or fifty in number, in some place where the natural heat is sufficient to hatch them; the python alone, it is said, coils itself over the eggs and sits on them till they are hatched. These reptiles cast their epidermis frequently; some in captivity, and especially in the warm months, throw it off more than two or three times a month. While this process is in progress they are generally more irritable and more malignant. The largest snakes measure from twelve to sixteen feet in length; the smallest, and often the most venomous, are not more than a few inches long. The cobra however never exceeds six feet, and with its distended hood, whenever it is irritated, can never be mistaken anywhere. These generally go about in pairs, and it often occurs when one is killed in a certain place the other is sure to be found, it might be perhaps a day or two after, to be lurking about somewhere there. The virulence of their venom is so great that no living creature but one of their own species can withstand it; snakes of other kinds fall as ready victims to it as other animals. It usually poisons the blood, which if even transfused into another animal will cause death. Not long ago, in an up country station in India, a grasscutter's wife while cutting grass was bitten by a snake; she had a baby in her arms, whom she nursed after she had been bitten. Both mother and child died within a few hours. The flesh however of an

animal killed by a snake does not seem to be affected, both animals and men are known to eat it with impunity.

A peculiarity of snakes which has been much discussed is the almost talismanic influence they exercise over birds and other animals. It is usual to ascribe this power of fascination to the eye, which is said to strike terror and awe into subjection. That birds when they catch sight of a serpent never rest, but with fluttering wings come nearer and nearer till they are swallowed in by that reptile is a fact, but how far that may be ascribed solely to the wondrous power of the eye is a point which might be questioned. They are stricken with terror no doubt, but anyone who has taken the trouble to notice will have seen that precisely the same effect is produced by the sight of a dead snake. The birds come fluttering by till they almost flap their wings against the lifeless reptile. Would there not then be reason for supposing that this reputed fascination is not entirely due to the influence of the eye, but that a portion at any rate may be ascribed to their knowledge, partly instinctive and partly gained by dire experience, that they are in the presence of an enemy, and to their desire to destroy it if they can? This view is further sustained by the fact that birds while incubating or while feeding their young seem to be generally more fascinated and to fall more readily into the toils of the serpent. Their maternal solicitude added to their own sense of danger leads them to the exercise of every effort for the protection of their young, and they therefore, regardless of danger, run right in the way of the enemy. But it is not the poor bird alone that is struck with terror at the sight of this reptile, animals otherwise powerful and sagacious are similarly influenced. A horse going along the road will stand still suddenly, and obstinately refuse to advance a step further, and often get into quite a tremble, the cause of which is soon made evident

by a glance at a serpent as it goes creeping along. Often herds of cows and buffaloes are put to flight by the apparition of a solitary snake, and even a tiger gives a wide berth if it happens to catch sight of one of these venomous reptiles. Even when dead the snake continues to strike a terror as great as when it is alive. I saw on one occasion the body of a lifeless serpent dropped by a crow close to the post to which a monkey had been chained, and the manner in which this animal screamed and writhed with fright and went through various contortions would have been infinitely ridiculous to witness had it not been truly painful.

Within recent years the question as to whether there really is any antidote for snake-bite has received a considerable amount of investigation, and various reputed remedies, both European and native, have been experimented upon; but the opinion of competent authorities seems to be that no infallible medicine has yet been discovered which can arrest the poison of Indian venomous snakes. Those interested in the subject will find a good deal of curious matter in a very valuable volume published by Sir John Fayrer, late of the Indian Medical Service, on the "Thanatophidia of India." This eminent authority, after arriving at the conclusion mentioned above, yet places great reliance on early and preventive measures, and thus summarises his treatment of snake-bite: "Apply at once a ligature, or ligatures at intervals of a few inches, as tight as you can possibly tie them, and tighten the one nearest to the wound by twisting it with a stick or other such agent. Scarify the wound and let it bleed freely. Apply either a hot iron or live coal or explode some gunpowder on the part, or apply either carbolic or some mineral acid, or caustic. If the bite be on a toe or finger—either completely encise or immediately amputate at the next joint. If the bite be on another part, where a ligature cannot be applied,

cut the part out completely." And should any influence of poison make its appearance, liquor or carbonate of ammonia or hot spirits and water is recommended, whilst if the patient become low, hot bottles, galvanism, or electro magnetism may be applied over the heart, and artificial respiration be resorted to if respiration be failing. "If," says Sir John Fayrer, "the person be not thoroughly poisoned we may help him to recover. If he be badly bitten by one of the more deadly snakes we can do no more."

Amongst the national institutions of the country, one at any rate with which all classes, high and low, are familiar, the snake-charmer occupies a not unimportant place. Whether in cities or large towns, or even in quiet and retired villages, may the *Madari*, as he is called, be seen exhibiting for a few copper coins before the gaping and awe struck multitude the wonderful power he assumes to possess over the most venomous of reptiles. These strolling caterers of amusement to the public are principally to be found in the North Western Provinces of India, from whence they travel over Bengal and the Deccan. Those in the lower provinces are called *Mals*, and are always dressed in yellow clothes with a large turban over their heads. They carry with them a double pipe, mounted on a gourd shell, and called the *tubri*, with which they profess to charm serpents out of their holes. This is an instrument which emits a sound somewhat similar to that produced from a Scotch bagpipe. Every Anglo-Indian is familiar with the amusement the snake-charmers afford on such occasions, but the most interesting part of it is no doubt to witness the peculiar influence which the music of their flute has over the reptiles they carry about in baskets slung from the two ends of a pole, the centre of which rests on their shoulders. These when taken out from the basket are usually listless, nay even dormant, seemingly possessing little

of life in them. No sooner do they hear a few simple notes on the flute than they rouse up, from their lethargy and with evident interest begin to look around them. As the music proceeds they appear to be delighted, and at last lift up their heads, and with arched necks and forked tongue they present a sight by no means uninteresting, whilst they wave their heads backwards and forwards, keeping time to the music and following the notes they love with graceful curves like the undulations of a swan's neck. When the music ceases they fall back as if exhausted and relapse into lethargy. It is this love of music which the serpents display that the snake-charmers avail themselves of for effecting their capture. That in many instances the reptiles which they profess to have caught were dexterously substituted by themselves cannot be questioned, but that they do sometimes succeed in beguiling these creatures with their music ought also to be admitted. Not long ago, after one of these strolling charmers had been minutely searched and examined, so that there could not be the possibility of his carrying about a snake concealed anywhere about his person, he was led to a part of the compound of which no mention had been made before, and asked to charm one of these reptiles out of his hole. He first examined a number of holes round about, and at last picked upon one which was worn smooth he declared because of a snake having passed and repassed over it, and also because of there being a little sliminess around it. He commenced playing on the flute, sometimes stooping quite low, so that the *tubri* almost touched the hole, and then again receding away from it. This he continued doing for a little while, till at last out came a cobra some four or five feet long. He was gliding along the hedge when the snake charmer caught hold of its tail with the left hand, at the same time grasping the body with the right he drew it with the left with the most

astounding rapidity until the finger and thumb were brought up to the head, when the reptile was secure. He then extracted the fangs, from which he afterwards squeezed out a few drops of poison.

A portion of the programme of the snake-charmer which is watched with no little interest is the fight which he gets up between a cobra and a mongoose, which also he always carries about with him. This animal is believed by the natives to be the only living creature which is not affected by the venom of a serpent. This however is an erroneous notion, as various experiments, especially those made by Sir J. Fayrer in Calcutta show that though the poison does not appear to have as rapid an effect as it does on other animals, yet it eventually overpowers even the mongoose. In a fight between it and the snake it often gets the better of its opponent, to whom it bears so great a hatred as to be known to go a mile out of his way to wreak his wrath upon him. It is not uncommon to find in a field or under a hedge the body of a snake cut into minute particles; this has been the work of its most formidable enemy, the mongoose, who though never by any means eating of it yet divides into pieces its antagonist whom it has vanquished. The belief is common that when bitten by a snake it flies as an antidote to a herb or grass which to it is an infallible remedy against the venom of the cobra. I have seen this repeatedly done by a mongoose which had been engaged in a fight with a snake belonging to the so-called charmers, but possibly this was done, as is the case with dogs, to obtain something to cause vomiting. The mongoose usually approaches its opponent with the greatest caution, he attacks the tail first, and by that means disables his enemy with the least danger to itself; it then approaches nearer and nearer towards the head, and at last seizes it below the head and destroys it.

A passing allusion might perhaps be permitted here to the snake-stone, by the sale of which the snake-charmers derive a considerable profit. It is of the size of a small almond, intensely black and highly polished, and is believed by many natives to be an infallible antidote for the bite of a serpent. It is applied to the wound inflicted by this reptile, to which it attaches itself closely till it has absorbed the oozing blood. It then drops off of its own accord. It need scarcely be said that the virtue ascribed to it has been found wanting, though from the power it possesses of absorbing blood it might prove of some service, just as suction of any kind is likely to be beneficial.

ALFRED NUNDEY.

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### LADY DOCTORS FOR INDIA.

We are glad to learn that an article on this important subject, by Dr. Frances Hoggan, is likely to appear shortly in the *Contemporary Review*. We shall call the attention of our readers to that article, and meanwhile we print the following two letters (the first of which appeared in the *Times* and the second in the *Pioneer Mail*) as useful contributions towards a fuller understanding of the extent of the need for women doctors and of the means by which the need is to be met.

*Letter from Dr. Acland to the Editor of the "Times."*

Sir,—Your notice on the practice of women doctors in China, following the highly interesting leading article which lately appeared on the subject of women doctors in India, induces me to send you the following notice of a long conversation I had with Sir Salar Jung when he was in England in 1876. He stated his views very fully on this matter. His opinion was that it would be a great benefit to India—a benefit which could not be exaggerated—if English medical women, completely

educated in England, could settle in the chief towns to act as teachers as well as practitioners. He said that in the rural districts a class of ordinary practitioners, not of the stamp of teachers, would be very acceptable to the vast native populations. He was of opinion that both classes would obtain a suitable and an honourable professional maintenance; and though it would be impossible to give any precise estimate of the required numbers, 250 of the first class and 1,000 of the second might be safely named. If the attempt were successful, these numbers would probably prove wholly insufficient. An English lady who had had the opportunity of examining many zenanas under exceptionally favourable circumstances confirmed these statements to me in an emphatic manner. They were strongly supported by no less experienced a person than Dr. Macdougall, Bishop of Labuan. It appeared to me to be a duty to lay the views of so able a person as Sir Salar Jung before the Medical Council in 1877; and I think it equally right now to ask you to allow his statements to appear in the *Times* for the judgment of the many persons interested in his opinions and competent to advise upon them. To some the numbers will at first sight seem excessive. They are about one of the higher and four of the lower class to 1,000,000 of the population. An experienced Indian would form his own estimate of the mode of distribution in the several provincial areas. In any way, the introduction would be very slow, and would follow the ordinary law of supply and demand.

I am, Sir, your obedient servant,

HENRY W. ACLAND.

*Letter from Miss Beilby to the Editor of the "Pioneer Mail."*

Sir,—We have heard a great deal lately about lady doctors for India, and in the *Civil and Military Gazette* of the 6th instant (published at Lahore) there are some remarks about me in connection with this movement which do not give a true idea of what I am doing or what I wish to accomplish. I have not undertaken to supply a certain number of lady doctors for India. I do not suppose I have enough influence to induce *one*

lady doctor to come out here; but if I was asked my advice by any lady wishing to practice as a doctor in this country, I should most certainly advise her not to come out under a missionary society. I may have been unfortunate in my experience, but I can only say that after six years' service I am leaving the missionary society with which I have worked, and nothing would make me work under it or any other again. Then I do not approve of the "hybrid mixture with a strain of medical knowledge," but on the contrary I think every lady doctor who comes to this country to practice medicine should have gone through the full curriculum of studies, and should have obtained a diploma qualifying her to practice. For if in England it is necessary that this should be done before a student can practice, how much more is it necessary in this country, where not only have we the climate and other things to contend with, but also, from the scarcity of lady doctors, it is impossible to have consultations in difficult cases; and though I have always found the civil surgeon most kind and willing to help and forward my work, still from the fact that my patients are zenana ladies he can give me very little help in difficult cases. One of my greatest objections to the societies who send out zenana medical missionaries is that they think if the said missionaries have enough knowledge to work as sick nurses at home, such knowledge will be sufficient to fit them to undertake the difficult task of a lady doctor out here. This is a most fatal mistake, and one that sooner or later will bring the work of zenana medical missions into disrepute. So though I am not contemplating doing any great thing, I do think there is a great work in this country for duly qualified lady doctors who will visit the upper class ladies in their zenanas and attend to the poorer ones in dispensaries and hospitals; and whether such ladies work in connection with a society or independently they must be thoroughly good women, with ready sympathy for their patients, ready to enter into their joys and sorrows, for if they do not possess these qualities they will neither gain the trust nor respect of their patients. I know it is difficult to train native women for either nurses or assistants, but I also knew with patience and perseverance it can be done, and I think it is a duty we owe to the native women to train

those who are willing to learn to be of use to their own countrywomen. There are still hundreds of native ladies who prefer to be attended by their own women, and we all know the lamentable ignorance of the present *dhai*, to whose ignorance and superstition hundreds of lives have been and are still sacrificed. If after years of work I am able to bring about a better state of things, and lessen the present amount of suffering, I shall consider my life well spent.

Lucknow.

E. BEILBY.

### THE MADRAS BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

A very striking and practical lecture was delivered by Dr. M. C. Furnell, in connection with the National Indian Association, at Patcheappah's Hall, Madras, on April 1st, Mr. Justice Innes in the chair. The subject was "Water and its effects on health." Dr. Furnell explained his reasons for thinking that impure water is the chief cause of the terrible epidemics, such as cholera, fever, &c., to which the natives of India are subject. As a Sanitary Commissioner, he had become deeply impressed with this fact through wide experience and observation, and in his lecture he depicted strongly the hurtful customs which, owing to ignorance and neglect, prevail in regard to the use of tank water in the Madras Presidency. We are glad to hear that the lecture is to be printed, and to be translated into Tamil for general circulation.

Two Scholarships for girls have been offered by the Madras Branch Committee in connection with seven girls' schools, with the object of inducing Hindu caste girls and Mahomedan girls to continue their studies at school. The condition attached to the scholarships is that the holders should appear for the next higher examination than that in which the Scholarships are gained.

The Needlework Exhibition, which was so successful last December, is advertised again for this year. Her Highness the Princess of Tanjore has signified that it is her intention to

present one or two silver medals to successful competitors at the exhibition. The conditions on which the medals are to be awarded will be laid down by the Committee of the Madras Branch, and will be published hereafter. Prizes for specimens of calligraphy and map drawing, &c., are to be added this year.

## REVIEW.

### VERNACULAR SCIENTIFIC BOOKS.

JALASTHITI, JALAGATI, AUR VÂYUKATATTWA. SRÎ NAVÎNA CHANDRA RÂ,î KRIT. [Hydrostatics, Hydraulics and Pneumatics; by NAVÎNA CHANDRA RÂ,î.] Lahore, 1882. (In Hindi.)

TATTWA - BODHA, DÂKTAR AMÎR SHÂH DWÂRÂ. [Physical Science, by Dr. AMÎR SHÂH.] Translated into Hindi by HEMARÂJ GOSWÂMI. Lahore, 1880.

RISÂLA-I-'ILM-I-SIKÛN-I-SIVÂLÂT. [Manual of the Science of Hydrostatics.] By MAULAVÎ MUHAMMAD HUSAIN. Lahore, 1881. (In Urdû.)

THE books which head this article are merely representatives of a class of books which are now happily becoming common in India, and which the experience of each year leads us to believe will be steadily improved upon. They are purely scientific treatises, translated from or written in accordance with European models; and they show more clearly than anything else the change which has passed over and revolutionized Indian literature. If we compare such works as those above cited with the literary productions of India at a period so recent as that of the middle of the present century we can scarcely realise the fact that they are the work of the same people.

Let us for one moment reflect on what the Panjab was in 1845, at the period of annexation,—filled with a scarcely controllable population,—fierce, warlike, bigoted, ignorant,—a people whom we were solemnly assured would never submit to any form of settled government. Yet in the incredibly short space of thirty years we find that the capital of Ranjît Singh has long since become the settled home of European arts, science and literature. The brave and manly Panjâbîs have acknowledged the benefits of British rule, and are among the steadiest and warmest of its supporters. It has recently become the unhappy practice of certain English people to decry their own country; but this peaceful conquest of the hearts and affections of a brave people is a sublime spectacle, and redounds more to the honour of England than the brilliant feat of arms which gave the strongholds of the Panjab into our possession. There can be no doubt that the wise acts, the personal bravery and generous confidence of John Lawrence and his noble assistants won the affections of the Sikhs, and predisposed them to accept the English as guides when peaceful times allowed an opportunity for intellectual culture. It is fortunate that an educational officer was sent to the province, who, as experience has demonstrated, was well suited to the disposition of the inhabitants.

The Sikhs differ markedly from the people of Bengal. They are generally taller, stronger, more self-contained and self-reliant. They are not so much disposed as are the Bengalis to imitate the English in language, manners, and dress. To compel such a people to receive all their higher education through the English language would be exceedingly repulsive to their feelings. Dr. Leitner had the judgment to perceive this on his first appointment as educational officer in this district, and he immediately laid the basis of a national

system of education on the principle of imparting all subjects of instruction through the medium of the vernaculars. The result immediately testified that the right chord had been touched. Princes and people gave him their hearty support, and have continued to support him with both money and students. The Panjab University College, founded, endowed and supported by the people of the Panjab, is the only University in India which can stand by its own resources, and where learning is pursued more for its own sake than for the material advantages which it might secure. Unquestionably a great stimulus would be given to higher education in Northern India if the laudable ambition of the Panjabis were gratified and their popular College were raised to the status of a University. The last two Secretaries of State for India and the last two Viceroy's have all passed their words that this shall be done "as soon as the necessary formalities can be complied with;" but the delay in performing this very graceful act is trying to the patience of those who so earnestly desire it.

If the very fact of the publication of scientific works in India is a notable thing, the style in which they are written is no less so. Those who are familiar with the verbosity and solemn twaddle of older vernacular treatises will best appreciate the extraordinary change in feeling which must have taken place before terse and practical works, such as those which head this article, could have emanated from Indian pens. It is true that they are translations from English originals; but it is the close, accurate and business-like nature of the translations which is the cause of wonderment. These are not what old Indian translations used to be—long pompous paraphrases; but they are simple, plain, matter-of-fact renderings, as logical and curt in their form as the originals they reproduce.

Nor must our general remarks end here ; for it is evident that before anyone can properly translate a scientific work he must be well skilled in the science itself ; and must also have a thorough comprehension of the terminology of the science he expounds. This implies an exact knowledge on the part of Indians of the meaning of the Greek and Latin terms with which scientific treatises abound. For example, it requires more than a mechanical acquaintance with the terms "oxygen" and "hydrogen" to enable Navina Chandra Râi to translate them into Hindi by *amlajan* and *toyajan* respectively. These Hindi words mean "acid-generating" and "water-generating," and are good translations of the Greek terms.

Navina Chandra Râi's book is a translation of Chambers's English treatise on the subject ; and it is very well done. It proves the author to be both a learned and a pains-taking scholar. His book teaches sufficient of Hydrostatics, Hydraulics and Pneumatics to satisfy the present requirements of India ; but there is too much Sanskrit mixed with its Hindi to make it useful to more than the learned few. Not only are the scientific terms regularly expressed in Sanskrit, but common ideas also are clothed in the scholarly dress of antiquity.

The exposition of Physical Science by Dr. Amîr Shâh has been turned into Hindi under difficulties. Hemarâj Goswâmi tells us that he is unacquainted with science, and is ignorant of the very elements of English. Thus the subject had to be expounded to him at second hand, while he clothed the ideas in a Hindi dress. Under the circumstances his measure of success is remarkable, more especially when we remember that he deals with such subjects as gravitation ; the properties of solids, liquids and gases ; air, heat, steam, radiation, electricity, magnetism, light, and its polarization, and spectrum-analysis. The defect in the work results from the author's prudence.

Not having a clear knowledge of the terms he was using, he wisely left the majority of them untranslated. But if the terms themselves remain mere symbols, his explanations of them are, at all events, expressed in good plain Hindi, which shows that, under more favourable circumstances, the translator could do very creditable work.

The treatise on Hydrostatics by Maulavi Muhammad Husain deserves particular notice because the author attempts to lay down a system for the regular expression of English scientific terms in the vernaculars of India. He remarks that, in England, scientific terminology may be separated into three parts (1) Ordinary English terms, such as "water," "air," &c.; (2) Old Latin and Greek terms, such as "cone," "surface," "density," &c.; (3) Newly-coined Latin and Greek terms, such as "pyrometer," "telephone," &c. The Maulavi, with these facts before him, lays down this principle:—Words of the first class he translates by simple Urdû equivalents; words of the second class he renders by Persian and Arabic words which have already been naturalized in Urdû; and words of the third class he expresses by terms taken boldly from Arabic.

It is encouraging to find an attempt made to solve this knotty question in some systematic matter; but the Maulavi's principle seems much like that of the Chinese tailor, who, in making a new garment, carefully imitated all the accidental patches of the old one. The Maulavi has not reflected that the only reason why the English have not expressed every scientific term by an English word is, that there are no native terms for the purpose. If he wishes to follow the real principle which has guided the West, he must keep his scientific terminology within the limits of the vulgar tongue as long as he can possibly do so; it must be in all cases sheer necessity which drives him to another source.

With respect to the practical application of his rules, it must be confessed that many of the terms he proposes are good and appropriate ; and the general execution of his work entitles him to the relief for which he prays in his introduction, viz., " more indulgence than could otherwise have been justly awarded by those who, instead of giving a helping hand, feel it to be their duty to discourage others by their cruel and improper criticism." He will not, we trust, think us among the latter number when we suggest that a little more care in the lithographing and in the illustrations than his present book shows, would be more in accord with the preciseness and accuracy desirable in all scientific work.

F. PINCOTT.

SONGS OF ASSOCIATION. By B. M. MALABARI. Bombay.

The above book of poems, though it has an English title, is entirely in Gujerati, and we are therefore unfortunately not able to describe its contents. Mr. Malabari's poetical capacity has, however, been recognised for several years by his countrymen, and the favourable notices which have already appeared at Bombay on this his latest publication entitle us to state that the poems have originality and refinement, and that they are considered a valuable addition to Gujerati literature. We have also received a touching poem in English, written by Mr. Malabari, on the occasion of the death of the late Lady Fergusson. .

## HOME MANUFACTURES FOR INDIA.

When England took India hundreds of thousands of men were struggling for her possession. The Moguls wanted to possess her, the Mahrathas fought and plundered their way close up to that result, and Pindarees, Hindoos, Mysorians

were all struggling with the devil's dance of anarchy and plunder to obtain the prize.' England however stepped in and saved India from them all. For nearly a century she has been brought up in the pathways of civilization; like the young ladies of the day an attempt has been made to make her accomplished by means of every modern improvement. The English policy is essentially one of internal development and domestic progress. Railways covering thousands of miles have been given to India; gigantic systems of irrigation have been poured into her lap; and teachers of the most expensive kind have been employed to instruct her mind. If England took her hand away to-day India would be lying dishevelled and distracted on the ground to-morrow, while crowds would be fighting like demons for the possession of this jewel. It is however satisfactory to learn that with a marvellous unanimity the people of India have silently but eloquently signified their assent to the new mode and attitude of governing of the English nation.

For years the British Government laboured with strenuous energy to open out the country. It was not alone that systems of roads were constructed, but that in all directions the State spent its best energy in the endeavour to bridge over the difficulties which everywhere divided province from province and district from district. Roads, railways, irrigation and public buildings were all pushed on, until now, after twenty years of incessant effort, the Government of India has in this particular direction distanced all rivalry. To expect Government to do more than this is visionary and quixotic, nay, contrary to the laws of political economy. As the public finances are still far from having recovered the strain of the last few years, the Government have reconsidered the whole question of public works and their construction out of State funds or under State guarantee, and they have come to the

conclusion that private capital and private enterprise might be enlisted in the development of such works with the greatest advantage to all concerned. There are many works which can be more successfully undertaken by private enterprise than by the State. It has been said by Lord Ripon, the Governor-General, "The task of administration here is one to task the faculties and energies of the ablest public servants, and for my part I believe that it is a very great advantage to limit that task as much as may be possible, and to leave to others—to private individuals and to the people themselves—as much of the work of developing and extending their own prosperity as it is possible for the circumstances of the country to admit."

There is always an apish tendency among the present natives to overdo a thing, which is most disastrous. Originality of ideas and actions, which was the heir-loom of their renowned ancestors, is a thing of the past with the present booted and alpaca-coated generation. If a person takes to some particular trade after a hard struggle of brain and wealth, his fellow-countrymen are sure to follow him, as the flock follows its own leader. But I may recommend to my native brethren (and especially the Parsees, who by imitating their rulers in every thing good and great have become one of the most enterprising communities of merchants, not only in this Presidency, but throughout India generally), that besides ginning and spinning and weaving mills there are many other profitable trades in which they can launch their capital to advantage, and vie with the best manufacturers of England and America. Guzerat is, I think, the best fitted for the development of such trades and enterprises, inasmuch as labour here is cheap, and fuel and water (the chief matters of importance) can be had in abundance.

It is a fact that for the most trifling thing of daily use we

are indebted to England, and the simple remedy to prevent this is to establish manufactories in different parts of India, and thus to compete with the commerce of Europe. Thousands and thousands of candies of cotton are annually exported to England by enterprising English and native firms, and the same are returned spun and woven into different varieties of cloth. Again, tons of bones and horns every year are sent to Europe, and even to America, of which buttons, knife-handles, and such other things are made. There are a thousand and one articles which are exported to Europe every year which can be manufactured and used here without subjecting the articles to any unnecessary and exorbitant transit charges. What a pity then it is that a country abounding in such ample resources is left to be supplied in its daily wants by countries thousands of miles distant from it. It is easy to conceive how much trouble and money might be spared were manufactories like those of England and America started here. Thus India might return to her former affluence and glory.

Moreover long cloth, muslin and net, which form the chief part of the dress of a major portion of Hindoos (here I must say, for the edification of English readers, that a *dhotee* is only considered a full uniform of a Hindoo when he is indoors, but an *angarkha*, or white long cloth coat, is considered the full uniform when he is out of doors), and which are sold to the worth of millions in India, are manufactured in England. The booted, alpaca-coated and be-pantalooned Hindoos are so few, and such an insignificant class in the estimation of the true old orthodox generation, that it is not necessary to speak of them as a separate class. With all his boast of English learning, and with all his high notions of outward civilization, and an improving status of domestic life, and widow marriage, he, the poor Hindoo, at home is just as helpless as an old

orthodox one in domestic and family circumstances. He is just as much subject to the yoke of Hindooism as an ordinary Hindoo. All his high notions vanish like chaff before the wind when a single threat is held out to him in the shape of excommunication from the caste. Of course there have been martyrs, like the late lamented Cursondas Mooljee and Gunesh Wasoodev Joshee, among the Hindoos, but then such exceptions are few and far between. When I run down the present alpaca-coated and be-pantalooned rising generation for their moral cowardice, of course I have the greatest respect for those Hindoos who do the duty which they owe to themselves and to their community, and carry on their business in life without making any great parade. Such good men can be counted by hundreds among the Hindoos, and they command our respect.

Boots and shoes, which are sold by thousands, also come from England, but the materials for them are supplied by India, and are there re-tanned after the modern art of tanning, and are then made into beautiful boots and shoes by machinery. Besides these thousands of bales of leather are exported from here, and the same imported by England to be returned in the shape of beltings and strappings to run the wheels of gins and mills here.

As space in this Journal can be ill afforded for a string of such examples, I refrain from mentioning any more articles that are exported by India and again imported from England, after undergoing a certain process of change and manufacture. It would indeed be a grand revolution for India if all these things for which India is dependant on Europe were made in India by native craft and native ingenuity. I hold that to bring India to its former glory and affluence we want more practical things suggested and done in India by our benefactors rather than grandiloquent and theoretical speeches

and addresses. Let those who wish to see India great and powerful help to develop the industry of the country to its full capacity, and India will soon regain her lost wealth and rise again to affluence. N. S. GINWALLA.

Broach.

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### THE MAHARAJA OF TRAVANCORE ON HIGHER EDUCATION.

His Highness the Maharaja of Travancore, in presiding at the Anniversary of the Combaconam College, made the following remarks on the present position of the educational question in India :—

Gentlemen,—I am now able to say that I have seen a fair portion of India, and the limited time at my command I have not entirely thrown away. It is my honest belief that education under high pressure is nowhere carried on in India as it is in the Madras Presidency. I beg you not to confound higher education with high pressure education. Give the human mind the utmost expansion and the most vigorous development, but never force it to run constantly in set stereotyped grooves, making it crabbed and ill-fitted for other fields. Now I fear such has been more or less the tendency of most educational schemes in India, and especially in this Presidency. Such a tendency has been partly productive of the mischief of destroying self-reliance and self-help. I am glad to find, however, that the Madras University is carefully revising the subjects for its examinations, but much after all must depend upon the judgment, the influence, and the practical skill of the schoolmaster. Gentlemen, I have just referred to higher education. I hear it said on all sides that there is going to be a change in the educational policy of the Government. I do hope and trust that such will not prove to be the case. The question whether State education should commence with the upper or the lower classes was, as you know, hotly debated forty years ago, and the discussions resulted in the establishment, by Lord Elphinstone's Government, of the late High School at Madras, which has

merged into the present Presidency College. The system of higher education then inaugurated has borne excellent fruit. It has contributed immensely to improve the native bar, to purify the native bench, to raise the tone of the native public service, to multiply schools and schoolmasters, and to spread intelligence and enlightenment in every direction. It is therefore difficult to understand exactly what it is that is objected to in higher education. I am sure that the British Indian Government—the wise and far-seeing statesmen who wield the destinies of this vast empire—do not share in the creed of those who decried higher education, on the ground that it is a source of political danger. Again, it has been suggested that higher education has so far advanced that it is time for Government to retire from the field, and to leave it in the hands of the natives themselves and missionary agencies. I can scarcely suppose that this view can commend itself to those responsible for the good government of the country. It is true that the present system of education has been in operation for forty years, but what is forty years in the life of a nation? Though higher education has made considerable progress during this period, the time has assuredly not come when the British Government can afford to leave the vital interests involved in the hands of private agencies. Western culture can hardly be said to have yet reached our rajahs, princes, zemindars, and generally the noblemen of the country; and if this is the case after higher education has been pushed for forty years with all the prestige and influence belonging to the British Government, can it be expected that colleges and high schools would spring up and flourish when they retire from the field? If it is of any importance, the higher education should continue to spread and penetrate the darkness which still prevails. If the higher classes of natives are to reach that stage when they would found and endow their own colleges and universities, depend upon it that the Government must persevere in their educational policy for a long time to come. For them to close their colleges at the present time, and leave the void to be supplied by native and missionary agencies, would be a fatal mistake calculated to throw back the cause of education. Another objection which I

have heard urged against the present system is, that while Government are imparting higher education to a few at great cost to the State, they are neglecting the education of the great mass of the people. I am not aware that this is altogether the case. It may have been true at one time, but it is no longer so. Great attention has of late years been paid to elementary education, and much has been and is being done under the operation of the grant-in-aid rules and through the Local Fund Boards and Municipalities. I have no statistics at hand to refer to, but I am much mistaken if the great bulk of the total grant for education in this Presidency is not spent on elementary education. Government are thus at present working from both ends, educating the upper classes and educating the masses at the same time, and this undoubtedly is the best course. Elementary education, no doubt, requires great expansion; but this must be done gradually as funds become available, whether from the public treasury, or the Municipality, or the Local Fund Board, and not by sacrificing higher education, which after all, I believe, costs the State comparatively a mere trifle. For these reasons I for one would much regret any change in the direction apprehended in the present policy of Government, and I see that much anxiety is felt by the native community on the subject, as may be gathered from the address lately presented to me at Madras. Whatever the ultimate decision of Government may be, however, of one thing, gentlemen, you may all be certain, namely, that the Government of India will not make any precipitate change, but will, on the contrary, thoroughly investigate the subject, and hear all sides before deciding upon any change. There is already an Educational Conference sitting at Calcutta, to which each part of the empire has doubtless sent its ablest representatives, and this is a guarantee that Government will not hastily abandon or change a policy which has been pursued with so much advantage to the country for nearly half a century, and which must be shown to be faulty before it is condemned. It behoves the native community to discuss the question temperately and dispassionately, and make known at the proper time their feelings and opinions to Government in a respectful and constitutional manner.

## FEMALE EDUCATION IN MYSORE.

His Highness the Maharaja of Mysore presided on March 21st at the first annual distribution of prizes to the pupils in the Maharani's Girls' School, Mysore. This institution was established in January, 1881, solely by native gentlemen, for supplying secular education to caste children. It is the first school of its kind in the Province, and "its progress will be watched by the Native community with great interest and anxiety." The large hall of the Jagan Mohan was full of children, dressed out in their gorgeous silk cloths and jewels, and an enclosed apartment was devised for their mothers, who did not wish to appear in public. From this place the ladies in the Zenana saw all that took place without being seen themselves. All the leading gentlemen of the station were present. The children sang a *Welcome* in English and Canarese, followed by a number of other songs with piano accompaniment. The chief English songs were—"Work while you work," "Oh why should we think of the future," "The birds awake the day," &c. The rendering of these songs by little girls of ages varying from five to twelve years, in a foreign tongue, was very pleasing and quite a success. Mr. Venketram, B.A., the Head Master, then read the Report, and after this His Highness the Maharaja gave away the prizes, which consisted of fancy articles suited to the ages of the children.

Mr. C. Runga Charlu, C.I.E., Dewan of Mysore, made the following interesting speech. After expressing the strong interest of the Maharaja in the success of the school, he said :—

"The progress already made in the education of our boys has far exceeded all expectations, so much so that the minds of Govern-

ments are now exercised to find the best means of moderating the progress, both in view to give a new direction to it, and to bring to a larger extent the great mass of the people under the influence of education. It is otherwise with female education, which cannot be said to have as yet taken any root in the country. The few girls' schools started here and there, more or less under artificial stimulus, have had either an ephemeral existence, or fail to enlist the sympathy of the people. In this province the Wesleyan Mission took the lead in this as in general education, and the few girls' schools which exist owe their origin to that Mission. The Government also opened a few schools at different places, but it has latterly come to the conclusion that these schools are not best worked by government machinery, and that they will be best left in the hands of private gentlemen, natives or missionaries, Government contenting itself with giving a grant from its treasury towards the support of any institutions efficiently kept up.

Under such circumstances it is a matter for congratulation that the leading native gentlemen at Mysore should have been able to take up the subject so promptly and successfully. The institution the success of which we are gathered to witness to-day may be regarded as the first of its kind established on a truly popular basis, and supported and managed by the leading members of the native community. The school is attended by their own children and those of their castemen and kindred in whose welfare they are deeply interested, and it commands from them a degree of minute attention and care which public schools do not ordinarily enjoy. The report of the managing committee tells us that the number on the rolls of the school, which was 28 when the institution was started fourteen months ago, has now risen to the large number of 161, and that the average attendance is 128, or as high as three-fourths of the number on the roll. But we need not refer to statistics. The large number of children now gathered before us, and whose bright faces show how much they feel at home here, sufficiently testifies to the great popularity of the school. Notwithstanding all these favourable circumstances the school would have laboured under a great disadvantage if it had had to depend entirely on the staff of native teachers. It will be long before native lady teachers of sufficient attainments, status, and character

could be found to undertake the management of such schools. The native lady teachers now employed for the lower classes, though useful in their way, cannot, owing to their inferior attainments, be expected to exercise any influence on this school. Public schools for the education of girls are quite a novel thing to our people, and I look upon the presence of English ladies, as a portion of the teaching staff, or otherwise, as an indispensable requisite if the institutions are to attain to any high status. The managers of this institution are therefore to be congratulated upon their having been able to enlist the sympathy and support of the Lady Superior of the Convent of the Good Shepherd at Bangalore, who is pre-eminently distinguished for her deeds of charity amongst that disinterested Mission to which she belongs. The assistance of the ladies of the Convent of the Good Shepherd, whom the Lady Superior has so kindly lent, will be found invaluable, not only for the direct instruction they impart, but also for their influence on the general conduct of the school and on the deportment of the pupils.

The institution also enjoys the good wishes and sympathy of another and even more influential body. I have already referred to the Wesleyan Mission as the pioneers of female education in the province. The girls' schools maintained by them were the only institutions of the kind in the town of Mysore for several years past. Latterly they were going down to some extent, especially after they lost the immediate superintendence of the ladies of the Mission, which they at first enjoyed. When this institution was first opened it was feared that it would draw away all the pupils from the Mission schools; but so far from it the opening of this institution seems to have given a fresh impulse to the older schools. The local representative of the Mission, whose earnestness and zeal are so well known, lost no time in getting out a lady for the management of the Mission Girls' School at Mysore. This lady is now amongst us, and great results are expected in the cause of female education from her high accomplishments, and the earnest interest she takes in the education of native ladies. There is sufficient work for all these institutions, each in its own sphere, and the earnestness with which they are all worked in healthy rivalry and mutual good will bids fair to give Mysore the lead in

the matter of female education, and their continued progress and prosperity will be watched by Government with interest.

An important matter requiring careful consideration in connection with these institutions is the course of studies adopted in them. Fortunately, as they do not come within the scope of the University and other public examinations, they may hope to escape from the piecemeal system of instruction, inflicted especially on the lower classes of schools, where the subjects taught are so numerous, and are taken up at such long intervals, as to preclude the possibility of any thorough training of the students. Moreover, the elementary character of the vernacular instruction intended to be given in this institution can leave no room for any difference of opinion. As sketched out in the report of the managers, the first items of instruction will be what is usually called the three R's—reading, writing and arithmetic. And after this attention will properly be given to the teaching of the higher vernacular literature, which will be very useful to the pupil, both on account of the moral instruction derived from it and of its affording a source of intellectual enjoyment to the pupils in their home-life. I am also glad to learn that music and singing take a large place in the course of studies, and that the managers, while giving the pupils the benefit of some English music, lay particular stress on the teaching of native songs, which form so largely the enjoyment of native families on festive occasions, and many of which are full of moral and religious instructions. Needlework has no scope in Hindu households, but fancy work is to be desired on account of its cultivating the taste of the pupils, and proving a source of enjoyment to such as may have leisure hours.

As regards instruction in the elements of European science and knowledge, geography is unquestionably a most useful subject to be taught, especially if the instruction were given as much orally as from books, so as to give the pupils a clear and interesting account of the various countries on the face of the globe, of the people by whom they are inhabited, their history, Government and other important particulars; in short, a descriptive and historical geography on a small scale, instead of the dry record of places ordinarily contained in treatises on geography. This instruction will prove very useful to the pupils, when hereafter useful vernac-

ular periodicals place within their reach the means of learning the progress of events in the various countries of the world. The force of the special mention made in the report of the managers, of instruction in the details of the native almanac, may not be understood by the English gentlemen present here. But I may explain that the want of this knowledge, so essential in native households, is a reproach to which many of our boys taking to English studies render themselves liable, and they are obliged to have recourse to astrologers or regular experts for determining the days of festive and ceremonial occasions according to the native calendar. Lastly, I find that Hygiene and Sanitation are also to form a subject of instruction. I must caution the managers against burdening the pupil's mind with any ill-digested information on these and other scientific subjects. The system of imparting vernacular instruction on scientific subjects is at present very defective. More harm than good is done by attempting to teach these subjects through the medium of badly written or translated books and by ill-informed masters. A great improvement in this class of books in the vernacular may be expected if composition in any particular subject were attempted after a certain period of oral instruction, as it would enable the writers to understand clearly how the books could be best made lucid and instructive.

I must now say a few words in regard to the general principles of management, which the managers so well indicate in their report. I applaud their determination not to permit anything that is contrary to native customs, or disagreeable to native feelings, and to their keeping in view in the instruction given the future position which the pupils will have to occupy in their households as good wives and mothers, living in the midst of their families and relations. Too much importance cannot be attached to these points, as schools of this description are apt to suffer as much under native management as under the management of strangers, from the unripe ideas of reform and progress by which young men are often actuated. One besetting sin of all earnest good men is to expect rapid results, but they forget that the world does not progress in this rapid manner, and it is scarcely given for the man who sows to reap the fruits of his labours. The managers of these Institutions should content themselves with sowing the seeds

of knowledge in the pupils' minds under the healthiest of influences and to leave them to develop in their own way, and in accordance with their national instincts. It is not simply against any active interference with customs and feelings that the Managers have to guard, but they must also bear in mind the silent disintegration of national character which takes place in these schools. The effect of instruction in public schools under the influence of public examination and competition is to develop superficial and showy manners to the detriment of modest and solid qualities. It is therefore most important that everything should be done to preserve in the minds of the pupils the natural respect felt for the opinions of their elders. These are the difficult and delicate matters which require careful attention in the management of our girls' schools. I am glad to learn that Mr. Narasim Iyengar, who takes a great interest in the school, has it in contemplation to get our ladies to visit the school and interest themselves in the pupils. If the managers should succeed in this, they will have placed female education on a firm basis. I refer not to our younger ladies but to our more elderly ladies, those stern observers of our customs and religion by whose opinions these matters will require to be judged—you will have to wage a hard battle with their prejudices, but the prejudices may be expected to wear away, and you will find in their very opposition many useful hints and suggestions, and when their sympathies are enlisted you will have placed the school on the most stable foundation.

I must not pass over the subject of English instruction. It is very important that this should be secured to those pupils whose parents may desire it. Though the progress made during the short time the pupils remain in the school may not be considerable, it will lay a foundation upon which they can afterwards improve under the influence of their educated husbands. I attach great importance to getting up amongst our leading families numbers of young ladies with high English education who could feel for the advancement of their sex, and take the same position in regard to them as that occupied by our educated men in relation to their ignorant brethren. We cannot altogether trust in the legislation of man for the softer sex, any more than the legislation of one class for another; such legislation is often apt to err, as much on the side of

extravagance as in that of despotism; indulging in imaginary ideas of woman's rights, and other extravagant notions. The happy mean will be arrived at if we leave to women all that concerns themselves to be judged and determined by the standard of their feelings and ideas on the subject. I cannot venture to take up your time any longer. I have only to congratulate in the name of His Highness the Maharaja, the managers of this institution, upon the remarkable success which they have achieved, and the claims which they have earned to the gratitude of the native public in Mysore, and to assure them of the continued interest of His Highness' government in the success of the institution. Before sitting down, I would invoke the blessings of the Most High on this infant institution, and I pray that the Great Creator of all may watch the career of the children here gathered, and guide them all to a happy future.

### IMPROVEMENT OF A HILL TRIBE.

In Central India the aboriginal races are very numerous, and an interesting experiment is going on in the districts of Balaghat and Mandla with respect to the *Baigas*, a hill tribe, which may greatly affect their advance in civilisation. The usual mode of living of this tribe has been what is described as "cultivation by axe and fire." They fell trees in the forest, burn them on the spot, and upon the fertilising ashes of the clearing sow their grain. This has been practised by them for unnumbered generations. The consequence is that the hills of these districts have almost all at some period or other been closely shaven and present a cropped appearance, with here and there a tuft of trees left, showing what the jungle once was. This wasteful system, which did immense damage to the forest, could not effectually be put a stop to unless the Baigas would agree to adopt some other mode of living. A beginning has now been made in this direction. Many families of the tribe have, in the last few years, been induced to settle down to regular cultivation by means of grants of arable land (on certain conditions) from Government, and advances of seed-grain,

plough cattle, bamboos for building huts, &c. Major A. Bloomfield, Deputy-Commissioner, Balaghat, has taken great personal interest in the Baigas, and reports favourably of the results of the experiment. In the Balaghat district arrangements have been made for locating about 75 families of the tribe in settlements not far from their old haunts. They will not be able yet to support themselves entirely by tillage, so it is proposed to add to their earnings by employing them in forest work, such as cutting creepers and carrying forest produce to market, but by degrees it is hoped that they will become good agriculturists. The Indian Government, upon the report of the Chief Commissioner of the Central Provinces, have expressed their satisfaction with the success so far attained and with the active efforts of Major Bloomfield to reclaim these hill people, and a yearly allotment of rs. 2,500 from provincial revenues for the next four years has been sanctioned in promotion of the scheme. Major Bloomfield considers that if the new system is steadily followed up it will prove a complete success, and that before many years all the Baigas, even the wildest part of the tribe, "will have become settled cultivators, quite happy and contented with their lot." In the Mandla district fair results have also been reported.

### "GOD SAVE THE QUEEN" IN HINDUSTANI.

A crowded Soir'ée of the National Indian Association was held at 11 Chandos street, Cavendish square, on Monday evening, May 22nd, at which a very interesting musical performance took place. The National Anthem was sung in Hindustani by some highly qualified English performers. Many Indian gentlemen as well as ladies were present, and those to whom Hindustani was familiar expressed great approval of the rendering. The translation, which is very true to the original, has been made by Mirza Muhammad Bâkir Muattar Khan, and the Hindustani words have been successfully fitted to the music by means of an occasional duplication of notes.

An additional stanza has been composed by the Rev. F. K. Harford, of Westminster Abbey, to whom the translation scheme owes its origin. Mr. Harford suggests that in order to popularise the National Anthem in India it should be translated into about twelve languages, and that copies should be scattered widely throughout the native schools and local societies. Several capable critics on Oriental subjects have given testimony to the felicity of the translation, including Dr. Rost, Sir George Birdwood, C.S.I., and Mr. Edwin Arnold, C.S.I. All who attended the Soirée were much interested in the performance which was enthusiastically applauded. We sincerely wish success to this undertaking. It will be likely to meet with a cordial response in the loyal feelings of all races in India.

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#### INDIAN INTELLIGENCE.

On the departure of Sir Ashley Eden, the late Lieutenant-Governor of Bengal, numberless marks of respect and genuine appreciation were shown him, and farewell entertainments filled the last days of his stay at Calcutta. The *Hindu Patriot* states that Syud Ameer Hossein, Deputy-Magistrate, has founded a scholarship of the value of Rs. 20 per month, to be called after the name of Sir Ashley Eden, tenable for two years, at the Government Engineering College, Sibpur, by a Mahomedan boy, being a native of Bengal or Behar, who, after passing the Entrance Examination, may be selected to hold it by the Director of Public Instruction.

The Maharaja of Cashmere has sent Rs. 5,000 to the Government of India to be devoted to charitable purposes in commemoration of the Queen's escape from the attempt on her life.

At the last prize distribution of the Harris High School for Mahomedan boys at Madras, presided over by H.E. the Governor, the Principal stated that when the school was founded, 25 years ago, there were only 5 scholars on the roll, but now 174. He considered that a great change is coming over the Mahomedan popu-

lation in the Madras Presidency, and that education is now as much desired as it was formerly despised.

A meeting was held lately at Bombay, presided over by Mr. Dipshaw Manookjee Petit, to consider the desirability of founding a hospital for animals, in connection with the Bombay Society for the Prevention of Cruelty to Animals. About 300 native grain and seed merchants attended the meeting. The Chairman explained that the object of the hospital would be to give relief to draught animals, which are now employed at Bombay in very large numbers through the increase of local trade, and which, when lame or diseased, often suffer severely from the want of such attention and care as a hospital would supply. Mr. K. M. Shroff, Hon. Sec., also dwelt on the necessity for the proposed institution, and the grain merchants present agreed to allow Annas 2 on every hundred bags of grain and seed belonging to native merchants and brought to Bombay by sea or rail, and to place the sum thus collected at the disposal of the Bombay S.P.C.A. Society. At a later meeting further support was promised by the leading merchants.

Some Bengali gentlemen have started a nursery for native and foreign plants at Barahanagore, Calcutta.

A lecture was lately delivered at Bombay at the Sassoon Mechanics' Institute by Dr. Cook, Principal of the Grant Medical College, on the growth of the city during the last quarter of a century, in which he gave a vivid picture of its past and present state.

We are glad to observe that the Senate of the Punjab University College express their cordial agreement with the Simla Text-book Committee in the recommendation that the Vernacular Readers for Primary Schools should convey instruction on the following subjects :—(a.) Reverence for God, parents, teachers, rulers and the aged. (b.) A simple sketch of the duties of a good citizen, and universally admitted principles of morality and prudence. (c.) Cleanliness of habits, politeness of speech, kindness of conduct to other human beings and to the brute creation. (d.) The dignity and usefulness of labour, and the importance of agriculture, commerce, the various trades, professions and handicrafts. (e.) The advantages of bodily exercise. (f.) The properties of plants, the uses of minerals and metals. (g.) The habits of animals, and the

characteristics of different races, and common natural phenomena, fables, and historical and biographical episodes, chiefly derived from Oriental sources.

We regret not to be able this month to extract from the excellent address delivered by the Hon. Mr. Justice Mutusami Iyer, C.L.E., at the Convocation of the University of Madras. It was the first time that a native gentleman had delivered a Convocation address in an Indian University, and Mr. Mutusami Iyer's speech was admirably suited to the occasion. He gave excellent advice to the students, and took a wide-minded view of the prospects of education in India.

We are glad to learn that Mr. Roper Lethbridge, whose articles on the new Indian Education controversy are familiar to our readers, is to give fuller expression to his convictions in a small volume which is to appear shortly. The title is "High Education in India."

#### PERSONAL INTELLIGENCE.

Mr. A. Chatterjee has passed the M.R.C.P. (of London) Examination. He is the first Bengali who has obtained this Diploma.

Mr. Satish Chunder Mukerjee has received the Diploma of Doctor of Medicine from the University of Aberdeen.

Mr. Mahendra Nath Banerjee has passed the L.S.A. and the M.R.C.S. (of England) Examinations.

Mr. H. E. Banat, Mr. Dina N. P. Datta, Mr. S. P. Roy and Mr. N. P. Sinha have passed the Primary M.R.C.S. (of England) Examination.

Mr. M. D. Karangia has passed the L.R.C.S. (of London) Examination.

Mr. C. H. Underwood has passed the L.R.C.P. and L.R.C.S. (Edinburgh) Examination.

Mr. W. C. Niblett (Inner Temple) and Mr. N. F. Bhandara (Middle Temple) have been called to the Bar.

Mr. Syed Sakhawat Hossein, one of the Bengal Agricultural Scholars for 1881, has received Certificates of Honour at the Royal

Agricultural College, Cirencester, for having taken the first place in his Class in the General Sessional Examination held last April in Agriculture, Chemistry, Veterinary (Pathology), Physics, Book-keeping and Building. He has also received a prize in Qualitative Analysis.

Mr. G. C. Basu, one of the Bengal Agricultural Scholars for 1882, has received at the same College the only Certificate of Honour obtainable in his Class, for having taken the first place in his Class in Building.

*Arrivals.*—The Nawab Igtal-ud-Dowlah, Vikar-ul-Oomrah, and two sons of Sir Salar Jung, G.C.S.I., from Hyderabad. Mr. Mohammed Abdool Majid, for the study of Law, and his brothers, M. Abdool Rashid and M. Abdool Vahid, for school study; Moulvi Mohammed Ibrahim and Mohammed Kum-rudin, all from the N.W. Provinces. Mr. M. M. Bhownagari, from Bombay, and Mr. Jijibhai Eduljee Modi, B.A., from Bombay. Rev. P. Rajahgopal, of the Free Church Mission, Madras, on a visit to Scotland, and Raja Rampal Singh, Talukdar of Oude, after a visit to India.

*Departures.*—Dr. R. N. Khory, M.R.C.P., for Bombay; Mr. W. C. Niblett for Benares; Miss Annie Shunmugum and Miss Henrietta Bernard, of the Government Female Normal School, Madras, for Madras.

We understand that a fortnightly paper lately published in London, called the *Al-Ghairat*, has been discontinued from want of funds. Its main object is to encourage the study of science among Orientals, in order to promote general enlightenment and loyalty towards the British Government. The Editor of the *Al-Ghairat* hopes that Indian gentlemen and others interested in the progress of India will give support to his effort, and will enable him to resume the publication of the paper. The subscription is 16s. or Rs. 10 per annum. Address, Abdool Rassool, 35 Burnie Street, Chapel Street, Paddington, London.

*We acknowledge with thanks a Kanarese History of India in verse, by S. Varadaraja Jengar, from Bangalore.*

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# JOURNAL

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## NATIONAL INDIAN ASSOCIATION.

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### HIGH EDUCATION IN INDIA.

THE appointment of an Education Commission in India for consideration of the present position of the educational question as regards Higher and Primary Education, substantially and financially, has called forth earnest expressions of opinion in various quarters. Especially in Southern India, speeches have lately been made by several native gentlemen on important occasions in favour of a continuance of the present Government control of Colleges and Schools. We have received a pamphlet entitled "The Relation of Government to the Higher Education from the Hindu Point of View," which contains portions of addresses on that subject as follows :—The speech of the Maharaja of Travancore at the anniversary of Combaconam College (which was printed in this Journal last month), the Madras Convocation address of the Hon. Mr. Justice Muthusawmi Aiyar, C.I.E., and a speech by Mr. Ranga Charlu, C.I.E., Dewan of Mysore, at the recent prize distribution at the Maharaja's College,

**Mysore.** The Maharaja of Travancore has also published a forcible letter which he addressed to the Governor of Madras, containing observations on Higher Education and on the Education of the Masses in India. We do not suppose, as has been generally taken for granted in these addresses, that it has been the intention of the Indian Government to withdraw from the management of institutions for High Education, but as there have been strong representations made in favour of such a course by the supporters of aided Colleges, it is well that the decided desire of a majority of Indians on the contrary side should have full expression. We proceed to give some extracts from the pamphlets referred to.

Mr. Justice Mutusawmi Aiyar, speaking to the Graduates of the Madras University, said :—

“Already there are signs of impatience in certain quarters at the tardy results produced, and opinions are expressed that Government should recede from the position they have taken up in regard to higher education, and devote their means and energies to providing elementary instruction to the masses. But it is forgotten that thirty years have not yet elapsed since the system of liberal education was inaugurated under Government auspices, and that thirty years is but a brief interval in the life of a nation. Judged by any fair standard, and making allowance for the slow assimilation of the elements of Western culture into the ideas of a Conservative people, I venture to think that no candid observer can fail to note that the success hitherto achieved has been remarkable. Anyone who remembers the state of the country thirty years ago, will easily realise to himself how much of intellectual activity and of intelligent interest in public affairs has been called into existence, and how much the moral tone of the educated classes has improved. It is to be feared, in the present circumstances, if the state aid be suddenly withdrawn, any movement to replace it out of the private wealth of the country would not be successful in most cases. Higher education will have to be practically left in the

hands of missionary agencies, in no sense indigenous. I do not in the least undervalue the important services which they have rendered to the cause of education. They have been very useful auxiliaries to Government, and by creating a healthy rivalry between Government institutions and their own, have contributed in no small degree to the success of educational efforts; and all honour to them for it. But if all higher education is virtually committed to their hands, will it conduce to the variety of culture and adaptation to the special needs of the country upon which so much stress is laid, in recommending the withdrawal of state support to higher education? However this may be, it would certainly seem anomalous that in a country composed of many nationalities, Hindus, Mahomedans, Buddhists, we should trust for the provision for higher education which has such an important influence on national progress, not to indigenous agencies, which there is reason to fear will take time to come into existence, not to the private wealth of the country, a considerable proportion of which still remains to be brought under the influence of culture, but to the benefactions of charitable men in England and foreign countries contributed for a special purpose, and to their willingness to permit such benefactions to be applied for the purpose of secular education. Apart from other objections, such a system will be without the guarantee of permanence and stability, which is essential to a scheme of national education."

Mr. C. Ranga Charlu, C.I.E., thus expressed himself at Mysore :—

• "In no point of view could the Government properly divest itself of its most important and sacred obligation of maintaining schools and colleges for the education of the people, and this obligation carries greater importance, and is fulfilled with greater certainty in the matter of Higher Education, and it has a special force in this country where the higher schools intended for instruction in European knowledge and science cannot be indigenous Institutions, and can only be maintained with efficiency by the Government. The above view is acted upon by almost all the European Governments who regard Schools and

**Universities for the instruction of youth as State Institutions.** It is true that the Universities and Colleges in England, founded in former days by private endowments, still remain on a private basis, and with great success. But in this and in many other matters the excellence which is attributed to Institutions in England is really due to the character and spirit of the people. It must not be overlooked that in private Institutions there is always the danger of their getting into various grooves of sectarianism or class prejudices. The Government Colleges alone can command the advantage of bringing all classes of men who are to be leaders of the public thought on an arena of common thought and mutual good-will."

The Maharaja of Travancore said at Combaconam :—

"If it is of any importance that Higher Education should continue to spread and penetrate the darkness which still prevails, if the higher classes of natives are to reach that stage when they would found and endow their own Colleges and Universities, depend upon it that the Government must persevere in their educational policy for a long time to come. For them to close their Colleges at their present time, and leave the void to be supplied by native and missionary agencies, would be a fatal mistake, calculated to throw back the cause of education."

Again in his Letter the Maharaja maintains this opinion. After referring to the extent in which private liberality by "munificent gifts and endowments" supports high education in England, he continues :—

"To argue, therefore, that the cause of Higher Education, which thrives in England independently of all State support, could be well left to private agencies in the case of India, is to argue from false analogy. The time may come when the chiefs and well-to-do men of India, themselves benefited by higher education, will contribute to it in such a manner as to relieve the Government of the obligation. That there is such a tendency is evident from the Colleges and High Schools that are springing up in Native States and the scholarships founded by native chiefs

and native communities in Government Colleges. It is very necessary to encourage such a tendency; and nothing can have a more disastrously opposite effect than the withdrawal, at the present stage, of Government connection with Higher Education, which is certain to be construed into a public condemnation of it."

These pleaders for the continuance of the present system of Government Colleges and High Schools do not desire that Primary Education should be neglected, but they are anxious that funds should not be diverted to it from the support of Higher Education. On this point the Maharaja of Travancore writes in his Letter to Mr. Grant Duff:—

• "That Primary Education needs much further development is true. The local funds and grant-in-aid arrangements have already done appreciable good and are capable of extension, and ought to be supplemented by a share of the savings effected by a wise and economical financial management."

Again:—

"Primary Education doubtless needs greater help from Government. But I feel strongly that any increased contribution to that object should not come from a curtailment of the allotment now made by Government to Higher Education, and which, considering the resources of the Indian Empire, is a very modest figure. To patch up the lower end of a coat by cutting off the upper end has never been successful. The circumstances contemplated by the Educational Despatch of 1854 are far from having come, and to force that contingency prematurely would be a deplorable sacrifice of the true aims of that very Despatch."

Mr. C. Ranga Charlu said, in his address:—

"I am fully sensible of the great importance and, I may say, the necessity of bringing the whole of the population under the influence of education, but the views entertained in regard to what Government have been able to accomplish in the matter, and what yet remains to be done, requires some clearing up."

He went on to show that it is of the greatest importance to stimulate a desire for education among the agricultural classes, and that in order to do this the primary schools should be more adapted than they are to the wants and habits of the people. After making several suggestions, he concludes :—

“All these things mean, not an increased expenditure of money on primary education, but on increasing the agency of educated natives interested in the welfare of their countrymen, through whom alone the education of the masses can be successfully effected.”

Mr. Justice Muthusawmi Aiyar also takes up the latter argument, as follows :—

“I find that Higher Education is already assisting Primary Education—first, by supplying a cheap agency competent to take up the management of primary schools, and next by producing men who start primary schools as a profession.”

The pamphlets from which we have extracted contain the opinions of some of the most thoughtful and experienced Hindus, who have themselves enjoyed and appreciated the advantages of the higher education ; and, as is stated in the Introduction to the collection of Speeches, “The interest which they (the speakers) have excited among hearers and readers proves them to be in complete accord with the deepest conviction of the educated portion of the Hindu community.”

This subject is to be discussed on July 5th at a Meeting of the National Indian Association, of which the advertisement appears on the cover of this Journal. Sir Louis Jackson, C.I.E., will preside, and Mr. Roper Lethbridge, C.I.E., will open the discussion with a short paper on “High Education in India.” The Committee hope that the question will be viewed from all sides, and that native gentlemen will express their opinions freely in regard to the various points under consideration.

## AN EXPLANATORY VIEW OF HINDU CUSTOMS.

When we trace the history of the origin of the customs of different nations, we find that almost all were established for the well-being of society. The prevailing customs of the Hindus were based on such principles. With the changes of time and the progress of civilization, the customs which were at one time useful and beneficial to society may become utterly useless and prejudicial. My chief object here is to show as far as possible the reasons of general well being on which such old customs rested, and for that purpose I shall take a few common ones as examples.

Our boys after turning over a few pages in the English language generally look down upon all the Hindu customs as prejudices ; but they cannot be blamed, for if they happen to ask their mothers or sisters for reasons they receive no reasonable answer ; in all cases they are told that such are the dictates of their religion, consequently they begin to hate these customs more and more.

Now, the Hindu philosophers, or the framers of the laws and customs, studied the Hindu mind thoroughly, and found that the love of religion and the desire of a happy future life are very strong. This was the case with the rich and the poor, the enlightened and the illiterate. So taking religion as a basis they built upon it everything, indeed there are very few books of the Hindus which are not more or less connected with religion. In the Veda, the principal book of their religion, every subject is treated which is useful to society. In it you will find philosophy, logic, astronomy, medicine, hygiene and other sciences known to them. Most of the customs have derived their sanction from this great book. I

may safely say that the hygiene of the West is practically carried out in most of the Hindu customs in the East. The great aim of hygiene is the preservation of health and the prevention of disease. This preservation of health is the secret of success in life. The first thing that a man should seek is his health, without which nothing can be done and nothing can be enjoyed in this world. Without it to practise religion is difficult; to pursue after knowledge and science is impracticable; to enjoy one's life is impossible; nay, to perform the ordinary duties of the life is laborious and troublesome. In short, want of proper health is the stumbling block to everything. These are hard facts like axioms which nobody can question.

Hindu philosophers knew well that if they were to teach men to preserve their health only a very limited number would follow their advice. A man who lives from hand to mouth, exhausted by labour and fatigue, by cares and anxieties, cares very little for his life and health; he would rather wish to put an end to his miserable existence than preserve it; but Hindu as he is, he cares much for his religion and his after life. He believes in the transmigration of souls, and thinks that if he could pass his present life piously he is sure to have a happy future one; and he is therefore ready to undergo any amount of trouble for the sake of his religion. Such being the case he is told that the observance of these customs is nothing but the practices of his religion. If by being led to observe them a man could be made to preserve his health, I think the Hindu sages were perfectly justified in their statement for, as I have said, the result is indirectly the same.\*

Now let us see how far these customs serve that pur-

\* We cannot agree with this view. The result might be the same as to preservation of health, but it would be attained at the expense of truth.—Ed.

pose. The ordinary clothing of the Hindus is of cotton, and white as to colour. This is very useful both for economy and for health. Being made of cotton, clothes can be easily washed with plain water daily, without being materially damaged by such constant washing. As a rule women are bound to change their clothes in the morning and have them washed, otherwise they are not allowed to perform the ordinary household duties, such as cooking and preparing the preliminaries for the worship of their idols. They cannot even take breakfast without having put on a fresh suit. Such is also the case with the adult and old men, but the young men do not follow strictly this rule. The climate being hot promotes perspiration, and it is therefore very well that clothes should be washed once at least in every day, otherwise they soon get dirty and may produce skin diseases by irritation, especially with the poor. White being less absorbent of heat than dark colours is very suitable for a climate like India, at least in most parts.

As regards diet, variation is necessary and a provision is made for its regulation in the almanac, which in the case of the Hindus is written by the pundits and the astronomers. In that almanac you will find it said that such and such articles of food are not to be eaten on such and such a day; thereby the same article is forbidden for succeeding days. Certain sorts of flesh, as pork, beef, &c., are excluded from the diet at all times, simply because they produce too much heat in the body, or are not properly digestible from their containing too much fat; and I think meat, on the whole, is not to be tolerated in a warm climate like India as in cold climates.

The cooking utensils are made of earthenware; this is again as good for economy as for health. When metallic vessels are used in cooking they are apt to produce some poisonous effects if they are not well polished, or if not re-

polished when they lose their polish by using. The poor are generally liable to such poisoning. The earthenware vessels used in cooking by the Hindus are generally changed four times in the year as well as during eclipses, and when a member of the family or a near relative is dead. This being the case they are perfectly safe, useful and economical; their brittleness also necessitates renewal.

The drink of the Hindus consists simply of water, no tea or coffee or wine, which upset the stomach or the brain. Wine as an ordinary drink is prohibited by their religion; at the same time they are prudent enough to say that there is nothing under the sun that cannot be taken when it is required in case of illness. It is a well-known saying that "wine can be taken for the sake of disease."

Chewing betel is a widespread habit among the Indians. Many here are under the impression that it is pernicious. Certainly it is to some extent when indulged in too much, but with moderation it has a very good effect, and this is usually the case; the exceptions are few. I think Orias and Madrascers chew it too often. One could hardly understand its good use before knowing what it is, how and when it is taken. Betel as it is chewed is composed of a leaf called betel, prepared with slaked lime, catechu, areca-nut, coriander, anise, cinnamon, cardamom, cloves, mace and various other aromatics. Nobody could think of betel without the first four, the others are added to it according to the fancy or means of the person who takes it. Now the Hindus take very little of animal food when compared with the Europeans. Their diet consists chiefly of starchy matter. It is a physiological fact that the juice of our stomach is acid and it does not act upon starchy substances, while our saliva is alkaline and acts upon it. The betel may be regarded with good reason as a proper prescription for

correcting acidity and at the same time assisting digestion of the starchy food. This habit of the Hindus is as old as their Vedas, if not older; but still it is as good a prescription as any European doctor of the present day could think of, for such complaint. One might say that it is too weak a prescription. It is not intended to cure the disease, nor is it taken as a medicine, but it is rather a provision against the tendency to over acidity, and the maxim that prevention is better than cure is fully carried out by it. Now let us see how far it serves the purpose. In a doctor's prescription generally four things are to be found:—1st, the principal medicine; 2nd, one or two assistants to the principal medicine; 3rd, correctors; 4th, the vehicle, which is generally water or some infusion or decoction of certain drugs. Here the principal medicine is the lime, which being an alkali neutralizes the excess of acid; the assistant medicine is catechu, which being an astringent moderates the flow of the gastric juice and strengthens the teeth. The nut is said to be nutritious and febrifuge. Its aromatic property prevents or corrects flatulence. The betel leaf is I think only a vehicle. The betel as a whole produces an increased flow of saliva. It is generally taken after each meal exactly at the time when a good deal of saliva is required for the proper digestion of starchy food.

Sea bathing is very salubrious from the water being always in motion and containing a large amount of saline matter; a river answers the same purpose to a certain degree. It is said that taking a bath in the Ganges and in other great rivers of India, as the Godavery, Cavery, &c., is a virtuous act. There are certain days, as during eclipses, &c., when people come from great distances to bathe in the Ganges. Though the Hindu females are generally confined in their own houses they are allowed to go to such places on pilgrim-

ages with other female companions, even to a great distance from their home. The places of pilgrimage are generally the source, mouth, or junctions of the rivers, and the mountains and the springs. So you see they are not altogether deprived of seeing nature's beauty.

In every Hindu house you will find a plant that goes by the name of Toolsi. Great care is taken of it, its surroundings are kept scrupulously clean. In the morning and evening the family take their seat near it and offer their prayers. This plant belongs to the natural order from which most of the perfumes are derived, therefore it is to some extent a deodorizer. Its leaves are used in some affections of the eye.

At the beginning of the winter it is a custom to put up a lamp in the air as high as possible, but not less than thirty feet from the ground. I think if all the neighbours do the same it must to a certain extent warm the atmosphere above, and thus the bad effects of sudden changes of temperature upon health are obviated.

When any member of a house dies almost every article of the house in ordinary use is thoroughly cleansed and washed, especially those of the kitchen and the room that was occupied by the deceased person. These two rooms are also washed and scrubbed; and such is the case followed one month after a child is born. Beds after illness are generally thrown away or burnt. This is quite in accordance with the advice of European doctors, for such beds are the source of contagious disease.

Before going to a distance all Hindus consult their almanacs as to the day being auspicious or otherwise. As I have said before the authors of these almanacs are astronomers and pundits, and I think their ground for saying a day is auspicious or not is based upon their astrological calculation and upon the forecast of the weather. In the almanacs the

ebb and flow of the Ganges are noted down, and those days are said to be of evil star when some storm or inundation is expected or other dangers apprehended; for a day may be good to go to some directions, as west or south, but it may be evil for going north or east. A morning may be bad, but the afternoon may be well. Some days of the month are always said to be adverse, as the day preceding the new moon. I think it is said so because the night of this day is very dark, and thus there is risk of being robbed and injured or killed.

J. N. MITRA.

#### WOMEN DOCTORS IN RUSSIA.

*Translated from the Moscow Kuryer of the 31st May, by Major R. S. Thompson, for the Journal of the National Indian Association, with reference to the late correspondence therein regarding Women Doctors for India, Moscow, 26th May, 1882.*

MANY of our readers will doubtless remember the hotly-contested controversies which were waged in the press towards the end of the fifth decade of this century, regarding what is popularly known as the "women's question." Writers discussed and advocated the privileges of women, and their having equal rights with men, and demonstrated the necessity which the spread of education imposed of extending their sphere of activity and usefulness. At this time there appeared in the columns of the *Sovremennik* several remarkable and convincing articles from the pen of Mikhailoff. These articles, which were widely read and commented upon, roused the serious attention of the public, and from that time, little by little, the question of women's rights was removed from the domain of theory to the region of practice. Timidly, however, and in scraps were these precious "rights" extended to women, in support of which so many arguments had been adduced in the press, and which, it appears, had many ardent supporters. The fact is, that many, very many, took the part of "women's rights" in theory—in words—but, when it was desired.

to bring their theory to a practical solution, they not only stood aloof through distrust, but were sometimes positively hostile. Many were the failures and obstacles encountered at the commencement of this movement. The women had overstepped the threshold of the University auditory, but they had not had time to look around them and familiarize themselves with their new position, and already the doors of the University, for purposes of undergoing a course, were closed against them. But the women did not lose heart, nor either did that small section of really enlightened people, who not only in words, but in deeds, showed themselves in favour of an extension of women's rights.

The women's question came again upon the scene, and although it did not, upon this occasion, give rise to such ardent and enthusiastic discussions as formerly, its merits were nevertheless enquired into and debated upon more tranquilly and seriously; the necessity of granting to women an access to the highest education, and of extending their sphere of usefulness and activity was admitted, and became apparent to all.

But it is not more than ten years ago that this general recognition became a reality, and received, so to say, flesh and blood. One of the first questions which presented itself in its turn was that important one of Women Doctors. In 1870 the Medical Council-General of Moscow recorded it as necessary and advisable "That to such persons of the female sex as are desirous to consecrate their lives to usefulness in the practice of midwifery and medicine, access should be given to the auditory (*slushaniyu*) of the general courses of instruction, with the condition that on their completing a course of four years, according to a programme laid down by the Council, and after undergoing the examination qualifying for the profession of accoucheur, they should be granted the right of independent medical practice, with prerogatives of speciality as accoucheurs and gynecologists, and for the treatment of syphilis with women and children, and diseases of children at the breast."

The Council of the Ministry of Public Instruction, while not denying the utility of strengthening and extending the medical education for persons of the female sex, with the gift to them of the right of independent practice in a definite circle of diseases,

considered it at the same time indispensable that the medical courses for women in the Universities should be separated from those for the male students. For ourselves, we are clearly of opinion that this conclusion of the Ministry of Public Instruction was far from being an encouragement to the solution of the question of female medical education ; and, in fact, the question was again laid aside for some time, and it was only two years subsequently, viz., on the 5th May, 1872, that an *ukaz* was issued by the supreme government to open to female students, as an experimental measure, the Imperial Medico-Surgical Academy, for a four years course of study in the highest branches of mid-wifery.

This first serious step towards the solution of this important question constitutes one of the most brilliant pages in the series of public acts of the late War Ministry of Count Miliutin. The various restrictions which had been imposed on the medical courses of instruction for women by the Ministry of Public Instruction were not considered necessary or advisable by the more liberal Ministry of War.

Until the year 1876 the courses of medical education for female students existed on the basis of a temporary and experimental measure. In that year the location was changed from the Medico-Surgical Academy to the Nicolaeffski Military Central Hospital, in which various necessary arrangements were made to suit the requirements of this class of students. The term of study was at the same time extended and fixed at five years. In this manner were at last placed on a permanent footing the medical courses of instruction for females, which have already produced many women doctors of practical knowledge and experience in the higher branches of medical science.

But though issuing from their courses with the highest medical attainments, the women doctors, owing to popular prejudice and the novelty of their situation, did not find themselves at once on a level with doctors of the sex from which the public had hitherto been accustomed exclusively to seek medical aid ; but time and practice wrought their work ; the women doctors, though severely handicapped by popular prejudice, went forth to medical service in the country states (*zemstvo*), and brilliantly, and in a practical

manner, demonstrated their full measure of usefulness in the alleviation of human suffering. Their activity and usefulness in remote parts has been recorded in many official reports as even greater than those of the men doctors. Possessing as great a store of medical knowledge as these latter, they threw themselves ardently and self-denyingly into their work, being moreover ensured, by the gentleness of their sex, from the pernicious concomitants of our provincial life, such as card playing, drunkenness and such like.

But the most brilliant examples demonstrating the advantage and utility of women doctors, and their claims to equal rights with men, were afforded in the Turkish war of 1877-78, during which eventful period they were enabled to render a fitting tribute of recognition to the Minister of War, whose exertions in behalf of their cause had infused life and vigour into the courses of instruction of the female students. In the quality of directing surgeons of hospitals (*ordinators*), and of independent doctors, they at all times throughout the war laboured equally with the *personnel* of the men doctors, directing and assisting in the operations in the wards of the therapeutic and surgical hospitals. Their usefulness and activity were not confined to the duties of "ordinators" in the hospitals, but also expressed itself in independent practice in the quality of regimental doctors, or medical assistants with advanced guards and detachments, and in dressing wounds, the number of sick and wounded having overtaxed the energies of the ordinary medical regimental staff.

Thus many of them worked together with the Professors of Surgery in conducting the more important surgical operations in Bulgaria, and one of the women doctors, Madame Bolbot, worked in one of the batteries of the division investing Plevna, and thoroughly and satisfactorily carried out the responsible duties devolving upon a military surgeon, transferring afterwards her sphere of usefulness to the military hospitals inside Plevna after the fall of that place. It would require more space than we have at command to recount the numerous military services of the women doctors during the late campaign, at which we have merely glanced superficially; they indeed fully justified the hopes which through their admission to the courses of medical instruction, their

supporters had entertained of their becoming useful instruments in the service of the empire and the general community.

Notwithstanding this, as is doubtless known to many of our readers, the Minister of War has lately stated that he does not find it convenient to retain under his control the medical courses of instruction for women, and desires to hand them over to some other department. The Minister of Public Instruction also on being applied to replied that it was impossible for him to take them under his direction, and at the present time it appears more than probable that these courses will be transferred at an early date to the General Municipal Council of St. Petersburg. We do not doubt that this change will be for the best, and that the Municipal Council of the Capital will honorably and thoroughly fulfil the obligations it is about to accept, and will accord to this movement the full measure of development which its rights demand.

It is time, it is indeed full time, that this important question should be dealt with definitely, with a view to its being placed on a permanent and satisfactory basis.

## THE SPOILT BOY.

BY TEKCHAND THAKUR.

[The Hindu gentleman who writes under the *nom de plume* of "Tekchand Thakur," has for nearly half a century held a somewhat prominent place in the best circles of Bengali society in Calcutta. He was, we believe, a pupil of Dr. Duff, and an active member of the band of young students who, fifty years ago, were quickening under the influence of English education and literature. Since that time Tekchand Thakur has been in the van of social reformers, and has contributed largely to healthy Bengali literature. The following tale, which has been translated expressly for this Journal by Mr. Narendranath Mitra, will afford a good idea of the style and tendency of his writings.]

## CHAPTER. I.

Baburam Babu, of Bidyabati,\* was a thorough man of business. He held a situation in the magistrates' court, where he became renowned for his competency in the discharge of his various duties. Baburam was a follower of the old customs, according to which officials did not strictly refrain from accepting bribes. As he discharged his duties so well, and was an adept in flattery, he soon gained the favour of the higher officials, both native and English, and by these means he amassed an immense fortune within a short time. In this country honour attends upon wealth and high office. Learning or probity does not cause a man to be honoured. While he was poor but few in the village visited him, but when fortune favoured him, when he had erected a beautiful mansion surrounded with gardens, and bought zamindaris (estates in land) his guests, dependents and friends became innumerable. When he was at home his Boitakhana (reception room) was crowded. As in the confectioner's shop there are myriads of flies, so where wealth is there will be crowds of people. Go when you would into Baburam Babu's house there was no lack of people young and old sitting round about uniting in praise and flattering words. Educated men praised him only in moderation, but the ignorant extolled him highly. After passing some years in this way he took his pension, retired to his own house, and commenced business as a merchant.

Man's intellect is limited, so also is his happiness. Baburam Babu thought only of amassing wealth. How he should increase his property, how he should become famous, how the villagers would come to him with closed palms (humble salutations), how the ceremonies and festivals† should be celebrated on a becomingly magnificent scale. These were the subjects that occupied his thoughts.

Baburam Babu was descended from Boloram Thakur. He had one son and two daughters. He had married his daughters with

\* A village sixteen miles from Calcutta, situated on the river Hoogly. This village is famous for its vegetable market. It is now deserted by the richer inhabitants on account of the malarious fever prevailing there.

† There are thirteen different puja festivals among the Hindus in the course of the year.

two Kulin Brahmins, expending an enormous sum of money on the marriage festivities. The sons-in-law had many wives; they never visited their father-in-law's house to meet their respective wives unless they received a handsome reward from Baburam. His son, Moti Lal, having been petted from childhood, was full of caprices. Now he would cry for the moon, and again would demand to have the gun given him for food, while the neighbours complained that they could not sleep for his crying. Being so much indulged by his parents, Moti Lal would not hear of going to school. The Sarkar of the house (a higher class of servant) had the duty of teaching Moti Lal. At first when Moti Lal visited the Guru Mahashoi\* he would cry, bite and beat him. Guru Mahashoi complained of this to the Karta (head of the house) saying, "It is beyond my power to teach your Moti Lal." The Karta replied, "He is my only jewel, teach him by gentle persuasion." After much coaxing the boy consented to go to the Patsala (school). While the Guru Mahashoi slept, leaning his back against the wall, Moti Lal would dance about and point his thumb at him, but the teacher knew not what he did, for when he woke up he saw the boy in his place. Instead of writing his lesson, Moti Lal would draw figures of cows, of dogs, or of oxen, and at the time of recitation would utter the last letter of the words. Sometimes, while the Guru Mahashoi slept, he would touch his nose with a stick, or throw burning charcoal on his clothes, and after performing these deeds would run like an arrow and take his place before the teacher could open his eyes. At eating time, Moti Lal, mixing lime with water and passing it off as butter milk, would send it by the hand of another person to the teacher to drink. Guru Mahashoi then thought "this boy is untameable, he is of a most desperate disposition, and has drawn a bill of separation from the goddess Saraswati! (the goddess of learning). Since I have failed to correct him by so much flogging, and he has even on the contrary learned to beat his own teacher, I must try by every means to get rid of him. The Karta will not let me go, he insists on my teaching his son, so I must have

\* The Guru Mahashoi is a teacher who gives elementary instruction in arithmetic, and a very slight acquaintance with literature.

† This phrase means that the boy would remain ignorant for ever.

recourse to artifice. I think Sarkari (clerkship) is better than teaching. In the latter I get two rupees a month with board and lodging, and the only extras are palm leaves,\* writing paper, and an occasional suit of clothes. But surely there are many perquisites attached to the office of Sarkar to a rich man." Guru Mahashoi then went to the Karta and informed him that Moti Lal had completed his course. Baburam Babu was much delighted at this intelligence, and his courtiers said, "Worthy son of a worthy father."

Baburam Babu then thought it necessary that his son should learn grammar and the Persian language. He asked his family priest whether he knew grammar. The priest, who was a very ignorant man, thought within himself, "The rice and fruit I get by performing the puja rites are quite insufficient for my subsistence. At last fortune has declared in my favour." He then replied, "Yes, sir, I learned grammar for five years in the Tole† of Isha-Chandra Vedanta Bagis (a title of the logicians) in the village of Kunuishora; but, alas! destiny has been against me, I have profited nothing by my vast learning save a bare maintenance in your honour's service." Baburam Babu said, "Well, from to-day you shall teach my son grammar." The priest, stimulated by hope, learned privately some pages of grammar, and began to teach his pupil. This became a new source of trouble to Moti Lal, who now meditated how to get rid of the priest. "Somehow or other," he reflected, "I got free from the Guru Mahashoi, but how shall I manage to drive away this wretched Brahmin? I am my parents' pet whether I read or not; I am sure they will not chastise me. Why should I learn? The object of learning is to gain money. But my father is a rich man; he has landed property. I can already sign my name, and that is all I want. If I spend my time in study, what will become of my companions? This is the time for enjoyment; why should I trouble my head with learning?"

Having thus resolved, Moti Lal addressed the priest in most

\* Palm leaves are used for writing upon by beginners.

† Tole is a school where Sanskrit, grammar, astrology, philosophy, &c., &c., are taught by a Pandit to students from whom he takes no fees. Such a teacher is supported by gifts from the devout public.

abusive style, and said, "If you trouble me with your grammar, I will throw away the Thakur (idol) so that you shall be deprived of the means of gaining your livelihood : and if you reveal this to my father I shall let fall from the roof a large brick upon your head so as to make your wife a widow." The priest was stunned at this speech, and remained dumb for a while. Indeed he was so confused that he did not know what to reply. When he recovered from this fit, he reflected, "I have taught this child for six months and have not received a penny, and now he does not fear to threaten my life. I shall never teach him anything, and may be thankful if I can get rid of him." As the priest was thus musing, Moti Lal looking steadily at him said, "What are you thinking about, you low Brahmin ! Do you want money ? Here, take this ; but go and tell my father that I have learned everything !" Accordingly the priest, going to the Karta, said, "Sir, Moti Lal is no common youth ; he has a most extraordinary intellect, his memory is remarkable, what he once hears he does not forget." One of the flatterers standing near Baburam Babu, hearing the priest's words, said, "It is needless to enumerate Moti Lal's virtues ; if he lives to manhood he will be the wonder of the age."

After this, Baburam Babu enquired for a Munshi to teach his son Persian. . After much search he agreed with Habibulla Hossein, the tailor's grandfather, on a salary of three shillings a month, and some allowances of oil and wood. The Munshi was an old man, toothless, with a snowy beard, a stiff moustache. When giving a lesson his eyes were inflamed, and in uttering the letters he twisted his face about. As Moti Lal had no affection for any kind of study, therefore he treated this teacher in the same way as the others. One day when the Munshi was bent over his book, deeply engaged in his studies, Moti Lal came to him slyly, then suddenly threw a burning coal upon his beard which began immediately to burn. Moti Lal, delighted, said, "You low Mahomedan, you old pork-eating fool, will you again come here to teach me ?" The Munshi sprang up, and in his endeavours to extinguish the fire burned his fingers and his clothes. Distracted with the pain, he screamed out that it would be better to be a husbandman in his native village than to teach so wicked a lad, and made his escape.

## CHAPTER II.

When Moti Lal's behaviour reached the ear of the Karta, he said Moti Lal was not a child capable of acting thus, the Munshi was a low Mahomedan ; it must be his fault, not that of Moti Lal. Then he thought he would not persist in having Persian taught, it would be well for him to arrange for English. As lunatics have their lucid intervals, so also to the foolish, wisdom comes occasionally. Baburam Babu, while reflecting on this subject, considered "my knowledge of English is not good, nor does anyone in my house know it better, therefore it will be necessary to consult a learned person." Recalling the names of relations and friends, the name of Beni Babu, of Bally,\* occurred to him as that of a very suitable person. Business habits induce promptitude ; therefore, taking with him a couple of attendants, he proceeded at once to the Bidyabati Ghat.

In these months, Ashar and Sraban (July, August), the boatmen casting their nets catch certain kinds of fish. At noon the most part of them go home to eat ; on this account not a ferry boat was to be seen at the Ghat. Baburam Babu, with bristling moustache, the tilak† on his nose, broad bordered garments, carpet slippers on his feet, a paunch like that of Ganesha (the Elephant God) the plaited end of his upper garment thrown over his shoulder, a parcel of betel in his cheek, walking up and down, said to his servant, "Hari, engage a ferry boat to proceed to Bally, but do not let the hire exceed four-pice." Rich men's servants are sometimes very impertinent : Hari replied, "I had not finished my breakfast when, by your repeated callings, I was compelled to leave it ; were it not now floodtide I might have hired a boat at the rate you name, but the crew will have to struggle hard against the current. Your commands are absurd ; I can't kill a tiger with a needle, nor can I hire a boat for so small a sum."

Baburam Babu's eyes flamed with anger. "Rascal !" he exclaimed, "Will you presume in this manner ? If you speak in

\* Bally, a village about six miles from Calcutta.

† Tilak, a mark made with white powder on the forehead and upper part of the nose in honour of some god.

that way again you will get some slaps on the face." The lower Bengalis tremble at the slightest blow. Hari, being thus scolded, shivering said, "Master, I am only saying that at this time of day we cannot get a boat." At last they saw a boat being towed in their direction. After much bargaining with the boatmen the hire was settled at half a rupee for conveying Baburam Babu and his two servants to Bally. As they proceeded on their way the Babu made many enquiries as to the houses he saw on either shore, and commanded Hari to prepare the *huka* for him. The Karta continued smoking, singing as he did so as follows :—

"I have seen Sham\* your Bindabun.  
Now a mere shadow of its former name."

By-and-by it became ebb tide, the boatmen now able to rest a little, some sat in the prow of the boat, some gaped about singing in the characteristic tone of the Chittagong people :—

"The earring shall fall off, hearing the music of the flute,  
The wild deer shall come to hear the sweet music."

Before sunset the boat arrived at its destination. Baburam Babu was so heavy it took four men to help him out of the boat. Beni Babu, seeing his kinsman, gave him a kindly reception, begging him to be seated. Beni Babu's servant, Ram, immediately prepared a *huka* and brought it to the guest. Baburam Babu was a great connoisseur in smoking; after taking one or two whiffs he expressed dissatisfaction because the *huka* did not give forth a good sound. Intelligent masters generally have intelligent servants. Ram immediately cleared the *huka*, changed the tobacco, supplied a long pipe, and brought back the *huka*. Baburam Babu, finding the *huka* before him, at once drew it towards him, puffing vigorously created a great cloud of smoke in the room, and began to talk on different subjects.

*Beni Babu* : Will you not take some sweetmeat ?

*Baburam Babu* : It is evening ; I shall not eat now. I feel quite at home ; I do not need pressing. Moti Lal has turned out a good and intelligent lad. The sight of him delights one's eyes. I wish him to learn English. Can you find me a tutor for him at a small salary ?

\* A Hindu god, an incarnation of one of the Trinity.

*Beni Babu* : There is no lack of teachers. But if you offer twenty or twenty-five rupees a month you will get a good one.

*Baburam Babu* : How much ? Twenty-five rupees ! Oh, brother, you know how many ceremonies and festivities have to be observed in my house—daily I have to feast a hundred men ; then, after a while, I shall have to marry my son.\* If I shall have to pay so much, why should I have hired a boat to come and consult<sup>a</sup> you ?

Saying this, he placed his hand on Beni Babu and laughed.

*Beni Babu* : Well, then, send him to school in Calcutta instead. Place your son in the care of a relative and the expense of teaching will not exceed three or four rupees a month.

*Baburam Babu* : So much ! Can you not arrange for less if you try ? Do you think learning in school superior to home education ?

*Beni Babu* : If you can engage an able master to teach Moti Lal at home that would be best of all, but you will not get such a man at a small salary. There are advantages in school education and disadvantages. Children learning in class are stimulated by emulation to much zeal ; but there are drawbacks, some children are injured by evil company. When twenty-five or thirty boys are all reading together there is great noise and confusion. Equal attention cannot be given to all every day, so some are neglected.

*Baburam Babu* : Be that as it may, I will send Moti Lal to you. Make enquiry and arrange as you think best, but in a strictly economical manner. Of all the English people whom I served none remain now, else through their influence I could have got my son into some school free of expense. I wish him only to receive an elementary knowledge of English. If he has more, I fear he will not remain true to our religion. Dear brother, I throw all responsibility on your shoulders. Arrange so that the boy may become a man.

*Beni Babu* : To bring up a boy well requires your own constant supervision, whether at home or abroad. A father should see everything with his own eyes, he should be a child with his child to look after him. Much work can be done through the agency of others, but not this work.

\* To give a rich man's son in marriage costs a large sum of money.

*Baburam Babu* : What you say is quite true, but is not Moti Lal your son ? I must now give myself to devotion, bathe in the sacred Ganges, hear the Purans read ; besides this, I have to manage my estates, hence I have not a moment to spare. Also you know that my acquaintance with English is limited. Moti is yours—yours—yours. In sending him to you I shall rest satisfied with what you arrange ; but, brother, be careful that there is not much expense.

After some further talk, Baburam Babu returned to Bidyabati.

### CHAPTER III.

On Sundays clerks and others engaged during the week in business give themselves up to idleness. They bathe and eat very late in the day, after that some play at chess, some at cards, some go fishing, some play musical instruments, some lie down, some walk, some read, but few engage in profitable reading or conversation. Most people spend their time in trivial talk, such as "Shambu has eaten three *jak* fruit." "Rajendra's mother is very cruel to her daughter-in-law." "We shall excommunicate that man," and so on.

Beni Babu, of Bally, was of quite another way of thinking. The people of this country think that when the school course is over education is completed. But this is a great error. Should one strive the whole life through the shores of learning could never be reached ; the more that learning is pursued the more is the understanding increased. Beni Babu understood this well and acted accordingly. Arising early in the morning, he looked after his household affairs, and then taking a book sat down to study. In the meantime a boy of fourteen, wearing necklace, earrings and bracelets, coming up to him made a bow. Beni Babu was so much absorbed in his book that he looked up, startled at the sound of the boy's shoes, and said, "Come forward, Moti Lal. Are you all well at home ?" Moti Lal, sitting down, gave all the home news. Beni Babu said, "Well, you must stay here to-night, and in the morning I will take you to Calcutta and place you in some school." Moti Lal, after taking some refreshment, perceived there was much time before him. Of a restless disposition, he could not endure to sit long in one place ; therefore, stealing quietly away, he

rushed all round the house, now setting his foot on the pedal of the rice husking machine, now running up to the roof, now throwing pieces of brick at the passers by ; in such like mischief he went round Bally, destroying the flowers in some one's garden, stealing some one else's fruit, now leaping upon somebody's jar, or breaking the waterjugs. All the Bally folks being thus annoyed, said to one another, "Who can this wicked boy be ? As Hanuman\* destroyed Ceylon, so he will destroy Bally." Some of them who had heard his father's name said, "Like father, like son."

Bally is the residence of many gentlemen, most of whom possess a Shalgram (image of Vishnu). It is evening, and the ringing of bells and the blowing of the conch summoning to worship, added to the howling of jackals and the cries of numberless insects, filled the air with sound. Beni Babu, having finished reading, stretched himself, and had sat down to enjoy his smoke, when a sound of great confusion arose. Half-a-dozen people rushed into his presence complaining. One said, "Sir, the son of the Bidyabati Zemindar has thrown bricks at me ;" another, "He has snatched away my bag ;" others, "he has knocked us down ;" and others, "he has insulted us ;" with many other complaints. Beni Babu's heart always melted at the sufferings of others. He expressed great concern at Moti Lal's misdeeds and gave compensation to each for the injury he had received, and dismissed them, thinking within himself, "That boy will never learn anything. In an hour or two he has spread alarm through a whole village. I shall be delighted to get him off my hands."

Presently one or two of his friends came to Beni Babu complaining of having been disturbed out of their first sleep by Moti Lal, and enquiring who he was. Beni Babu replied, "Do not ask that. I have taken on myself a troublesome burden. A relative of mine, with more money than brains, has sent his son to me that I may get him admitted into some school. In this short time he has annoyed me so much I shall be glad to get rid of him. If he were to stay here three days the house would be destroyed." As they were thus talking Moti Lal came in noisily. "He is coming," Beni Babu said. "Do not say anything to him or he

\* Hanuman, one of Rama's generals who set fire to Ceylon.

may insult us." He then asked Moti Lal where he had been. The boy replied that he had been walking about to see the village.

Then going into the inner rooms Moti Lal desired Ram to bring him tobacco. Mild tobacco he did not appreciate, but ordered the strongest kind, which was accordingly supplied to him. Nor did a small quantity suffice. He kept Ram employed in waiting on him, and Beni Babu was astonished to see the clouds of smoke he produced.

At supper Beni Babu satisfied Moti Lal with the best of good cheer. After the meal each one retired to bed, but Moti Lal slept only for an hour, then moved restlessly about, singing so loudly as to wake up everyone in the house.

In the *Chandi Mandab*\* slept Ram and Palaram, the gardener. Tired with the day's labour, rest was dear. They were awoken by Moti Lal's singing, and sweet were the blessings they implored upon his head.

Early next morning Beni Babu, accompanied by Moti Lal, arrived at the house of Becharam Banerji in Calcutta. Becharam Babu was rich and childless. He had been distinguished from his birth by a nasal twang which was conspicuous in the welcome he gave to Beni Babu.

Beni Babu requested Becharam Babu to permit Moti Lal to dwell at his house and attend school from thence, and to visit Bidyabati on the weekly holiday. He added that there was no other man in Calcutta in whom Baburam Babu felt so much confidence, and on this account he made the request.

*Becharam Babu*: I have no objection. I have no son, but my two nephews live with me; I shall be happy to take Moti Lal.

Moti Lal began to laugh on hearing Becharam Babu's mode of speech. Beni Babu endeavoured to check him by a look. Observing his unmannerliness, Becharam Babu said, "Brother Beni, that is a very impertinent boy; I think he has been much indulged from infancy." Beni Babu knew Moti Lal well. He had suffered much on this account, but he hid Moti Lal's frailties from Becharam. He felt that if he revealed the boy's doings Becharam would refuse to take him into his house, and in that case Beni Babu's plans for

\* *Chandi Mandab*. Most Hindu houses have an open room facing the court-yard where the puja ceremonies are performed.

Moti Lal's advantage would be frustrated. After some hours Beni Babu parted with Becharam Babu, and went thence to Mr. Sherborne's school, where Moti Lal was admitted as a student.

Since the opening of the Hindu school Mr. Sherborne's school had lost something of its standing. On this account he strove early and late to raise it to its former position. He was a stout man, with a heavy frown, constantly eating spices. Now he walked the classes, a cane in his hand, and now he sat in his chair smoking the huka.

Having made these arrangements, Beni Babu returned to Bally.

#### CHAPTER IV.

When the English first went to Calcutta to trade, only the Sett Bysakh family had dealings with them, and there was not a man in Calcutta who knew a word of English. Business was transacted with the English by signs. Necessity is the mother of invention, and through the medium of signs a few English words were soon learned. Later, when the Supreme Court was established, by frequenting the law courts a knowledge of English rapidly increased.

In those days Ramram Misri and Ananda Ram Das became very proficient in English. Ramram Misri's pupil, Ram Narain Misri, was a pleader's clerk, and wrote petitions for many people. He opened a school in which the pupils had to pay from 14 to 16 Rs. a month. Afterwards Ram Lochan Napit, Krishna Mohan Basu, and others, established schools. The pupils received but a very elementary education, and learned the meaning of English words. At a wedding or a feast the boys who could utter a few English words became objects of notice and were highly praised.

Frank and Arratoon Petrus, and later, Mr. Sherborne, opened schools, and there the sons of gentlemen were educated.

If pupils are themselves desirous of learning, then no matter in what school they are placed they will acquire knowledge by their own exertions. Every school has its faults and its advantages, but there are some lads who take exception to each school in turn and are constantly changing. They think in this way to pass their time in idleness without incurring blame from their parents.

Moti Lal passed but a few days in Mr. Sherborne's school, and then joined that of Mr. Carlos.

The design of instruction is to form the character and disposition, to cultivate the judgment, and to qualify the student for entering on the business of life. Following this design, boys should be instructed in all that is virtuous, and whether at home or abroad be made to understand every kind of work, and accustomed to perform it. But to effect this the parents and the teachers must take much pains. The son will follow in the footsteps of his father. A father must set a good example. If the father gives way to drunkenness can he expect his son to listen to his warnings against that vice? If the father does evil, the son will mock at his admonition; while the son whose father walks in the paths of virtue will scarcely need teaching, but will naturally become virtuous. The mother also must constantly keep an eye upon her child. Nothing has more influence upon a child's soft heart than his mother's loving words and caresses. If a child understands that by certain actions he will forfeit his mother's caresses good principles become firmly rooted in his mind. Teaching is necessary. If the pupil is only made to read a number of books he will become a mere parrot. Learning by rote may strengthen the memory, but if the understanding is not cultivated such learning serves merely for display. Whatever be the age of the pupil he should be made fully to understand what he is taught: he should not be driven by scolding.

While Moti Lal was at Bidyabati he had not learned good conduct. Now that he was in Calcutta his surroundings were not favourable to his welfare. Becharam Babu had two nephews living with him named Halдар and Gadadar; they had never known a father. In fear of their mother and uncle they went to school, but their attendance was nominal merely. They passed their days in the streets and at the ghats, they minded no reproof; if their mother found fault they threatened to leave the house. They soon discovered Moti Lal to be a kindred spirit, and admitted him to their closest intimacy. They sat together, ate together, slept together, and frequented the same places hand in hand, or with arms round each other's necks. The cook watching them would say, "They are brothers indeed."

Neither children, youths nor adults can follow any pursuit without cessation. Change of occupation is necessary. Children should be required to play and work alternately ; continuous work or continuous play is not good. The object of recreation is that the body being refreshed the mind may apply with greater zest to books. Incessant study enfeebles the mind, what is read is not apprehended. But such recreation should be physical ; any sedentary amusement only increases the disposition to laziness. And if incessant study be injurious, so also is the continual indulgence in physical recreation, since exercise strengthens the body only, not the intellect. The mind is not disciplined.

Halдар, Gadadar and Moti Lal ran wild. They followed their own devices in everything ; listened to no one, heeded no one. They gave themselves up to pleasures of every kind ; in cards or in sport they were so immersed they could scarcely take time to eat or to sleep. If a servant called them indoors they refused in the rudest manner to go in. If a maidservant told them that their mother was calling them, they would desire her with great abuse to mind her own business. The woman would reply, "What sweet expressions you have learned !" All the young scamps of the neighbourhood assembled at the house and became their daily companions. They created so much noise in the *Boitakhana*, and filled it with such clouds of smoke, that none but themselves could endure to remain there, nor would they heed remonstrance or authority.

There is nothing more injurious to a boy than evil company. By constant watchfulness in parents and teachers this evil may be kept in check, but where such care is not exercised it is impossible to say how great the injury will be. In the company of these associates Moti Lal's good qualities deteriorated and his evil propensities increased day by day. Once or twice in the week he would attend school, and with difficulty be induced to sit awhile. He would play with his companions or draw on his slate, but he would not give five minutes to his lessons. His mind was ever on the alert to make a hubbub with his companions, or to engage in some sport.

There are also certain teachers who by their policy close the mind of a boy like Moti Lal against learning. They are acquainted

with many modes of teaching, and they suit their mode to the taste of the pupil. As is now the case in many Government schools so it was then in the school of Mr. Carlos. Equal attention was not given to all the boys in the class. No care was taken that simple books should be fully understood before proceeding to more advanced books. The idea was that by taking many subjects, and getting through an excessive quantity, the fame of the school would be increased. The pupils were made to learn much by rote, without regard to their understanding or to any profit to be derived from it in their future lives. In such a school if the pupils had not strong natural intelligence they learned nothing.

Moti Lal's education was such as might be expected from such a father, such associates, such surroundings, such a school.

There are teachers who do not remain long in any school; there are some who labour to their life's end, and some who simply walk about twisting their moustaches. Babu Dattar Bakreswar, Mr. Carlos' teacher, visited the houses of the rich parents and praised the children, not forgetting to flatter the fathers. It was his duty to teach the upper classes, but whether he understood what he taught is doubtful; yet knowing that to reveal his ignorance would disgrace him, he maintained a wise reticence. He merely suffered the pupils to read mechanically; if they asked the meaning he referred them to the dictionary. In the boys' translations, whether there were errors or no, considering that it would look ill not to make corrections, he would cut out some words, substituting others of precisely the same meaning, and if they asked the reason he reproved them for want of manners in venturing to reply to the teacher. He would make much of the sons of rich men, and enquire into the details of their father's property.

Moti Lal became in a very few days a favourite with this teacher. To-day he would give the boy a flower, to-morrow fruit, a book or a handkerchief. He was of opinion that it would not be wise to lose his hold upon such a boy, since he might be made very useful as he grew up, nor was it desirable to be too strict with his lessons.

The autumn pujah arrived. There was much tumult everywhere. Moti Lal was ever active in increasing this tumult. If he remained in school he was in a constant fidget, looking now this

way, now that ; now sitting for a moment, now drumming on his desk ; not for an instant still.

Coming to school on the Saturday he told the teacher that as it was half-holiday he should go home. On the road he bought a packet of betel, looked into the pigeon shops and the kite shops, sauntering on with careless face looking at no one, when suddenly a sergeant of police and some constables running after him seized him by the hand. The sergeant said, "There is a complaint against you in the police-office, you must come along." Moti Lal endeavoured to free his hands, but the sergeant was strong and pulled him on with force. Moti Lal fell to the ground, his whole body became covered with dust. He then tried to escape and to run away, striking the sergeant with his fist. At length he threw himself in the road, and remembering his father, began to cry, thinking "Why have I brought this upon myself? I am destroyed by evil company." A crowd gathered in the road asking what had happened, one or two old women abusing the police for ill-treating the boy, whose innocent face made them weep for him.

Before sunset Moti Lal was brought to the police office, where he saw Halidar, Gadadar, and several boys of the neighbourhood, also in custody. They all stood at the side hanging their heads. Mr. Blaquiere was the magistrate by whom they would be examined, but as he had gone home they were all kept at the station for the night.

*(To be continued.)*

## REVIEWS.

IN THE C. P.; OR SKETCHES IN PROSE AND VERSE, DESCRIPTIVE OF SCENES AND MANNERS IN THE CENTRAL PROVINCES OF INDIA. By "PEKIN." Allahabad: Printed at the *Pioneer Press*. 1881.

THIS volume consists of a compilation of short sketches that have been contributed from time to time during the past eight years to the *Pioneer* newspaper, and are republished in their present form "in the hope," says the author, "that

they may have interest, as portraying some of the lights and shadows of mofussil life."

The sketches are in prose and verse alternately, and are divided into three sections—scenic, official, social. The prose writings are chiefly of local interest. Those comprised within the "Official" section will probably be found the most instructive to the young Englishman intending to make India the scene of his labours. The various sketches of the Supernumerary, the Deputy Commissioner, the District Superintendent of Police, the Civil Surgeon, and the Padre or Chaplain, will be found especially interesting. There are two sketches in the "Scenic" section, however, to which we must not omit to call the attention of the readers of this magazine. The first is that entitled "A vision of the Arpa," in which under the guise of an allegory the author points out the malarious condition of the river-bed. The other is entitled "Through Treasure Town to Treasure Isle," and in it, after describing the scenery, the author (somewhat in the spirit of Wordsworth when he complained that—

"The world is too much with us ; late and soon  
Getting and spending we lay waste our powers,  
Little we see in nature that is ours")

pleads for the benefit to be derived from what he calls being "industriously idle." "People inhale fresh air with a ready enough perception of the good it does them ; but they rarely seem to appreciate the fact that the inhaling of scenery by the eye is equally beneficial. The swallowing of ozone is a good thing, but the absorption into the memory of grateful images is surely as good if not better. By the one act the body is fortified against disease, by the other the mind is fortified against irritation." \*

A large proportion of the metrical compositions that the

author has modestly termed *verse* fully deserve the higher title of *poems*. They are the productions that is to say of a genuinely *creative* mind ; and

“What’s poetry except a power that makes?”\*

They are the songs of one who can ring out with a true voice of his own ; not of one who merely echoes or distorts the voices of others.

Those, we think, on general subjects are of greater merit than the purely local ones. We do not know for instance a more genuine little poem of its kind than this—

#### “A GOLDEN LATTICE.

“I lie in the grass at her feet  
And the artful air  
Tossing her golden hair  
Makes the blown tresses to meet  
In a lattice fair !

“I peep through this lattice, and see  
Such a gleam arise  
That I marvel and make surmise—  
Is it a new dawn I see  
Or her arch blue eyes ?”

Even upon the well-worn subject of death the author has something to say distinctly his own—

#### “DEAD.

“Though we pass from mouth to mouth the word that is sadly  
said,

Though we noise it north and south or whisper it near with dread  
How shall a man conceive that his friend is *dead* ?

“‘Dead’ is easily spoken ; but shall he so understand  
That the soul its bonds has broken as a bird flies from the hand ?  
Or that the spirit has lost its fatherland ?

\* Browning.

"Shall he be glad or sorry? If sorry, for what shall he grieve?  
For the flight which killed the quarry, or wounds that death will  
leave?

For the stain of self in weeds which grief doth weave?

"All he can learn is this, though he beat on his breast for hours,  
That a mystic loss is his, that a fruitless wail is ours,  
That earth has still her smile, whatever sorrow lours!"

We think the editor of the *Pioneer* fortunate in having contributions so far above the average of newspaper sketches as those contained in this book, and we lay down the volume with the hope that its success may be sufficient to encourage the author to bring out at no far distant time a work of a more lasting and important character.

CONSTANCE PLUMPTRE.

The ARMY AND NAVY MAGAZINE. Messrs. W. H. Allen and Co.

THIS Magazine does not deal with many topics that are germane to the Journal. Nevertheless, as Colonel G. B. Malleon is apparently the editor of that new monthly, there is an Indian flavour about many of its articles that will have attraction for our readers. Especially will this be the case with a series from the facile pen of that accomplished historian, entitled "The Decisive Battles of India." The one in the May number describes how in the brief engagement of St. Thomé, the French, almost without knowing it, won the first victory by European troops over regular native forces. The article comprises a certain comprehensive philosophic generalisation, which we must leave our student readers to trace out for themselves.

In the June number of the Magazine Colonel Malleon tells the story of Kavaripate as that of his second in the

series of "Decisive Battles of India." As the very name of the place must be unknown to many of our readers, it is desirable we should at least say where it is situate and give some idea of the reasons that have induced the gallant author to rescue the name of Kavaripate from oblivion. This place is in the district of North Arcot, and the action was fought by Clive, in February, 1752, against a strong French commanded force which had taken its stand at Kavaripate, in order to destroy the chance of the young British commander marching to the relief of Trichinopoli. The circumstances just preceding the engagement are little known, but in this sketch are traced by Colonel Malleeson with skill and clearness, while we need scarcely say that the technical strategic description of this somewhat obscure engagement is such as leaves nothing to be desired. As to the political decisiveness of the little battle of Kavaripate, Colonel Malleeson—following Sir John Malcolm—makes it plainly appear that, whereas at St. Thomé the French had first demonstrated the distinct superiority of European military skill and valour over native Indian troops, Clive at Kavaripate proved the equally certain superiority of British over French generalship. But those who desire to study this subject will repair to the Magazine itself. Our object here is to indicate the promise of special historical interest in this new series of essays by the vivacious author. The June number of the Magazine contains also an account of the "Cession of Bombay," by Major F. W. Graham. The narrative in its outline is more or less familiar to most of our readers, but this version is worthy of special notice because it is based on direct research in the State Papers of the Rolls Court. This number of the *Army and Navy Magazine* is adorned with a fine photograph of H.R.H. Prince Arthur, Duke of Connaught.

W. M. W.

A LASKARI DICTIONARY, OR ANGLO-INDIAN VOCABULARY OF NAUTICAL TERMS AND PHRASES IN ENGLISH AND HINDUSTANI. By CAPT. ROEBUCK: re-edited and revised by G. SMALL. 1882. ALLEN & Co.

THE laskars or Indian sailors are employed to a greater extent than formerly on board English vessels plying between England and the East. They cost less and are a soberer race than European sailors; but one great barrier lies between them and the officers—language—which has often led to serious difficulties at sea. In order to lessen this great evil Captain Roebuck, an eminent oriental scholar, published many years ago in Calcutta a vocabulary of the laskar or Indian sailor's language. Mr. Small, who by his official duties in connection with the Asiatic Stranger's Home has been brought into contact with the natives of the East, has rendered great service in publishing a revised edition of the work, and has also substituted the Jonesian system of Romanising for the old exploded Gilchrist system.

A copy of this little work ought to be in the hands of every captain of a vessel in the East who has any native crew: for how often has serious damage occurred through a captain's orders to his crew being misunderstood; just as the misuse of the terms *starboard* and *larboard* has led to vessels being driven on the rocks. Nautical phrases require special study, much more so when they relate to an Eastern language so little known to Europeans; an officer launched into the deep of purely nautical technology (whether English or Indian) sometimes finds himself very much "at sea."

## REMARKS ON "THE CHANGES IN INDIAN SOCIAL LIFE."

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It is not my intention to revive the burning question of social intercourse between Europeans and Indians with a view of opening the deep wound of trite and unpleasant controversy, but I desire to make a few remarks on "the partial explanation" given by Mrs. Knight in her excellent article in the May number of this Journal with the above title "as to the distance maintained by Englishwomen in India." There can be no doubt that the faithful translator of *The Second Daughter-in-law* looks at the panorama of Indian social life from a different standpoint to the ordinary view of Englishmen and women, and hence it is that our sense of disappointment is intensified by the deficiency of her treatment on certain important parts of a subject which teems with detail. The writer has struck a true chord in describing the gulf that separates the two nations; but the reasons she assigns for "the distance maintained by Englishwomen in India" are not satisfactory and sufficient. That which deprives the Indian woman of the benefits she might derive from social intercourse with enlightened Englishwomen is the want of education; it is a lack of any ties between them of mutual interest or sympathy that tends to keep them apart. Indian ladies are compelled by the deplorable prejudices of caste to change their dress after contact with their European visitors; but why should this uncontrollable necessity lead English ladies or their friends to the harsh conclusion that "the gentle and graceful beings, who seem to be giving her a kindly welcome," actually

entertain a "bitter prejudice" towards her? A feeling of distance thus pervades the minds of both when they approach each other—an estrangement which is fostered by erroneous deductions, such as that just alluded to. With respect to the suspicion of prejudice, both sides have much to answer for in their reciprocal treatment.

It may however be said to the credit of most of the Indian ladies who have come within the scope of my short experience, that after an interview with European ladies they have longed for a sufficient knowledge of English to understand them better and to demonstrate that genuine regard which is so misunderstood by the English. The determined resistance of the old generation must eventually succumb to the strong tide of Western civilization; but even now there are numerous illustrious exceptions among parents of the old school who encourage their sons to persevere in the lofty career upon which they have entered, in spite of the contrary advice of some prejudiced European friends who would have them live and die in the narrow sphere of thought and knowledge which immured their unenlightened ancestors. They are not the true friends of India who would sympathise with the advocate of the "old conditions," simply because they "were from long use worn easily."

Human nature is prone to regard anything new and extraordinary with suspicion, but happily reason triumphs in the end. We have not to seek far for an illustration to confirm this: When gas was first introduced in England the emphatic denunciation of it as a household commodity and the reluctance with which it was subsequently accepted as such will be fresh in the minds of many of my readers. Nevertheless the introduction of changes, radical in their importance and costly in their adoption, is not attended with the mischievous results and hostility amongst European

nations which the writer correctly notices in the Indians, and the opposition which encounters the young aspirant after a better and more civilized order of things is not to be wondered at.

The only gleam of hope which lights the future of a young Indian, imbued with Western ideas on returning to his native country, is to be found in patience, united with an heroic effort of self abnegation in conforming to the old habits, if possible, with the view of producing a favourable impression on his fellow countrymen, and of gradually preparing those of them with whom he is thrown for the inevitable change. But if these tactics fail, then must young India pledge itself to a vow and stand openly by its noble cause, whilst the clouds of opposition and bigotry slowly roll away, and are succeeded by the bright sunshine of civilization, and a pure atmosphere of truth throughout the length and breadth of that unhappy country.

The chief root of every evil is the pernicious institution of caste which cramps the energies and dwarfs the faculties of mind and body without pity or consideration for any of its victims who are thus required to conform to the incomprehensible principles of a barbaric past. Child marriage and kindred obstacles, which bar education, will disappear with the abolition of this paramount influence for evil. Railways have doubtless done much to mitigate the overwhelming vigour of caste, but they have by no means dealt it "a deadly blow." It is much to be regretted that a disposition, however timid, should be evinced on the part of some Europeans towards retaining such baneful customs, rather than towards urging that which is their unequivocal duty, *viz.* the eradication of a cancer which is eating away the very heart of our nation and draining its vitality to the lowest ebb. Their peculiar interest in it may perhaps be attributable to the value they attach to

the traditional Indian civilization which no longer exists in the sense assigned to it by its admiring advocates.

Indians are endowed with a remarkable power of adaptability in regard to the manners and customs of other nations with whom they are brought into contact, and easily respond to their influence, provided the change offers no repugnance to their feelings and does not conflict with existing prejudices. The adoption of European manners and customs, however, involves an entire separation from caste, owing to the barrier of irreconcilable difference which intervenes. Such a social revolution can only be beneficial to a community when it is the outgrowth of a natural order of things, as the writer very justly points out in the beginning of her paper. In contrast to this is the unhappy compulsion which thrust a new custom on an unwilling people at the time of the Mahomedan conquest. The only safe way therefore is to effect our end by gentle means, such as education, and free social intercourse, if both parties would vouchsafe to make it possible, and the happy solution of this hopelessly involved and intricate problem will thereby have been practicable. That cordial feelings may be established between the rulers and the ruled is the watchword of those interested in the prosperity of India, and this hopeful prayer can only be realised by a gradual and perceptible improvement in the existing relations between the people of the East and West.

One word more before concluding these imperfect remarks, to impress on my readers that they are chiefly designed to uphold the emphatic truth of the genuine regard which Indian ladies entertain for their English friends, and to repudiate the insinuation, whilst earnestly desirous of avoiding dissension, that their amiability is merely assumed in the presence of their welcome European visitors. Time alone will verify these assertions and bring their reality home, let

us hope with an agreeable surprise to those whose mental vision is obscured by gloomy scepticism. S. S.

(We would remind the writer of this article in regard to the reason which he quotes as given by Mrs. Knight of the "distance of Englishwomen in India" that she only suggests it in "*partial explanation*," and as founded on a superficial view on the part of the English lady. Mrs. Knight, as is well known, is one who believes fully in the "genuine regard" of her Indian friends, and her article is written in a tone of sympathetic reflection on the present transitional conditions.)

### PROFESSOR MAX MÜLLER AT CAMBRIDGE.

*(The following sketch of Professor Max Müller's recent lectures at Cambridge has been kindly supplied to us by one of his audience.)*

Professor Max Müller has been delivering a course of six lectures at Cambridge on the ancient religion of India. The title of the lectures was "What can India teach us?" These lectures were specially designed for the candidates for the Indian Civil Service, and they were attended not only by these candidates but also by a large number of ladies and members of the University, amongst whom were several Indian and two Japanese undergraduates. The inaugural lecture was given in the Senate House on May 9th, and the remaining five in the large hall of the new Divinity Schools. The lectures were heard with marked attention, and the frequent and hearty applause proved how well the Professor was both understood and appreciated. The following is a brief notice of some of the principal points mentioned in the lectures.

In the inaugural lecture the Professor mentioned the derivation with which the idea of Sanskrit learning was received many years ago, how the learned men of that day scorned being indebted in any way to India. He showed how Sanskrit literature gave the best example of the growth of the human mind, how the deepest thoughts on questions that affect mankind were found in it, and also the wonderful way in which the emotions of the human heart were expressed in that literature. The

nature of true historical learning was also explained. Such study does not consist in learning by heart a mass of facts, dates, battles and names, but in learning how nation is united to nation, their common origin and the light that the literature and history of one nation throws on another. Nations are not isolated units, each one forms a link in the world's history, and an intelligent study of history, and of Indian history too, ought to form part of a liberal education. He mentioned the new and wonderful fact of the influence exercised by India on European learning and the revolution that had been effected in history by the discovery of our Indo-Aryan origin. The language that we speak is even a treasure house, for the words that compose it have been handed down from hundreds of years and form a link with our primitive Aryan home. The wonderful sources of interest in India were next described: its botany, etymology, geology and archæology were far more than sufficient to occupy the leisure of the Indian Civil servants, besides the deep problems that affect the well being of millions whether for good or for evil. No one need come out to India and find it dull. That country ought to be regarded by us as the home of our race, and an Englishman on going there should not feel himself an alien among aliens, especially if he had studied Sanskrit, which would open out to him the sympathy of the people and help him to understand them aright.

In the second lecture the Professor dwelt particularly upon the love for truth amongst the Aryans of India. He explained the care that ought to be taken in speaking and writing about the Indians. He dreaded sentences that began with the words "The people of India . ." for it was utterly impossible to generalise upon a country inhabited by many peoples and nations totally differing from each other. He referred to two books on India, against one of which he always warned the candidates for the Indian Civil Service, namely, Mill's *History of India*. In that book Mill had quoted from many writers all that they had said against the Hindus, carefully omitting the points that told in their favour. The other book, that he as strongly recommended, was Colonel Sleeman's *History of Thuggeeism*, which was written in a just and impartial spirit. Many Greek

and Roman writers had written in praise of the Indian's love of truth, and the Professor also gave several extracts from Sanskrit literature. The English in India had very false notions of Hindu veracity, for the Hindus with whom they came most in contact were those who hung about the bazaars and law courts, and the prisoners at the bar. Was it just to condemn millions as untruthful because a few thousands were guilty of that fault? One obstacle that prevented more intercourse between the Indians and the English was the suspicion of the latter. If the English only treated their Indian fellow subjects with openness and courtesy they would in return show gratitude and friendship. And having urged these and other points with great eloquence upon the attention of his audience he ended with the hope that no one would any longer say in his haste that "All men are liars."

In the third lecture the Professor impressed upon his hearers the advantages of learning Sanskrit, and especially those who were soon about to enter on the Indian Civil Service. Going to India without having previously acquired some Sanskrit would be like travelling in Italy without any knowledge of Latin. Sanskrit literature was divided into two parts, namely, into the literature before and after the Turanian invasion and the Sanskrit works composed after that period he designated as modern and artificial. He drew a striking contrast between the Indo and the Teutonic Aryans, which was also strongly marked in their literature. The Indo-Aryans in their village life spent their days quietly and uneventfully, the earth brought forth her fruits abundantly, and the villagers were able to spend much of their time in religious contemplation. The Teutonic Aryans differed widely from the Indo-Aryans in the manner in which they spent their daily life. Their days were full of hurry and bustle, their minds were set on making money, they were ever to the forefront in the battle of life. While the Indo-Aryans were engaged in religious contemplation the Teutonic Aryans were careful and troubled about many things. The importance of the Rig Veda was also explained. Though many of the hymns contained in it were trivial and childish, some only containing invocations to the gods or descriptions of their deeds, yet at the same

time the Rig Veda gave us the ancient history and gradual development of the Aryan religion, and therefore it belonged not only to the history of India, but also to the history of the world.

The fourth lecture was mainly devoted to describing the different gods mentioned in the Rig Veda, which were divided into terrestrial, ethereal and celestial. The gods were described as being the outcome of restless eager spirits, who were continually striving after the Unknown God. They conceived one god after another, but each was found unsatisfactory and powerless to supply their wants. Many of the *devas* mentioned in the Vedas were originally mortals, who had earned that title through deeds of valour done on earth. It does not follow that all *devas* were divine. The Professor also gave a description of the Monotheism, Polytheism and Henotheism of the Rig Veda. There was a gradual procession of gods found in the Vedas, to each of which in succession were ascribed all possible attributes, and each god was for the time being all in all—to such worship he gave the name of Henotheism.

The fifth lecture was supplementary to the preceding one, containing more detailed descriptions of the terrestrial, ethereal and celestial gods. Indra was mentioned as the god who wields the thunderbolt—a hymn was read from the Rig Veda descriptive of a tropical thunderstorm. The great importance of Agni, the god of fire, was described, and how the word Agni had come down to us in the Latin word *ignis*. In sacrifices fire played a very important part, and as the flames ascended up towards heaven, they seemed to the worshippers to convey their prayers thither. Another Vedic hymn was read describing the force of the wind during a storm. The wind was to the Aryans the emblem of some mysterious power. It was an invisible engine of destruction, they could trace its path by the trees that it uprooted and by other marks of its irresistible power, and yet it was invisible. The celestial gods lived in the calm regions of heaven, far away from the noise of the elements and the bustle of the world. They took no part in the affairs of mankind, in which the ethereal gods took such a prominent part. The Vedic poets made use of the gods to express their different views and thoughts of the Unseen God. As they could

not find out one name that would express all the attributes He possessed, they divided these attributes among the other gods. If this view had been propounded during the Vedic period it would have been thought blasphemous, but later on the Vedantist school had itself decided that such was indeed the case—the gods were but the finite names of the Infinite, a means by which the Infinite was lowered to the comprehension of man.

In the sixth and last lecture, the Professor explained the manner in which the Vedas had been handed down for hundreds of years in an unwritten condition. During all those years there had been a succession of Brahmin scholars who had made it their business to learn all the Vedas by heart as well as treatises on grammar, medicine and astronomy, comprising all together about ten volumes. The Sanskrit students remained eight years in the houses of their preceptors and learnt at the rate of twelve lines per day. These students could not only recite the Vedas, but they could also observe the accentuation of the words, which was done by raising the voice to a higher pitch. The Professor also described the Vedantist philosophy, whose tenets are now to be found in every village. There were three sides to the Vedic religion—the worship of devas or gods (the bright ones), the worship of departed spirits and the worship of Rita, the right way. The doctrine of the immortality of the soul was also mentioned, which arose from the Indians' love for their parents and from abhorrence at the idea that when they died their souls should be lost for ever. Extracts were read, showing what the Vedantist philosophers thought on that subject. Reasons were given why those who desire to trace the progress of human thought should be interested in the literature of India. The ancient history of India concerns the childhood of our race. Man cannot jump at once into youth or middle age, he must first of all have been a child. And it is the same in the history of nations. From India alone can we obtain information about the days of our childhood, about our first home. The Professor concluded by once more commending the study of Sanskrit to his hearers, which had made him better and happier, and he was sure that its study would likewise make others better and happier.

M. R. E. M.

## THE CHÁNDRÁT, OR THE NEW-MOON EVENING.

Many of our festivals and holy-days are described by various writers, but never have I come across a description of our popular *chándrát*, or the new-moon evening. It is a pity that an event, which makes the mistress of a Parsi family so merry and so cheerful no less than twelve times a year, should be left undescribed till now, and that even then the task should be performed by my maiden pen. But how am I to proceed? I know you Western civilised *Schicks* have no more nor less than one new-moon night every month, just as we have here. But the construction you put on the event is not so important. Somehow or other some of us here are made to believe that any enterprise undertaken on this auspicious day (I mean the day just preceding the new-moon night) any resolutions fixed, any match made, or, in short, any affair having its beginning on that day, always ends in success. It is therefore that parents generally like to send their children to school for the first time on a Mo'o'nday :—though our every day experience shows us that thousands of those who have thus auspiciously begun their education, have turned out dullers, rogues, idiots—and what not?

The Parsi lady, who is busily engaged from the sunrise to the sunset in her kitchen for twenty-nine days in the month, —even she, I say, makes it convenient to find an hour or two of leisure on the new-moon day. The bustle in some Parsi families on that evening I am at a loss to describe. The tired mistress hastily prepares all the dishes for the night before evening comes on, bathes herself and the children she has about her, dresses them as usual, and finally wraps herself in that beautiful and variegated outer covering put on by Parsi ladies—the *Sari*. By the way, if one of the children will not put on one cap, there is another ready for him, and that failing to satisfy his taste, the fond mother will yet hold out a third. But her patience will go thus far and no further. Any other hitch thrown by the child in her way of going out of the house before five p.m., is responded to by the impatient mother by a slap or two on the poor child's face

or head. For all this mischief she will make ample apologies after her return in the night, but it is monstrous to detain a Parsi lady when she is in haste about anything. In this case when I write "Parsi ladies," I only allude to that class who have hardly seen what a school is, who cannot even write their own names, and who never have indulged in the luxuries of education and civilization. To return to our description, the lady, after having dressed, comes out of the house and bends her way to the sea-shore. In her way thither she sends one of her juvenile companions to a *Marwadi's* shop to fetch a *pie* worth of sugar, and another to a flower-seller to get as much of that fragrant child of the garden, the *Marwadi*, and the flower-sellers make an easy prey of little customers, for they hardly give a fourth of what they otherwise would for the same sum. With these offerings, the Parsi lady proceeds to the mother *Aban Izad* (the sea-shore). By-the-bye, *Izad* is a masculine denomination, and I know not the origin of the popular fallacy of calling him a mother. And how can I depict a picture of the sea-shore? Here some while away the evening in chatting with their feminine friends, and there some still engage themselves in prayer.

No sooner does our heroine arrive within the sight of the sea-shore than she turns an anxious eye up to the sky to see the moon. But the sun still darts his bright though softened rays, and the moon is but one day old. In despair, therefore, she puts off this task to the next hour, and asks one of the passers by to fetch her a little water from the sea below, cleans her face and hands therewith, unties and then ties again the *Kusti* (the sacred thread which the Parsis bind around the waist), muttering some short prayers; then she holds forth the precious gifts of sugar and flowers, and finally throws them down into the sea, invoking the assistance of the mother *Aban Izad* in the fulfilment of her desires. Then she takes a short walk with some friends, trying over and over again to detect the position of the moon. She will do all in her power to see it, and will ask all her friends and sometimes even the pedestrians to point it out to her; for it is thought a misfortune not to bless one's eyes with a sight of the new moon. Soon after seeing the moon she generally shuts her eyes, puts her hand in her pockets, takes out her silver coin—or if possible procures a gold

or diamond ornament from her own or her neighbour's person and gazes at that for a time. This she does in deference to an old and vague notion that one acquires plenty of whatever he or she sees soon after seeing the new moon. This finishes the whole of her mission, and now she returns home.

At home, too, the new-moon night is not quite forgotten. Soon after going home the Parsi lady will order out some two or three small wreaths of flowers, and will hang one by the side of each lamp of the house. Besides, she will not burn the cocoa-nut oil or the kerosene oil in one (or more as her means afford) of the lamps of the house, but will use *gher* in its stead. And the last tribute to this "prime cheerer of all material beings" is to stain the pots of all the lamps in the house with *kunkun* (a red powder, prepared from turmeric and coloured with lemon juice, alum, &c.), soaked in water.

In the course of the day, and especially in the evening, she avoids spending money as far as possible. If an article of glass or earthenware were to be broken in the course of the day she takes it as an ill omen; nay, she objects to keep the broken pieces in her house, even if they were to be of some use in future. Another importance attached to this day is this: if a member of her family were dangerously ill, in order to propitiate the God of all the diseases which flesh is heir to, she vows that in case her beloved relative recovers from his or her malady she would dedicate to Him some *polis* (cakes made of a covering of rice containing within it boiled pulse). This ceremony of dedicating *polis* to appease the wrath of God is generally performed on a new-moon day.

This exhausts all I have to say on this subject; but I cannot conclude without stating that these scenes are not met with half so often as they used to be a decade ago. As time rolls on such evils are being remedied. Education and civilization work their way in Parsi households slowly though steadily; they are calculated to dispel the gloomy mists of superstition from the minds of Parsi ladies—a task which they have already performed to a very great extent indeed.

RUSTOM NÁNÁBHAI RASTAMJI RÁNINÁ. \*

*Bombay.*

## A LEGEND OF A LEARNED HINDU LADY.

*(Translated from the Bengali by E. CONYX.)*

It is not easy to obtain a true account of the birth of Khona. Some say that she was the daughter of Mordanob the Raksha, and others say that she was the daughter of some king, and that the Rakshas, having conquered her father's kingdom, carried her off to Lonka (*i.e.*, Ceylon), and brought her up tenderly as their own child. Be that as it may, it is very certain that Khona was well versed in the Astrological Shastres. It has been asserted, and with much truth, that the Rakshas, who then inhabited Ceylon, gave particular attention to the study of astrology, and that many of them were very learned in those Shastres, especially the Raksha, in whose house Khona found shelter. He had many pupils, who lived in his house while studying. Khona was instructed with them, and cared not for childish sports, for the study of astrology was her recreation; consequently she became wonderfully proficient in that art, and seeing her cleverness her teachers did their best to help her—moreover, the Raksha loved her as his own child.

About the same time the Rakshas had carried off Khona a son was born to a certain very learned man, Boraho, a courtier of King Bikromadityo. In that country it was an ancient custom when a child was born to draw up a paper containing the horoscope of his birth, foretelling his good or bad fortune, &c. Boraho was well acquainted with astrology, so he did not wait for help from others, but calculated the horoscope himself; but he made a mistake of a cipher, and reckoned his age at 10 years instead of 100. This distressed him much, and he thought in himself "Such a short lived son is only the cause of grief, for the more I pet and love him the more shall I be distressed at his death, therefore it is best not to cherish him at all." So saying, he placed the body in a copper vessel and set him floating on the river.

It so happened that some Rakshas were playing on the seashore, and seeing a child in the vessel were much astonished; and though they hate mankind, yet they did not destroy this little one,

but took him to their home. There they gave him the name of Mihir, and in time taught him astrology, so that he became quite an adept in that science. Khona was also doing the same, and those Rakshas who had saved Mihir, thinking she would make him a suitable wife, gave her to him in marriage. Thus Mihir and Khona, being married, lived as husband and wife in the abodes of the Rakshas, who showed them no unkindness : nevertheless, they knew that the Rakshas were cannibals, and being much disgusted with their wicked ways, they determined to make their escape as soon as possible.

They had no expectation that the Rakshas would give them leave to depart willingly, so they resolved that when the Rakshas went away anywhere they would fly. But, unfortunately, all the Rakshas never went away at the same time, and even if they had they must still wait for an auspicious day, otherwise all sorts of misfortunes would attend their flight. Thus some time elapsed before they found an opportunity of escaping.

At last, one day when they were sitting at their mid-day meal, Khona perceived the happy moment had arrived and felt a restless motion in her left foot, and at the same moment Mihir felt the same in his right foot. The meaning of this is that any man who begins a journey *thus* at Indra's moment will be successful and will meet with no hindrance in it. The Rakshas understood their design, but said in their hearts, "If they have taken Indra's moment for their journey we cannot hinder them." Therefore, one of their chiefs, calling a Raksha, commanded him, "Take all the volumes of the Astrological Shastres and go with Mihir and Khona, and when you have crossed the sea you shall ask them certain questions. If they can answer all the questions then give them all the books, and, if not, bring them back again." Obeying this command, the Raksha went with them.

When they had got across the sea the Raksha saw a cow just going to calve, so he asked Mihir, "Tell me, of what colour will this calf be?" He replied, "It will be a white calf." But behold, when the calf was born, it was a black one! Thereupon the Raksha said, "You are not yet properly instructed, so take these three volumes and study them. They contain the calculations of the celestial, terrestrial and infernal spheres. They will be of great

use to you and mankind." Saying this the Raksha bade them farewell. Mihir, being much ashamed, said to himself, "After all the trouble I have taken in the study of these Shastres I could not do this simple calculation. Therefore this book is false." So he took the volume about the infernal sphere, and tearing it into small pieces threw them into the sea. Khona did not approve of this, so taking the two other books out of his hand, she said :— "Oh husband ! you have done this because you saw the calf was black, and thought you had made a wrong calculation ; but what you said was quite right, for in the meantime the cow has licked her calf, and it has lost its black colour and become white." Seeing this Mihir was delighted, and said to his wife, "It is not well to destroy these books, and in tearing up that one I have destroyed a holy Shastra. But there is no help for it now !" So they took the two remaining volumes and went on their journey.

Some people say when Khona and Mihir determined to leave the Raksha's they carried away these books secretly, and that the Raksha, finding it out, snatched from them the volume concerning the infernal regions, and therefore they brought with them only the volumes of the celestial and terrestrial spheres. But whether they stole them or the Raksha gave them, it is pretty well ascertained that they were the means of bringing these books to this country. Having thus crossed the sea, Khona and Mihir journeyed on for several days with their faces towards the north, and entering a forest they saw that the king, Bikromadityo, with his nine famous counsellors (called the nine jewels) had arrived there to see some hunting and sports. Khona and Mihir having come into the king's presence the king asked who they were, and they introduced themselves as astrologers. The king treated them with due respect, and on conversing with Mihir found him very skilful in the Shastres, so he took them with him to his royal palace. Then he commanded Boraho to appoint him a place to live in. Boraho thought—This Mihir is much more learned than I am, and is a favourite of the king's, so his pride and haughtiness shall be brought low. To this end he gave him a very old house to live in. This house was in such a ruinous condition that no one would willingly consent to inhabit it. Boraho thought—"The roof of the house will fall in and kill him, then I shall be rid of this enemy."

But instead of the house tumbling down a shower of jewels fell on it! Boraho was nonplussed.

When Mihir went to the royal assembly the king caused him to sit in a seat of honour specially prepared for him. After discussing the Shastres and sundry other topics, Mihir asked Boraho, "Have you any children?" Boraho replied: "I had one son, but I set him afloat on the water because he was doomed to be so short-lived." Mihir asked: "Do you know the signs in the heavens when this boy was born?" Boraho told him. When Mihir had made the calculation he said:—"This son of yours was destined to be a very long-lived man. You have left out the cypher in 100, and so thought his age would be only 10 years."

Boraho then counted up the figures and saw that Mihir was right. He then began many lamentations that he had set floating on the river this long-lived son. Mihir said to him, "This son of yours must live 100 years, so he cannot be dead yet, but must be in existence. Thus by degrees the father and son became known to each other. Boraho had regarded his son's death as certain, but when he learned that Mihir was that son, that he had been saved by the Rakshas, had become so learned in the Shastres, and had married Khona who was equally learned, then there were no bounds to his joy. He embraced him cordially, and the king and all the grandees were immensely astonished at the marvellous account of deliverance and education.

Then Boraho brought home to his own house his lost treasure of a son and his highly endowed daughter-in-law, and was immersed in an ocean of joy. Khona had learned other things besides astrology while she abode with the Rakshas, for she had read all their books, and was so clever that she had them at her fingers' ends, and if any question arose about them she could instantly answer it.

The reader is already aware that Boraho had been pundit and astrologer to the king, consequently people came to him from many nations to have their horoscopes calculated, and Boraho in a leisurely manner would open his almanac or calendar, make a great deal of useless fuss and lay down the law about what was to be done. Khona would be inside the dwelling engaged in her household duties, and would hear the questions asked. If her father-in-

law gave true answers she would say nothing, but if he could not answer or got into any difficulty, she, speaking from the inside of the house, would say, "This is how it will be," or "This is what he ought to do." In this manner she very soon became famous for her prognostications, and people came from long distances to prove her learning, and she never made a mistake. Many of these have been preserved, and she became famous throughout all Bengal.

But Khona's learning was the cause of her death. It is said that one day King Bikromadityo commanded the wise men of his assembly to tell him the number of the stars in the sky. But no pundit in all his assembly could do it. Boraho promised to have the number ready by the next day, but not being able to do it he was so distressed that he remained in bed. Khona was doing the household work and the cooking, and when it was ready and the sauce prepared she summoned her father-in-law to the meal. He answered, "How can I eat when I have fallen into such a misfortune! I will not touch even a drop of water till I have counted the stars."

Hearing this Khona traced some figures on the sand and told him the number. Boraho was delighted, and going to the assembly gave the number of the stars to the king. The king was much pleased and asked him how he had done it. The Boraho was obliged to confess that his very clever daughter-in-law had done it for him. The king was astonished and so were all his nine famous wise men that the thing which they and all the pundits could not accomplish had been easily done by Khona. Thereupon the king, thinking most highly of Khona, determined to make her the greatest jewel among the nine famous counsellors, and commanded Boraho to bring her to the assembly. The king meant no harm by this, but only wished to do honour to her deep learning, but Boraho thought otherwise. He said to himself, "How can I bring my daughter-in-law into the king's assembly? she will not only be looked down upon for it, but will lose caste. The learning of Khona will be her destruction. When people came to have their horoscopes cast, and she gave the result before the computation was made, speaking from inside the house, that was a very different thing from her going to the royal assembly displaying her learning. Then there would be no end of her dishonour."

For all these reasons, but especially because she would lose caste, he wisely determined that her tongue should be cut out. She could not speak without a tongue, and that being the case, the king could not put her among his "nine jewels." Having taken this resolution he commanded his son to cut out her tongue. Mihir was very unwilling, but knowing that to disobey his father's command was a very great sin, he was obliged to obey. Khona knew that her death was at hand, having found it out by her calculations; therefore she made no resistance, but allowed her husband to do it; and Mihir having cut out her tongue, she departed this life.

#### ADVICE TO STUDENTS.

The Hon. Mr. Justice Muthusawmi Aiyar gave the following excellent advice to the graduates in his Convocation Address at the Madras University:—

"The value of your University education consists less in the general knowledge which you have already acquired than in the capacity to add to it which you have been taught to cultivate. You should continue to study amidst the pleasures and engagements of life, and carefully cultivate the habit of observing men and things, in order to learn almost every day of your life something that is new. You should compare yourselves not with such of your countrymen as have not had the advantages which you have, but with men of culture in progressive societies. Whilst you thus endeavour to improve and enrich your mind by observation and study, you should also remember that the capacity for sustained mental energy varies with the attention which you pay to your physique, and that holiday health and strength add in no small measure to the usefulness of a vigorous and well-furnished mind. It is to be regretted that from a desire to secure University honours at a comparatively early age Hindu parents at times allow the energies of their children to be taxed beyond their strength, and you should, therefore, not only set a better example in this respect in after life, but also take good care that your own growth into the prime of life is

the growth of a healthy plant into a tree rich in its blossoms and fruits.

“I would next ask you to endeavour to do, in all stations and relations of life, what you consider to be your duty, as well in the hour of disappointment and difficulty, as in that of success and hope. In its widest acceptation duty includes every quality and virtue which men of culture ought to cultivate and cherish, and a strong sense of duty is the keynote of a high moral nature. Let neither insidious flattery nor blind censure, nor the contumely and ridicule of interested prejudice or vanity, turn you aside, even when some personal risk stares you in the face, from the straight path of duty; and it is only by clinging to it with fidelity and devotion that you will in the long run best help yourselves and serve this University, your Sovereign, and your country. Remember that he who has no force of character, but who suffers himself to be seduced into false principles by the necessities of ambition or of self-interest, or by the partialities of relationship or friendship, cannot respect himself in the sober intervals of reflection, however talented he may be, and whatever success he may secure for a time; and that he who has no self-respect has no right to expect that others should respect him. Remember, also, that whilst you firmly and consistently do your duty, your manner should always be modest and unostentatious, and that you should studiously avoid self-assertion in all its forms.

“In connection with the several promises which you have this day made, and with your duty in life to the cause of progress, I desire to draw your attention to one important element of success. All success in relation to national advancement will depend, in the present state of the country, not so much on desultory individual efforts, as on the steady co-operation of various mental energies. In the gown and hood which you have been authorised to wear, you should recognise a badge of common service in the cause of your country, and a bond of brotherhood between you and those who advance the interests of civilization, and you should forget all differences of caste or creed, in social position, rank or wealth. Unless you learn to subordinate what is personal to what is due to the public, and to

sacrifice individual idiosyncracies to the requirements of your country, you will never succeed in materially aiding progress. I desire, also, to point out to you that your labours on behalf of your country should not be irregular and spasmodic, but that they should be steady and consistent, and be guided and controlled by organization and design. You should form in different parts of this Presidency associates of graduates and of men of intelligence, education and integrity, for discussing, considering and dealing with questions of social and general interest: for it is only by means of organized associations that you will be able to establish a basis of healthy co-operation, and create an intelligent public opinion which will at once command respect and attention in the country. There is sufficient material in many districts for forming associations such as I mention, and there is also material in the Presidency Town for forming a central association which may give a consistency and unity of purpose to the labours of the several provincial associations. Remember that your value to this University consists not in the official position or professional eminence you may attain, not in the fortune or name you may make for yourselves, but in the extent to which you disseminate the principles and influences awakened in you by culture, and convert them, as well in the case of others as in your own, from mere general opinions into impulses of action and rules of conduct.

“And let me remind you of the important duty you owe to the Government, to whom you are indebted for the liberal education you have received, of extending to your less fortunate brethren, in such measure as your opportunities allow, the light of knowledge of which you have had so considerable a share. Several of you will doubtless enter the profession of teachers, and as such will be directly engaged in carrying on that noble work; but whatever may be the walk of life you may find yourselves in, there will be no lack of means and opportunities for ameliorating, so far as intelligence and knowledge can do, the condition of the lower classes of people coming within your influence. It is impossible to conceive a worthier object of life for every one of us than to endeavour to make the little corner of the world to which our influence extends less miserable and

less ignorant than it is at present. The light of knowledge imparted to you is not intended for your personal benefit merely, but for diffusion all around, and the Government, to whom is committed the gigantic task of providing elementary instruction for millions of people, expect to accomplish that object quite as much by creating a body of men such as you, who by virtue of superior intelligence and culture will take the position of natural leaders of the people, and afford material help in dispelling their ignorance and securing to them the light and guidance of knowledge, as by direct efforts towards that end. According as you fulfil these expectations will the system of higher education, which the Government has so liberally supported, be judged."

### INDIAN INTELLIGENCE.

H.H. the Raja of Jhind, G.C.S.I., has made a donation of Rs. 1,000 to the Bengal Branch of the National Indian Association, in commemoration of the escape of the Queen in the recent attempt on her life. and Her Majesty has signified through General the Right Hon. Sir Henry F. Ponsonby to the Hon. Sec. of the Association her gratification at the intelligence.

The Committee of the Bengal Branch passed the following resolution at their meeting in May:—"The Committee of the Bengal Branch of the National Indian Association desire to tender their best thanks to H.H. the Raja of Jhind, G.C.S.I., for his munificent donation of Rs. 1,000, in commemoration of the escape of Her Majesty the Queen-Empress from the recent attempt on her life, and resolve that H.H. the Raja of Jhind be requested to accept the office of Vice-President of the Bengal Branch of the National Indian Association."

The Jeypore School of Art has received from the Committee of the Calcutta Art Exhibition five medals, namely, a gold medal for embroidery, two silver medals for enamel work, and three bronze medals for excellence of exhibits in other branches of art. The School of Art, which is superintended by Babu U. N. Sen, is one of the institutions established by the late Maharaja.

The Jeypore Economic and Industrial Museum, of which the first report has just been published by Dr. Hendley, the Hon. Sec., is said to be started satisfactorily. In the first quarter of this year it was visited by 203,451 persons, of whom more than half were women and children. The richness of Rajputana in antiquities, arts and products makes the future of the Museum very promising.

The Mussulmans of Bombay have held a large meeting to form a Bombay Mahomedan National Association. H.H. Aga Shabbudin Shah was elected President, and Kazi Shareef Abdul Latiff Loneday and Moolla Bhai Sahib Mahomedbhai Vice-Presidents.

The Maharaja of Durbhunga has offered ten gold medals to the Bengal Government for the students of the Patna division who passed the several Examinations of the Calcutta University in 1881-1882.

The Hon. Maharaja Sir Jotindro Mohan Tagore has received the honour of being made K.C.S.I.

A native correspondent who comes much in contact with the Bengal ryots, lately wrote in regard to primary education:—  
“There is nothing more urgently required in this country than a little knowledge of the three R's for every boy and girl. This would save them so much from the cheating of the unpaid or underpaid agents of landlords and of cunning and unscrupulous tradesmen. Good laws and very good laws are passed to protect the ryots; but the legislators do not consider whether the ryots have the knowledge or ability to take advantage of them. It is illegal to exact anything besides rent from a ryot, yet exactions on a hundred and one pretences are known to be made. Ryots pay exactions most of them because they think they must do so. If they knew that they need not, the roughness of the condition of the lower classes would become smoother indeed. Do not say compulsory education will spread discontent; nothing of the sort. The ignorant people of this country would be glad to get a little knowledge for their sons. If education were made cheap and easily accessible I am certain that there would not be any discontent, but blessing from the home of every poor man and woman in Bengal.”

We learn from the *East* that Mr. Syud Abdur Rahman, Barrister-at-Law, has established a primary school at Furidpore, and has ordered a tank to be made for his ryots.

### PERSONAL INTELLIGENCE.

The Benchers of the Middle Temple have awarded to Mr. M. D. Sethna, B.A., LL.B., the Second Scholarship in Real and Personal Property.

At the late Examination held at the Inns of Court the Council of Legal Education awarded to the following gentlemen Certificates that they had satisfactorily passed a Public Examination :—Mr. C. Akilandaiya (Inner Temple), Mr. M. D. Dadysett (Middle Temple), Mr. Mati Lal Gupta, LL.B. (Middle Temple), and Mr. A. Sheshadri (Inner Temple).

The following passed in the Roman Law Examination : Mr. M. K. Deva (Inner Temple), Mr. Syud M. Habib Ullah (Middle Temple) and Mr. S. K. Sanjana (Inner Temple).

Mr. A. Sheshadri and Kumar Shivanath Sinha (Inner Temple) : Mr. Mati Lal Gupta, LL.B. Univ. London (Middle Temple) were called to the Bar on June 21.

Mr. G. N. Chatterjee (Christ's College) has passed as 2nd Junior Optime in the Mathematical Tripos of the University of Cambridge.

Mr. A. C. Sen, one of the Bengal Agricultural Scholars for 1881, stood first in his class in the late General Sessional Examination at the Royal Agricultural College, Cirencester, in Organic Chemistry and Physics (Steam Engine), and in Agriculture he was bracketed first.

Mr. S. M. Nabi Ullah (St. John's College) has passed in the First Class in Part II. of the Previous Examination, and in the Second Class in the Additional Subjects in the University of Cambridge. Mr. N. Tyagaraja (Christ's College) has passed in the Second Class in the Additional Subjects.

*Arrival.*—Mr. N. B. Gundavia, from Bombay, for medical study.

*Departure.*—Mr. E. C. Batell, for Bombay.

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**OF**  
**THE NATIONAL**  
**INDIAN ASSOCIATION**

**IN AID OF**  
**SOCIAL PROGRESS AND FEMALE EDUCATION**  
**IN INDIA.**

**No. 140.—AUGUST, 1882.**

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To co-operate with the efforts made by Indians for advancing education and social reforms.

To promote goodwill and friendliness between England and India.

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# **JOURNAL**

**OF THE**

## **NATIONAL INDIAN ASSOCIATION.**

**No. 140.**

**AUGUST.**

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### **HIGH EDUCATION IN INDIA.**

An important meeting of the National Indian Association was held on July 5th, at the Society of Arts', Adelphi, in order to consider the subject of High Education in India, with special reference to the present Educational Commission. The chair was taken by Sir Louis Jackson, C.I.E., lately a Judge of the High Court, Calcutta, and the discussion was opened by Roper Lethbridge, Esq., M.A., C.I.E., late Press Commissioner in India.

The CHAIRMAN began the proceedings by introducing Mr. Lethbridge as a gentleman who, himself of University attainments, was well qualified by the important positions that he had held in India to throw light on the subject of the evening. Mr. LETHBRIDGE then read the following address:—

SIR LOUIS JACKSON, LADIES AND GENTLEMEN,—Of all the questions that legitimately fall within the scope of our discussions in this Society, I believe I am justified in affirming that those which concern the education of the youth of India are the most important in their bearing on the aims of the National Indian

Association. Our great object is expressly stated to be the advancement of Indian social progress, and it is very certain that the foundations of social progress can be securely laid only in a sound system of national education. In regard to the practical details of such a system, it is obvious that considerable differences of opinion will exist, and it is only by a comparison of these differing opinions that it is possible to construct a national system that shall be adequate to the needs of India and worthy of the civilisation of the British Empire. The Government of India has recently shown its wise appreciation of this fact by instituting a Commission to inquire into and report fully upon the whole subject, after taking evidence in every Province; and that Commission, numbering among its members some of the most distinguished educational authorities in the Empire, may be entirely trusted to discover, and adequately to reproduce, the results of the ripest experience and the most careful study of the question in all its aspects that can be found in India.

Now, there are several reasons why I venture to think that this Association is in a position to offer a valuable contribution to this great enterprise. In the first place, the wisdom of our founders has precluded us from anything that may appear to savour of political agitation; and, therefore, since we merely record our views here, without possessing either the power or the wish to force them on others, we cannot be suspected of being warped by any political bias or by any personal aims. And, in the second place, our distance from the scene of action, and the fact that many of us have retired from that scene after long and active work therein, may fairly entitle our opinions to the consideration that will always be given to disinterested conclusions, based on personal experience and on careful and impartial observation.

You are probably aware that the appointment of the Indian Educational Commission of 1882 has been very generally viewed by the educated community of India with some considerable amount of distrust and apprehension. As the Maharaja of Travancore expresses it, in a powerful and patriotic appeal lately addressed by his Highness to the Government, which I shall have occasion frequently to quote, "the minds of the educated natives of India appear at present to be under the influence of a panic." Sir, I

venture boldly to affirm that that panic is due, not to the faintest doubt of the high motives and benevolent intentions of the Government in instituting this Commission, but to a fear lest mistaken counsels should prevail in the Commission and should injure that existing system of high education which is regarded, and rightly regarded, by every educated Indian as the greatest boon that has been conferred on India by her present rulers. Ladies and gentlemen, I will frankly confess to you that, viewed in this light, the panic does *not* seem to me an unreasonable one. For what are the facts? For nearly forty years past—ever since the foundation of the earliest Indian Universities, as one of the results of that glorious despatch of 1854, written by Lord Halifax and Lord Northbrook, and known as the Indian Educational Charter—an unfortunate controversy has raged in India as to the relative merits of high education and elementary education, as if they were antagonistic to each other. Some of the agitations for the extension of Indian primary education that have been set on foot of late years in this country and in India, admirable and useful in many respects, have demanded that some or all of the public funds now devoted to the encouragement of high education should be diverted to the extension of the primary education. These views have recently been publicly urged on Lord Ripon's Government by many English authorities of venerated name and of the greatest influence. And lastly, the Government resolution that appointed and instructed the Commission, whilst it freely disavows any intention of "checking or hindering the further progress of high or middle education," at the same time undoubtedly does suggest the possibility of those very measures so much dreaded by the educated native community—for it speaks of "setting free," for the promotion of mass-education, funds now devoted to high and middle education—it speaks of "handing over" State colleges "in suitable cases" to be supported and controlled by private boards—it suggests an increase in the fees on the very debatable ground that "persons in good circumstances ought to pay the full cost of their children's education." It should be remembered that these proposals are made only in the form of suggestions to be considered. I shall endeavour to show to-night why I consider them to be untenable—why I, in common I think with the whole educated

community of India, fear that their adoption would result in the most serious mutilation, if not the actual destruction, of our Indian system of high education. I hope and believe that they will not be adopted; but since they have been so authoritatively put forward for consideration, I cannot wonder at the dismay that has been produced by them in India.

I will commence my argument by a very brief statement of the system of high education actually in existence in India. I should, perhaps, explain that I speak solely of the education that is given to University undergraduates in our State and aided Colleges, and that is tested by the examinations of our Universities. It is unnecessary for our present purpose to extend the discussion to the High Schools that supply the candidates for the University entrance examinations, for these schools are already self-supporting in the great cities, and they are rapidly tending to become so throughout the country.

Our collegiate system in India, then, briefly is this:—

I.—The scheme of studies pursued in all Colleges is regulated solely with reference to the Universities, which are absolutely self-governed in this respect. The Senates of the Universities, though nominated by Government, virtually include every person, official or non-official, Indian or English, whose educational position, experience, and other qualifications mark him out as fitted to exercise the responsible functions attached to this honorary office. Every particular of the University curriculum is settled by the votes of these popular and comprehensive boards. The University is simply an examining body; its expenses (including the payment of examiners) are defrayed by the fees of the candidates.

II.—Every College, private or public, that can satisfy the University of its efficiency may be affiliated thereto, and can send up its students to be examined. So far, there is no direct connection between the Colleges and Government. But further, every College that can justify its existence to the Educational Department of the local Government—that can furnish Government with guarantees for its efficiency, and can show that its income is actually earned and properly expended—can obtain a monthly grant-in-aid from the public funds, proportioned to the amount derived from private sources. Lastly—and here we come to the debatable

ground—in addition to the private Colleges, aided and unaided, Government maintains, at certain important centres, Colleges of its own. It exacts certain fixed monthly tuition fees from the students, those tuition fees being always largely in excess of the corresponding fees in the aided Colleges, and relatively much higher than the tuition fees in any College of Oxford or Cambridge. These fees are paid into the local Treasury; and, in return, Government defrays all the expenses of the College, maintaining a Principal, Professors, Lecturers, and the rest of the necessary establishment, as salaried officials of the Education Department. It should further be noticed that these Government Colleges are of two distinct sorts or kinds. There is the Mofussil or Country College, placed in the centre of a province or other territorial division, and designed on as cheap a model as possible, to place a liberal education within the reach of the youth of that province, and to maintain therein a high standard of education. And there is the Presidency or Metropolitan College at each of the Presidencies, fully equipped with a large staff of the most highly qualified Professors obtainable, and designed to be the guide of educational progress and to set the standard of educational proficiency throughout the country. And as these two sorts of Colleges differ in completeness of equipment, so also do they differ in their rates of fees. It may be broadly said that the fees in each have been fixed at the rate that is found to produce the largest possible fee-income; they have been raised up to the point at which the decrease in the number of fee-payers commences to outweigh the advantage gained by the increase of fee. On this principle the populousness and the wealth of Calcutta, and the demand that exists for the very great educational advantages of the Presidency College, permit a fee-rate of rs. 144 per annum in that College. This rate has been calculated by Sir George Campbell, late Lieutenant-Governor of Bengal, to be equivalent to a fee-rate of £100 per annum in England, regard being had to the difference in the value of money, or nearly five times the average rate of the tuition-fee in the Colleges of Oxford. In the Mofussil of Bengal it is found that the maximum fee-income is attained when the rate is above rs. 60 or rs. 70 per annum. One of the largest of the Provincial State Colleges of Bengal—the Hooghly College—was, until about ten years ago,

supported entirely by an endowment founded by one Muhammad Mohsin, a wealthy Muhammadan gentleman, for pious uses, such as the education of his co-religionists, who are admitted to the College at rs. 12 per annum. Sir George Campbell, with the sanction of the Supreme Government, diverted the endowment to other purposes, pledging the Government to support the College; and he ordered that the privilege of a twelve-rupee fee should be continued to Muhammadan students in consideration of the intentions of the founder. Similarly, in 1876, a large fund was subscribed by the native gentlemen of the Nadiyá and surrounding districts as an endowment for the Kishnaghur College; the money so subscribed was paid into the Public Treasury, and Government, in return, pledged itself to maintain the College on a footing capable of teaching up to the B.A. standard of the Calcutta University. Similarly, the greater part of the cost of maintaining the Rájsháhi College is obtained from the interest of a capital sum made over to Government by a munificent nobleman of the district for the purpose; and again, the cost of the Cuttack College is largely defrayed by the interest of an endowment fund collected in the Province of Orissa.

The private Colleges, aided and unaided, may also be divided into two classes, the Missionary Colleges, and those under purely native control. Of the latter, which are very few in number, the only one that I am personally acquainted with, and undoubtedly the most typical, is the Metropolitan Institution of Calcutta, which is entirely supported I believe by its own fees, and by the profits of the high school attached to it. It may be confidently stated that such a result would be impossible, under present circumstances, in any other part of Bengal than Calcutta; and it is possible there only by the exclusion from the tutorial staff of the costly imported labour. The Missionary Colleges also are located almost entirely in Calcutta and the other Presidency towns. Their sources of income are (1) their fee income, which is smaller in proportion to their numbers than that of the Government Colleges; (2) the liberal subsidies of the missionary societies by whom they are maintained and controlled—amounting in the case of the General Assembly's College of Calcutta to not less than £2,000 per annum; and (3) the Government grant, which is proportioned to their numbers and their fee-income.

Such is in brief our Indian system of high education. Ladies and gentlemen, with some of the results of that system we are all well acquainted ; some of its ornaments are our friends and co-workers in this Association. To say that its details admit of improvement is merely to say that it is a system devised by human skill. The endowments of the Kishnaghur, Rájsháhi, and Cuttack Colleges, and the prosperous career of the Metropolitan College, surely offer us rich promise of the gradual lightening of that part of the burden of the higher education that now falls on the shoulders of the Government. But the object of my paper to-night is to plead earnestly against any sudden or violent mutilation, under the guise of reform, of a system that has done so much for India and for the Empire. For the motives of the party of change, who believe themselves to be reformers, I have the highest possible respect ; but I venture to think that many of their facts are erroneous, and I am earnestly of opinion that the adoption of their practical conclusions would be in the last degree disastrous to the future welfare of India.

The arguments adduced by the reformers are very various, differing widely as to the extent to which they impugn the present system. But the practical conclusion to which they all point is the more or less immediate and complete withdrawal of Government from the direct support and control of its own Colleges, either by their abolition or by their transference to private agency. We get, first, the broader, more general, and not unfrequently somewhat vague arguments tending to discredit the results attained in the Government Colleges. We are told that the tendency of our higher education is to make the youth of India irreligious, or at least sceptical ; to make them disloyal, or at least discontented ; to make them disrespectful to age and rank, and so on. Some of these charges are so broad and so vague that logically they would condemn all high education for India, and indeed one of the ablest and most candid assailants of our system has admitted that many of his arguments apply with hardly diminished force to the aided Colleges. The very extent of the logical scope of such arguments renders it impossible, and indeed unnecessary, for us as a practical Association to discuss them. Others, however, assert that these evils are due to the fact that religious teaching is necessarily ex-

cluded from the State Colleges. To this I answer, that the teaching of dogmatic theology must, in any case, obviously be excluded from any *national* scheme of education in any country of the world in which toleration exists ; and still more necessarily in a country like India, where both rulers and ruled have each a large variety of more or less conflicting creeds, and where the honour of the British Crown has been specifically pledged to the most complete toleration. And if my opponents mean by religious teaching, not dogmatic teaching, but simply the inculcation of those truths of natural religion and morality which are common to all religions, I answer, that those truths ought to be, and very generally are, present in the lectures of our college professors. If we are asked for set lectures and disquisitions on these great truths, it should be remembered that very many people think that such solemn subjects are not capable of being taught in this way, but are better imparted by example and by incidental reference in the classroom, the set formal teaching being left to parents and guardians and spiritual guides at home. And in any case, there could be no objection to the introduction of such formal teaching into our State Colleges, provided that we could ensure that its form could not possibly be objected to by Hindus, by Muhammadans, by Sikhs, by Theists, by Christians, or by persons of any other creed ; and it surely is clear that this proviso would be only a just and fair one in any college forming part of a national scheme of education, whether controlled by Government or not. And as to the *results* of this undenominational teaching, it is sometimes alleged that by the teaching of science, and the higher education generally, we shall undermine the faith of the Indian youth, and that we give them no faith in return. Ladies and gentlemen, we are most of us familiar with similar prophecies in regard to the teaching of science here in England, that have been singularly falsified by the event. Some of us can remember the dismay in many sections of the English religious world that attended the promulgation of the scientific teachings of Darwin ; yet Darwin himself has just been laid to rest in Westminster Abbey. I ask the forbearance of those who may not agree with me, not to consider me out of order if, in this strictly neutral Association, I venture to state my own profound conviction that the teaching of science serves only to

clear away the dross of error and superstition, but that it leaves in every creed the pure gold refined as with a refiner's fire. Sir, my Indian experience has amply confirmed this belief. I have laboured for many years in three of the largest Colleges of India. It has been my privilege to have more personal and valued friends among the educated youth of India than are probably even known to most Englishmen in India outside the ranks of the Educational Service ; and I am only doing simple justice to them and to myself, when I declare most emphatically, most unreservedly, my full and clear conviction that the results of the teaching of English literature, of history, of mathematical and classical lore, of science, in our Indian Government Colleges, so far from being deplorable, as they have been represented, have been immensely beneficial in every way, religious, political, or social. Of course I have known exceptions ; but there are black sheep in every flock, and I most sincerely believe that the exceptions in the University of Calcutta are not one whit more numerous than in those of Oxford and Cambridge. I have found as a rule that the religion of the men who have received all the educational advantages offered by our State Colleges, has, in many cases, become higher, because more intelligent. Their loyalty has been, in like manner, confirmed for the same reason, that it is more intelligent ; and so on, for every other virtue of public or private life. I have many friends in India, among the Calcutta graduates—and at least one in England—whom I believe to be *conspicuous* examples of the truth of my confidence in the teaching that has made them what they are. And far greater authorities than myself have held the same view. I could quote many opinions, but will confine myself to two, those of Sir Richard Temple and the Maharaja of Travancore. Sir Richard Temple, in *Men and Events of my Time in India*, page 9, says :—"The high or superior education is found to produce happy results in respect of trustworthiness of disposition and moral integrity ;" and again at page 6 :—"The native judges are now generally well-educated, upright, and honest." But what better or more authoritative testimony on such a point could we possibly have than that of the high-minded and accomplished ruler of Travancore ? His Highness is himself the pupil of Sir Mádhará Ráo, and has been a fellow-worker with the most distinguished of

the literary and scientific Indians of the day ; and is widely known as a prince of the highest personal character. And this is what the Maharaja says about the class now in question, of whose qualities he is so well fitted to judge :— .

“ That the higher education hitherto given by Government has produced no good results, and has simply reared a race of pedants or discontented men, is a gross calumny. That the native portion of the Government Service and of the Bar has immensely improved during these past forty years is a fact which the most cavilling critic will not deny. If this result, full of public importance, is not to be traced to the higher education given by Government, to what else is it due? The result is a happy one equally to the governing and governed classes. The good is far from being confined to British territories. At this moment four Native States are being administered by four men who belong to the earlier harvests of the late High School of Madras, and who would do credit to any nation in the world. Under such men as Raja Sir Múdhava Rúo, Messrs. Ranga Charlu, Ramaiengar, and Seshaiya Sastri, Baroda, Mysore, Travancore and Pudukotta enjoy a good government which under different circumstances would have been simply impossible. Every educated native in or out of Government service is a radiant point of enlightenment, possessing manly self-respect and grateful loyalty to Government.”

I will only add a few words to His Highness's statement with regard to the allegation that the men educated in our Colleges are a *discontented* class. It is, of course, true that as the numbers of our Indian B.A.s and M.A.s increase, there is less and less chance of their being able immediately to find employment for their talents in the lines of life that are most congenial to them. But there is nothing astonishing in this fact ; there is certainly nothing in it that should lead us to wish to see fewer B.A.s and M.A.s ; for no one will contend that the supply can be really in excess of the need of a country as big as all Europe without Russia, at least for centuries to come. Ladies and gentlemen, I maintain that the fact is, in many ways, a necessary and even a fortunate incident in the progress of India. In the first place, the just demands of these numerous graduates, the abilities, the trustworthiness, the many valuable qualities they can offer to employers, must act more and

more powerfully in the direction of their employment in high and responsible offices in the Government, and in other capacities, for which India has now to import more costly labourers from England. Both as a political economist and as a patriotic Anglo-Indian, I look upon this as a most important and most valuable result. For great as are the political and the economical advantages of the extended employment of Indian labour in the highest Indian offices, patriotic Indians are well aware that India cannot afford to substitute inefficient labour for efficient labour ; and it is mainly owing to the keen competition of our numerous graduates that we can now claim for our Indian fellow-subjects the possession of qualifications that, as the Maharaja of Travancore justly said, "would do credit to any nation in the world." Again, Indian graduates are sometimes blamed for showing too great a partiality to two lines of life—Government employment and the Bar. But is it not the case in every country, that the more desirable avocations become overcrowded long before the surplus candidates will content themselves with the less congenial ones ? And the taste in this matter of educated Englishmen does not seem to differ much from that of educated Indians. A clerkship in the India Office in London was once thrown open to public competition, and more than 300 candidates presented themselves, including Cambridge-wranglers and honour-graduates of Oxford ; and it has been stated from the bench as an undoubted fact that not 50 per cent. of the London bar earn enough in fees to pay the rent of their chambers. This difficulty is one that tends to remedy itself by the ordinary operations of economic laws. In India the remedy is more easily found than in any more thoroughly exploited country, for its resources await development in a thousand different ways. Nor do I believe that there is any stronger objection in India than in other countries to try new lines of life, provided that they can be shown to be fairly suitable and lucrative. During the late Afghan war, considerable numbers of Bengali clerks willingly accompanied the army to Cabul in the commissariat and other departments ; and I am confident that volunteers could be found in Calcutta for almost any conceivable adventure, provided that a respectable position and good pay were secured. Only a few weeks ago I heard of a young nobleman of Bengal visiting England with the

especial object of acquainting himself with the working of the most approved modern machinery. I venture to think it must be many years before we are likely to get too many highly-educated men in a country situated as India is, with so many interests to be developed.

I come now to another of those broad and somewhat vague charges that have been brought against the State College system. It is one that I think I can show to be, if possible, less substantial than those I have already dealt with. The education in our Colleges has often been called an eleemosynary one. We have been accused in the pamphlets of the party that advocates reform, of *pampering* the higher education, and of *pauperising* the richer classes of the natives by leading them to depend on Government. When a powerful deputation from the "General Council on Education in India" waited on Lord Ripon, in 1880, before his Excellency's departure for India, the Bishop of Rangoon declared that "the higher and richer classes, who could afford to pay for themselves, received lavish sums, the cost per head in direct State education being greatly in excess of the cost per head in grant-aided schools." And on the same occasion, the Rev. W. Gray, Secretary to the Church Missionary Society, said:—"He desired to draw attention to a principle which was much dwelt on in the Despatch of 1854—that of fostering a spirit of self-reliance and self-help in respect of education amongst the natives of India. This spirit had certainly not been fostered hitherto amongst the upper classes. Nearly everything was done for them in respect of higher education, and they were required to exercise but little thought or effort in supplying it or themselves. Even when the higher education was brought to their doors by Government, they were required to pay but little for it." These statements, uttered by such authorities, have naturally carried great weight; and their effect is very evident in the Resolution of the Government of India, appointing the Educational Commission of the present year. In that resolution it is admitted that "the Governor General in Council is disposed to think that a good deal of misapprehension exists as to the real truth in this matter;" but the Commission is directed to "make careful enquiry" into it, and the rule is laid down that "persons in good circumstances should pay the full cost of their

children's education, or, at any rate, that no part of this should fall upon State funds." Further, the Commission is instructed that "the fees in Colleges and High Schools should be on the whole adequate"—apparently on the assumption that they are probably at present inadequate. Now, with regard to all these statements and assumptions, it will clear the subject of obscurity to state what the complaint—if there be any—really amounts to ; it amounts to this, that the fees in Government Colleges, if we are to retain any Government Colleges, should be raised so as to make those Colleges self-supporting. Ladies and gentlemen, at our present rate of expenditure, this would necessitate fees varying from about Rs.300 per annum for the urban Colleges in advanced districts, to, perhaps Rs.1,000 per annum in the more remote Colleges—equivalent, according to Sir George Campbell's calculation, to tuition fees in England varying from £200 to £750 per annum. This is what, put into definite terms, the proposal that "persons in good circumstances should pay the full cost of their children's education," really comes to. Of course, to state the proposal thus definitely is to expose its extravagance. The fees in the State Colleges are already enormously high—far higher, relatively, than those in any English University ; and it is quite certain that any increase in their rate would only have the result of emptying the class-rooms, and would actually diminish the aggregate amount obtained from them. And with the utmost respect for the able Secretary of the Church Missionary Society, I am unable to understand how he and his colleagues, representing the Missionary Colleges of India, can allege that the low rate of fees in the State Colleges has a tendency to pauperise the classes that use those Colleges ; for what, then, can be said of the fees in the Missionary Colleges, which are in all cases much lower than in the State Colleges, and in Calcutta are less than half ? The proposal, then, that the fees should be largely raised is practically an impossible one ; it would not attain its object, and it would destroy the Colleges. But I go further even than this, and object altogether to the principle on which the proposal is based. The principle is unknown in any civilised country, that the fees paid for the higher education should support its machinery. The enormously rich endowments of Oxford and Cambridge are known to us all. A

modest £20 a year is all that is paid by an Oxford undergraduate for his tuition ; and out of the twenty Colleges of Oxford, the endowments of one alone (Magdalen) are probably equal to all the money spent by Government on all the Colleges of India. It may be said that much of these endowments came from private sources, like the endowment of Muhammad Mohsin that supported the Hooghly College, and many other endowments in India that have lapsed, or been resumed or forgotten. But Edward II. founded Oriel College and endowed it with Crown lands, and Henry VIII. founded Christ Church and endowed the Regius Professors. Henry IV. endowed University College ; and my own College, Exeter, was endowed by Edward VI., Queen Elizabeth and King Charles I. ; and there are a great number of other royal or public endowments, both at Oxford and at Cambridge. Or again it may be said that these endowments were settled in the old and ignorant times of our ancestors. Well, in 1855, certain Oxford Professorships were founded by Act of Parliament, and endowed with the proceeds of certain stamp-duties that were remitted. And during the past year what arrangements have been made for the new Royal University of Ireland ? The present Government has agreed to endow it, out of the Imperial Revenues, with an annual sum, more than double that which is spent annually on all the State Colleges of either Bombay or Madras. And this is in addition to even larger sums paid out of the exchequer to other Irish collegiate institutions ; so that Parliament gives every year to the Colleges of Ireland, with its 5,000,000 inhabitants, about as much as is expended by the Government of India in all the Colleges of India. There are, further, many reasons, specially applicable to India, why the fees should not be fixed at such a high rate as to be prohibitory to all except the wealthy classes. The most important reason is this, that in India wealth is not so commonly as in some other countries a concomitant of literary position, or even of social consideration. The majority of families belonging to the literary and to the professional classes, and of social consideration, are not even well-to-do. All these would be cut off altogether from high education by any increase of the fees, which already press severely on them. And it is obvious that no system of scholarships, however liberal, would remedy this. A very

liberal system of scholarships would level all classes. In time, most of the scholarships would naturally go to clever boys of the most numerous, that is, the lowest class, who would be unduly elevated out of the sphere of their less clever relatives, whilst the literary and professional classes would be cut off, except in the case of very clever boys, from the education necessary to fit them for their customary vocations and their social position. Herein the Missionary Colleges have done a great service to the cause of education in India by charging such low fees. The £2,000 that are annually given by the Church of Scotland to that admirable institution, the General Assembly's College of Calcutta, enables it to give all comers an excellent liberal education for a monthly fee of Rs.5; and this is most certainly a great boon to a large number of middle and upper class families who are unable to afford the Rs.12 of the Government Colleges. Nor have I ever heard that any families have been pauperised thereby; on the contrary, I have known very many excellent citizens and valuable public men produced by that College, which is numerically the strongest in India. And here I should like to be permitted to quote a few words from the last report of its able principal, to show how cordial are the relations between the most successful Missionary College of India and the Educational Department of the Government, and what the authorities of such a College think of the system which I am to-night defending:—"On account of our increased numbers the cost of each student to Government for the year has again been so exceptionally low as Rs.45. There is no dispute as to the wisdom and justice of the grant-in-aid system, and we would again bear testimony to the courtesy, the fairness, and the appreciation which we have always received from the Government of Bengal, and we are desirous that nothing should happen on our side to impair this agreeable relation. It must again be understood that the whole salaries of the European staff have been paid by the Church of Scotland. The sum thus expended by the mission upon the institution has amounted to Rs.24,000, and it is mainly owing to this generous support by the Church that the cost of our students to Government is so small." These were Mr. Hastie's words. I believe they would be subscribed to by the vast majority of the Principals and Professors of the

aided Colleges in Bengal ; and I can bear hearty testimony to the co-operation and the cordial sympathy that always, in my time, subsisted between the Professors of the State Colleges and those of the aided Colleges in that Province.

Now, ladies and gentlemen, I should like to ask your particular attention to the fact that, even in a most successful aided College, enjoying a Government grant of Rs.7,200, all the salaries of the European Professors, amounting to Rs.24,000, are defrayed by the Mission Funds. I think it will be obvious to every one that this is a source of revenue to which we cannot possibly look for any permanent support to a national system of high education. We must all feel that it would not be a proper application of the Mission Funds ; and further, there would be no probability, still less any guarantee, of its permanence. Moreover, the sum so required would be a much larger one, but for the fact that missionary devotion induces the Professors of Missionary Colleges in very many cases to labour for inadequate remuneration—inadequate, I mean, when judged by the market-rate. That market-rate, as long as we have to depend largely on imported labour, must always be a high one—how high, we may learn from the experience of the Bengal Government. For it may be taken for granted that the State can obtain its servants, all other considerations being equal, at a lower rate than any other body ; and yet the Bengal Government has been compelled, on many occasions, to wait long and tout actively before it could obtain duly qualified recruits on the terms now offered to the State Professors, and on three occasions within my own memory it has been compelled to offer special and improved terms. The only remedy for this is the extended employment of Indian graduates as Professors ; and I may perhaps be pardoned if I mention the fact that I was, I believe, the first College Principal in India who pressed this remedy on the notice of the Government. When I was Principal of the Kishnaghur College I obtained the sanction of the Government to my working that College with Calcutta graduates as Professors in all subjects except English ; and I will venture to say that the results of the attempt were eminently satisfactory. I believe that if more such attempts were cautiously made we should soon accustom the people to feel as much confidence in Professors

from Calcutta or Bombay, as from Oxford or Cambridge, with a most beneficial effect on the finance of high education in India. But my Indian friends will bear me out when I say that the time has not yet come when the Indian Colleges can altogether "run alone;" and until that time comes we must pay highly for imported labour, for in no other capacity is it more important that the labour, whether imported or indigenous, should be of the highest quality obtainable in the market.

Such being the case, I now come to the most important question of my paper. How, if the College fees are already so high that they cannot be increased without emptying our class-rooms,—if the expenditure on the tutorial staff cannot be diminished without destroying its efficiency, is it practicable to "set free," for any purpose whatever, funds now devoted to high education, except by giving up the high education? Apart altogether from other considerations of its advantage or disadvantage, of which I will speak presently, how, I ask, shall we benefit financially by making over the Colleges to private boards? If they are to be maintained, their expenses must be met from some source or other. I can understand that, in the case of the Missionary Colleges, the deficiency will be made up, as at present, from Mission funds. But does any reasonable person expect that a private board will consent to take over the control and management of a College, in order to have the privilege of defraying the Rs.21,000 that would be required even in such a successful College as the General Assembly's in Calcutta, or indeed any part of it? And if the private board declined this privilege, on whom would the responsibility devolve? No one who has any practical knowledge of the subject will suppose for a moment that founders and benefactors will step in with endowments—for already there are urgent calls in a thousand directions for any stray millionaires who may chance to be wandering about looking for worthy objects of their munificence. In Bengal, at any rate, the amount that is already yearly expended by the greater landowners and other wealthy people on educational charities would greatly astonish a good many in this country. For instance, the other day I came across in the *Gazetter* a casual notice of one of the Behar landowners who pays the entire expenses of no less than twenty-two schools on his own estates alone!

besides many other endowments and donations. For such munificence there is already ample scope, and its exercise is already attended with the utmost possible amount of popular credit and official recognition. Nor can it be supposed that its springs would be quickened by any withdrawal of Government from the field of high education, for in a considerable section of the public the withdrawal would be sufficient to render the field less popular. On this the Maharaja of Travancore, in the letter which I have already quoted, significantly observes :—

“The time may come when the chiefs and well-to-do men of India, themselves benefited by higher education, will contribute to it in such a manner as to relieve the Government of the obligation. That there is such a tendency is evident from the Colleges and High Schools that are springing up in Native States and the scholarships founded by native chiefs and native communities in Government Colleges. It is very necessary to encourage such a tendency ; and nothing can have a more disastrously opposite effect than the withdrawal, at the present stage, of Government connection with higher education, which is certain to be construed into a public condemnation of it.”

If, then, the Colleges are to be maintained at all, I fail to see how the Government would benefit financially from any transference to private agency ; for in the last resort the State would have to step in and make up the deficiency in income, to an amount probably even greater than the present cost—for no arrangement can be an economical one under which the control of the expenditure is not in the hands of those ultimately responsible for providing the money. And the other objections to such an arrangement are not less cogent. Perhaps one of the most weighty was the one assigned by the Mysore Native Government for declining to put its central College under the control of a local committee. It was said that a College is designed to benefit the large area of a province, with all its various needs and aspirations, not the petty local needs of its centre, which would naturally be regarded by a local board. Only last month we heard of very widespread dissatisfaction among both parents and teachers in connection with the Scotch local school boards. Parliamentary relief was sought because the appointments of the teachers and many other arrange-

ments were said to be made on no intelligent fashion, but only in accordance with the caprices of one or two local busybodies ; and such difficulties, if felt in connection with board schools, would surely be ruinous to Colleges, where so much depends on adequate discipline. And whilst Government withdrawal from the direct maintenance of Colleges would be widely thought, whether rightly or wrongly, to betoken diminished interest in the success of high education, it would, at any rate, most certainly detract from, if not actually destroy, that prestige which is now attached to the pursuit of the higher culture. Just as Oxford and Cambridge men are proud of the glorious traditions and royal honours of their ancient foundations, so are the men of the Indian Colleges proud of their connection with the State ; and, ladies and gentlemen, I fancy even those who think that prestige is merely a sentimental consideration, would hesitate before flinging away unnecessarily an undoubted stimulus. The reality of the prestige is shown most conclusively by the very arguments of those most opposed to the State Colleges. In Madras—where, I am afraid, the authorities of some of the Missionary Colleges have not always shown that friendly feeling towards the State Colleges that is so conspicuous in Bengal—great stress has been laid on the supposed unfairness of this advantage to the latter Colleges ; and it has been assigned as to some extent the cause of their greater academical success, as attracting the more promising and ambitious men. Sir, if a plan could be devised whereby that prestige could be more largely shared by the aided Colleges, I, for one, would gladly support it ; but it is surely unwise, even in minor points, to level down rather than to level up.

Ladies and gentlemen, in the commencement of this paper I referred to the great Educational Despatch of 1854 as the Charter of Indian Education. As to the far-seeing wisdom of the sentiments of that Despatch, I think every one is agreed : and it has been largely relied on by the advocates of, disestablishment as recommending the ultimate adoption of that policy. In a little work I have recently published, I have reprinted the Despatch, and annotated the important passages to show that such a view is entirely opposed to its meaning. Time would fail me to-night if I were to go over that ground ; and, fortunately, it is un-

necessary, for the Secretary of State himself, in the explanatory Despatch of 1859, authoritatively declared one of the objects of the earlier Despatch to have been—these are the exact words—“the maintenance of the existing Government Colleges and Schools of a high order, and the increase of their number when necessary.”

But, it is said, that Despatch laid still more stress on the need for the extension of primary education. Agreed, with all my heart. But in going forth to battle with the ignorance of the masses, is it wise to throw away the very weapons with which you must fight, to dismiss the very soldiers who must win your battle for you? Ladies and gentlemen, in this paper of mine I have hardly touched on the supposed antagonism between the higher and the primary education, because I hope and trust that there are now few who believe in that antagonism. In Bengal, not many years ago, there were not 200,000 boys at school; now there are nearly 900,000. Would such rapid progress have been possible in any Province where high education had been less successful? Who are those who are to go out into the districts to diffuse a love for education and to foster it among the masses? Apart from the question of teachers, who are to form the intelligent school-boards in every tahsil and sub-division of the land? This is what Mr. Justice Muthusawmi Aiyar said on the point:—“I find that higher education is already assisting primary education—first, by supplying a cheap agency competent to take up the management of primary schools; and next, by producing men who start primary schools as a profession.” But, say my friends, we want far more money for our primary education? Agreed again, with all my heart; urge the Government by a wise and economical administration to provide a doubled—nay, a trebled—grant. But, say my friends, where are we to get money for the purpose, except by docking the *higher* education? Why the higher education? I ask in reply. Are you sure that the expenditure on the higher education is that part of the State expenditure in which retrenchment can be effected with least injury to the future of India? Unless you are sure of that, there is clearly no reason why the Government should select that particular expenditure for the shears of economy. No, ladies and gentlemen, let us ask for the utmost liberality that can reasonably be afforded for the en-

lightenment of the masses ; but, as the Maharaja of Travancore aptly said, do not cut off a piece from one end of the coat to sew it on to the other end. If you were to devote to primary education the whole of the sum now devoted to the State Colleges—about equal, as I have already said, to the revenues of one, or at most, two of the Oxford Colleges—it would be a mere drop in the ocean. The diffusion of the light of even a little elementary knowledge among the vast masses of our Empire is one of the noblest objects that can engage the attention of our rulers. But its attainment will surely be rendered more and more impossible if, simultaneously with the attempt, they cut off the supply of those who must be their chief auxiliaries, and who would act as the guides of their ignorant fellow-countrymen. For its enlightenment among the masses, for the development of its material resources, for its intellectual, political and social progress, and in every other way, India's first great and urgent need—without which nought else will avail anything—is a numerous band of intellectual pioneers. These are the men who must be her instructors and leaders, her inventors and intelligent capitalists, her jurists and legislators, her scholars and savants, her philanthropists, her statesmen. These are the men who are to bring India into her proper place in the comity of civilised nations and to carry enlightenment to the dark corners of her land, and it is against any measures that may tend to diminish the supply of such men that I earnestly plead to-night.

The Chairman then called attention briefly to the main points to be discussed, and invited expressions of opinion on Mr. Lethbridge's paper.

Rev. JAMES JOHNSTON, Secretary of the General Council of Education, spoke earnestly in favour of the gradual withdrawal of Government from the direct management of high education in India. He said that there were some misconceptions abroad as to the views of the General Council of Education in regard to the present Education Commission. They only desired thorough enquiry as to the carrying out the principles of the Despatch of 1854. He by no means wished for the withdrawal of Government from the promotion of high education. He should think such with-

drawal a very great calamity. What he objected to was Government coming in as a direct educator, instead of promoting high education by means of its influence and support. He was very far from being opposed to high education, as had been asserted. His great desire was that it should be more developed, and placed upon a more satisfactory basis. Mr. Johnston said that he had never recommended any rash or hasty withdrawal by Government from the higher education, and appealed to the *basis* of the "Council" of which he was Secretary, and to his own published writings, to show that he had counselled the greatest caution, and had only asked for the "transference" of Government Colleges to local management, *where a sufficient guarantee could be given that the higher education would not suffer by the change*. He did not think there were more than three or four places in India where such a transference could be made at present, but thought that the natives of Calcutta, Madras and Bombay were now sufficiently enlightened and liberal to endow and maintain their own Colleges, without any material increase of fees, and with great advantage to themselves and to the cause of education and self-government. Mr. Johnston went on to show the advantages which he considered would be derived from such a course. 1. It would give more individuality to native education. The Universities of India had been too much based on the constitutions of Oxford and Cambridge. He thought that India was capable of developing education on lines different from those of British Universities, and that high education would thus become more distinctively individual and more suited to the wants of the country. 2. There would be more native enterprise, which at present is hindered by Government undertaking the entire management of high education. He adduced the example of Dr. Leitner, who had informed him that he had raised £40,000 for the Punjab University, and that the wealthy higher class natives would have given more if they had thought the Government was favourable to the scheme, and, what was even of greater importance, they sent their sons to study at this College of their own creation. The Government had not succeeded in gaining the confidence of the higher classes in their Colleges, as was proved by the testimony of their

own defenders, the Maharajah of Travancore and the Hon. Kristodas Pal in Calcutta. Mr. Johnston denied that the aim of the General Council of Education was to get the alternative of students attending missionary colleges or none. The accusation was unjust. He said Christianity does not want to be pampered. It will stand alone. For Government to do anything which would force students into missionary schools and colleges he would regard as an *injustice* to the natives of India and an *injury* to the cause of Christianity. All he sought was a fair field and no favour. In conclusion he urged that while a highly educated class in India is needed, elementary education should be attended to more than in the past.\*

Raja RAM PAL SING proposed the thanks of the meeting to Mr. Lethbridge for his valuable Lecture, and expressed his opinion in favour of a continuance of the present system of Government support of high education.

Rev. JAMES LONG spoke on the general question as to how education in India could be made really national and universal. He was in favour of an extension of primary education, that the ryots might be able to maintain their position against the oppression of the money-lender. Referring to the kind of education given in the Colleges in India, he considered that it was too merely intellectual, and he urged the importance of technical training.

Mr. W. MARTIN WOOD said he was glad that, besides the interesting and well-reasoned paper Mr. Lethbridge had given them, they had a full statement of the views held by those who were chiefly responsible for promoting the inquiry now going on into the system of public instruction in India. He believed the discussion would serve to clear up much misunderstanding. With regard to the objects which Mr. Johnston thought would be attained by the movement of himself and friends, that is to say, more individuality in the graduates and greater willingness on the part of native donors to contribute to educational endow-

\* We regret that owing to our limited space we are obliged to condense Mr. Johnston's speech. We are requested to state that his opinion on the subject can be learned by any one interested from his pamphlets *Our Educational Policy in India*, and *On the Abolition and Transference of Government Colleges*, to be obtained at 7 Adam Street, Strand.

ments, he (Mr. Wood) had much sympathy with both those objects. Whether these were likely to be furthered by the State withdrawing itself from collegiate education in India was the question. He thought not. No doubt it was undesirable that all Colleges should be cast in one mould, and in years past in Bombay it had been his duty to contend against the undue dominance of Oxford tendencies in their Education Department—an exotic system they used to call it. But it must be remembered that collegiate instruction necessarily favoured the growth of individuality. He had watched many of their graduates at Bombay, and it was easy to see how the effect of such culture had enabled personal character to exert its proper influence and rise above the restraints of caste and other connections. Then as to native liberality as regards educational endowments, he was quite aware of the remarkable success that had attended Dr. Leitner's efforts in the Punjab, but besides certain local causes that go to account for that it must be remembered that Dr. Leitner's qualities were for that purpose almost unique. Looking to what had been done in the way of educational benefactions in Western India, he (Mr. Wood) could scarcely conceive that under any circumstances the gifts from native citizens could have been larger than is the case. And it must be said that one active cause of this liberality was that donors gave with all the more confidence because they were well assured that under the principles enumerated in the Despatch of 1854—that noble document of the old Company's—their bequests would be administered with faithfulness and impartiality. It was often interesting and instructive, as their President of the evening must have himself felt, to observe how those who have followed Indian subjects during many years, frequently find that by changes in opinion their own position towards public questions is insensibly altered. Thus with himself, during the greater part of the time when it was his duty to review the annual reports of the Education Department, and to take note of University Convocation addresses, he had to advocate what might be called the democratic side of educational policy, to insist on the necessity for full scope being given to primary and vernacular instruction. Now he found himself constrained to say something to vindicate

the claims of that collegiate instruction of which Mr. Lethbridge was so earnest a defender.

Colonel R. M. MACDONALD: The views expressed by Mr. Lethbridge in the admirable paper which he has read this evening are so entirely in accordance with my own sentiments that I can do very little more than corroborate his statements. I am not personally acquainted, as he is, with the state of education in several provinces. My experience has been of the narrower kind spoken of by Sir Louis Jackson, and has been confined entirely to Southern India, which is educationally far behind Bengal, but no one who compares the present state of the Madras Presidency with what it was, as I remember it forty years ago, can fail to remark the beneficial change which has been produced by the various Government, aided and unaided Colleges and High Schools, which have gradually come into existence during that period. The highest and best part of that education has been the moral effect which it has produced on the lives and characters of the persons who have been subjected to it, and in this respect there is no difference between the men who have been educated in Government Colleges and those who have been brought up at the feet of missionaries. The men who have gone forth from those Colleges and Schools have raised and are still raising the tone of the public service. A generation has grown up which in truthfulness, integrity and moral courage is immeasurably superior to the men of the old school. We see the first band of those men governing large native states, administering justice from the bench of the High Court, filling chairs in Colleges and making their influence felt in nearly every department of life, and I could draw up a long list of younger men, not less able or less earnest, who are, I feel sure, destined to tread in their footsteps when their turn comes. It so happens that three of the most eminent representatives of the higher education in Southern India, all of whom have been referred to by Mr. Lethbridge and Mr. Johnston, have recently come forward to express their views on the question which we are discussing to-night. His Highness Ráma Vurmá is the most highly educated and enlightened Prince in Southern India—perhaps in all India. He has been for more than twenty years a Fellow of the

Madras University, and he maintains at his capital, Trevandrum, a State College, in which students are educated for the degree of Bachelor of Arts. He is thoroughly acquainted with the whole question, and he has discussed it first in a speech at the Combaconam College, and afterwards in a letter addressed to the Governor of Madras. This letter, which has been printed and widely circulated, has produced a profound impression, and I understand that an application has been recently received from the North-West Provinces to translate it into Urdu and Hindee, which seems to show that it represents the views of a large number of persons in that part of India. Mr. Justice Muthusawmi Aiyar, who noticed this subject in his address at the Convocation of the Madras University, commenced his career, if I am not mistaken, as a Deputy Inspector of Schools, and he has been for some years a member of the Syndicate, so that he is quite at home on educational questions. Mr. C. Ranga Charlu, the Dewan of Mysore, who discussed this question in a speech at the Maharajah's College at Mysore, is also a Fellow of the Madras University. It is obvious, I think, that there must have been something in the character of the agitation which preceded the appointment of the Education Commission, and in the nature of the instructions issued to the Commission, calculated to excite alarm and distrust in the minds of the native community, when we see that this movement has called forth such significant remonstrances from men so distinguished for their sagacity and prudence.

It is not possible within the short time at my disposal to do more than touch on two or three topics connected with this important question.

One of the pleas sometimes adduced for the destruction of the Government Colleges, if not of all Colleges, is that too much is spent on high education and too little on primary education, and it seems to be supposed that the question of primary education would be solved, if we could divert to elementary schools the sum now spent on high education. With your permission I will adduce a few figures showing how the case stands in the Madras Presidency. The area of this province is 139,191 square miles, and the population is 31,308,872. In other words

it is considerably larger than Great Britain and Ireland, and the population is not much less. According to the report for 1879-80, which is the latest available for reference, the net amount spent by Government on education was Rs. 851,815, and the net expenditure from local and municipal funds was Rs. 412,582. In addition to this there was the income arising from educational endowments, for in spite of what Mr. Johnston has said, there are endowments, such as for instance the endowment of the Government College at Mangalore, the capital of which is about Rs. 60,000. There was also the income from school fees in Government and private institutions, and there was also the income arising from subscriptions, donations and other sources, but taking the whole gross expenditure the total amount spent from all sources was Rs. 2,823,473. Now it must be evident that a sum amounting to a little more than a quarter of a million sterling must be altogether inadequate to provide education of every kind for the four millions and a half of pupils who might be under instruction. As a matter of fact the number borne on the rolls was only 268,379, which shows that in round numbers, taking in every kind of expenditure, the education of each pupil cost about a pound sterling. The distribution of the Rs. 2,823,437 spent on education was as follows:—

	Per centage.
Superintendence ... ..	10.55
Superior general instruction ... ..	7.66
Secondary " ... ..	21.91
Primary " ... ..	45.24
Miscellaneous charges ... ..	6.55
* Law, Medical and Civil Engineering Colleges	7.74
Professional and Technical Schools ... ..	4.99
Normal Schools ... ..	1.21
Scholarships ... ..	1.15

Thus it will be seen that the per centage on Arts Colleges is 7.66, against 45.24 on Primary Schools, and that if it were possible to close the doors of the University, and not only to shut up the Government Colleges but to induce the Missionary Societies and the Hindus to abolish their Colleges and to divert the whole

of these funds to elementary education, the gain would be comparatively small, for after all the per centage would only be raised from 45.24 to 52.9. But we may be quite certain that neither the Missionary Societies nor the Hindus would consent to any such arrangement, nor would they wish the grants which they now receive to be curtailed. The only Colleges which could be touched would be the Government Colleges. Now the total net expenditure on these Colleges is only Rs. 108,204, and that is the utmost amount that could be obtained. But the proposal in some quarters is not that these Colleges should be wholly abolished, but that they should be conducted in a cheaper way by private or public bodies with a grant-in-aid. But if a half grant were given, the sum left for primary education would be only Rs. 54,102, or, in other words, we should get a few thousand rupees instead of the millions of pounds sterling which are needed.

The statistics of the Bombay Presidency for 1880-81 lead us very much to the same conclusion. Bombay with its area of 181,904 square miles and its population of nearly 23 millions is about as large as Spain, and nearly as populous as Italy. The net Government expenditure is larger than it is in Madras, being Rs. 1,089,000, and the expenditure from local taxation (cess on land revenue) is also considerably larger, being Rs. 700,000, but the income from other sources is somewhat less than in Madras, although here also there are endowments, such as for instance the rich endowment of the Elphinstone College and High School. Still the grand total is somewhat higher than it is in Madras, being Rs. 3,149,000. This sum provides education for 316,974 pupils, which is also in round numbers nearly at the rate of a pound sterling a head. Without going into all the other items, I may state that the per centage of expenditure on Arts Colleges is 5.29, on secondary schools 25.07, and on primary schools 42.30. Here again we see that the proportion of expenditure on Arts Colleges is comparatively insignificant. The total net Government expenditure on Arts Colleges is only Rs. 86,107, and of this a part is spent on grants, so that even if the colleges were transferred to the management of other bodies with half grants, all that could be got for

primary education would be the small sum of Rs. 40,000 odd. The same process of reasoning, applied to the statistics of the other Provinces, will lead us to similar results.

Another reason alleged for the destruction or transfer of the Government colleges is that religion is not taught in them. The books read in Government colleges inculcate the existence of a Supreme Being, and English literature abounds in passages which give the teachers opportunities of dwelling on the great truths of national religion and morality. I have endeavoured to show that this teaching has not been altogether in vain. It is no doubt true that no creed is taught in Government institutions, and it seems to be generally admitted that this cannot be done. Those who are opposed to secular education are of course consistent in desiring the destruction of Government institutions, but I am unable to understand how religion will gain by transferring Government institutions, as is proposed in some quarters, to Local Boards and Municipalities. The colleges will continue to be attended, as they now are, by Hindus, Mahomedans, Buddhists, Parsees, Christians and persons of all denominations and the members of the boards will be persons of various religions. How will it be possible for public bodies of this kind to do what Government cannot do in the way of religious teaching?

It is of course desirable that the natives of India should be encouraged to take an interest in the management of local institutions, and be in this way trained in self-government. Municipalities and Local Boards of various kinds already exist in different parts of India, and it is now proposed to multiply their number and increase their responsibilities. Every one must hope that this great scheme will succeed, but very much will depend on the way in which it is carried out, and I believe that the best friends of the natives and the most enlightened natives themselves feel that the time has not yet come for making over the Government colleges to them. On this point we may form some idea from the experience which has been gained of the administration, not of colleges, but of schools. Some years ago an Act was passed called the Madras Education Act of 1863. Under this Act the inhabitants of a town or village could petition to have the Act put in force, and if the majority agreed,

commissioners were appointed who had authority to levy a rate and to maintain a school, partly supported by the rate and partly by school fees and a Government grant. This Act continued in force until 1871, when it was superseded by the Local Fund Act of 1871. I will now ask your attention to some specific instances of the mode in which these schools were conducted, all taken from the reports of a single officer in a single year, and as it is sometimes supposed that educational officers are prejudiced in these matters, I may state that the late Mr. Boyle (for I am sorry to say he is dead) was a very promising young civilian, who happened to act as Inspector of Schools of the Ceded Districts and Nellore about ten years ago, when these rate schools were transferred from the commissioners under the Madras Education Act to the then newly constituted Local Fund Boards.

“Of the headmaster at Kudlighee Mr. Boyle remarks:—‘It is his misfortune and not his fault that he is very deaf, that his knowledge of English is as limited as that of any ordinary domestic servant, but it is difficult to determine whose audacity was the greater, that of Tirumala Row in accepting the post of schoolmaster, or that of the Tahsildar in offering it to him.’ At Pennacondah the decline of the school was owing to its having been left for months without a head-master. Similarly at Royadroog Mr. Boyle gathered from the managers of the school that the head-master had been absent on so-called leave for several weeks at a time, and that he had been reading for and competing in the Special Tert Examination, which, he observes, ‘acts as a perfect *ignis fatuus* to schoolmasters, leading them away from their real duties to aim at imaginary fortunes in civil appointments, which they never win.’”

It is scarcely necessary for me to point out how much the success of an institution depends on the selection of teachers in the first instance, and in the appointment of suitable substitutes when owing to any cause a post becomes temporarily vacant. The next instance is not strictly in point, because the school was not a public institution under commissioners, but a grant-in-aid school under a committee, but it is instructive as regards the working of grant-in-aid schools.

"The Nurdial school ought by this time to have been in a tolerably advanced state, but Mr. Boyle discovered that the headmaster was practising as a Vakil in the court of the District Munsiff, who was himself one of the principal managers of the school."

This is very much as if the head-master of a school in Westminster, who happened also to be a barrister, were to put on his wig and leave his school to take care of itself, while he was conducting some case before a judge, who happened to be chairman of the council responsible for the management of the school.

In the Nellore district the failure of the Gudur and Kalligherry schools was attributed by Mr. Boyle to the same sinister influences, which had prevailed in the other districts. In both these schools incompetent persons had been appointed as masters, because they were the Tahsildar's relations. The following passages occur in Mr. Boyle's general report for the year 1871-72:—

"In the matter of patronage in the appointment of schoolmasters, I have hardly known a single instance of managers making an appointment which was not an abuse, and intended to provide for a useless relation of a Tahsildar or some official, rather than to give the school a good master. And this is shown by the fact that during the past year Local Fund Boards have had to get rid of the majority of those good-for-nothing masters. Last year there were no less than eight Anglo-Vernacular Schools in this division, the head-masters of which had passed no examination, but were appointed simply because they were the brothers or nephews or cousins of the most influential manager."

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"I appeal again to my experience of the reckless way in which managers give leave of absence to schoolmasters, and allow them on the most frivolous excuse to leave their work. What do you think, sir, of managers who give leave of absence to a Sanskrit master in a large school and fill up the temporary vacancy with the school peon on Rs. 5 a month? Or what of those who allow three out of four masters to be away from their work for several weeks together?"

These are a few samples of the mode in which the Commissioners under the Madras Education Act managed the schools under their charge, and I need scarcely point out how disastrous it would be if a single college were subjected to such treatment.

I have already trespassed too long on your attention, and will conclude by saying that I am not one of those who regret the appointment of the Education Commission. It is extremely desirable that the controversies which have been going on for the last twenty-five years about the Despatch of 1854 should be brought to an end, and if the result of the inquiries instituted by the eminent men who form that Commission, is to dispel some of the popular fallacies which prevail regarding the working of the Despatch, and to put an end to the petty jealousies which at present unfortunately impede the harmony of the great work which Government Officers and Missionaries, Hindus, Mahomedans, Parsees and men of all creeds have to do in India, the Commission will not have sat in vain. But I trust that none of us will lose sight of the reply given by the Secretary of State to a deputation of the General Council of which Mr. Johnston is Secretary. Lord Hartington dwelt on the importance of securing the co-operation of the upper and more intelligent classes of natives in our educational reforms, and I hope that nothing will be done to commit Government to a policy which will alienate from us such a prince as Maharajah Ráma Vurmá, such a great public functionary as Mr. Justice Muthusami Aiyar, such a native statesman as Mr. Runga Charlu, and the large and influential body of native gentlemen, of whom they are the mouth-piece.

Rev. C. H. A. DALL, M.A., said a few words on the increase of primary education in Bengal since he had first gone to India.

Mr. U. K. DUTT: On account of the late hour I shall not venture to speak on more than one or two points. I believe there is no antagonism, or at least there ought not to be any, between primary and higher education, but it is quite a different question when we come to ask ourselves which of these it is the special duty of a Government or State to support. In my opinion every individual has a right to demand from the Government of his country his primary education just as much as the

protection of his person and property, or the irrigation of his land, and the development of his commerce, and means of inter-communication. This is the first duty of a Government, but it also indirectly promotes higher education. For this teaching would necessitate a vast number of teachers and professors, and still higher education would be promoted by the educating of such teachers. Nearly 80 per cent. of the graduates of Indian Universities do not find any opportunity of making use of the mass of learning which they acquire, simply because the number of teachers required is proportional to the small number of persons taught. By encouraging mass education higher education would therefore be also increased. High education carried beyond the point of this necessity is a sort of luxury which must be paid for like every other article of luxury by those who want it, and the Government has no right to spend its revenue (generally derived from the taxation of the whole population) for this luxury and for the benefit of a few. Only one other point. Many speakers this evening have pointed out the elevation of the moral standard among those who have had the benefit of a high education, but I say, is it not more desirable that such an elevation should occur in the whole nation? and who would say that such a thing will not take place through the education of the masses? More than this, a wise and just Government which looks to the welfare of the people must always feel the importance of having an intelligent expression of the wants and grievances of such a people, and to have such an opinion it is necessary not to derive it through the refracting medium of the educated few, but directly to educate the people themselves, and make them take an intelligent interest in their own affairs and think about their own needs and wants.

The Rev. Dr. Dyson: I have listened with great interest to the paper, especially as coming from a friend with whom I was associated for many years in educational labour in Bengal, and though I feel constrained to differ from Mr. Lethbridge with regards to some of his premises and conclusions, these can be discussed on public grounds, and personal feelings need not be imported into the discussion.

Mr. Johnston has already dissipated some of Mr. Lethbridge's

misconceptions. The General Council of Education are not opposed to high education in India; do not expect College and University Education to be self-supporting; nor do they desire that the Indian Government should attempt to teach religion,—certainly not the Christian religion—in their Schools and Colleges. On these points Mr. Lethbridge has simply mistaken the question at issue. Proceeding on the same lines, it seems to me that Mr. Lethbridge has very seriously misconceived what the question at issue is, and in consequence his arguments are in the main irrelevant. There can be no doubt whatever that the system of *direct high education* on the part of Government was never intended to be permanent. Every despatch of the Home Government, commencing with the fundamental charter of 1854, has affirmed and reasserted this to be the educational policy. The Government, as soon as possible, is to withdraw from the *direct* management of Educational Institutions and to promote and control education by grants-in-aid; this is the uniform language of all the home dispatches which deal with education. The Educational Departments were created to carry out this policy by encouraging independent efforts on the part of the upper classes, so that the Colleges might be handed over to responsible local native bodies. Now the question before us is just this: after twenty-five years does the progress of education in any part of India indicate that the time has arrived for Government to withdraw?—not “suddenly and violently mutilate” as Mr. Lethbridge somewhat unfairly puts it—but gradually to retire from the work of *itself* being schoolmaster and professor, and confine itself to the more legitimate functions (and more consistent with its principle of religious neutrality) of training and helping its subjects to help themselves. We say that the time *has* arrived in some parts of India for a commencement being made, and we say that it ought to be made by the Educational Departments, which were created for this very purpose (among others), according to the oft-asserted educational policy of the Home Government, and that the honest carrying out of this policy is the most effective method of training the educated people and gentry of India to self-reliance and self-responsibility and self-government, and that we who support this policy now

are both loyal to the Government and true friends of the people; while those who, as Mr. Lethbridge, would make this *direct* Government teaching a permanent element of Government, are violating the educational principles of Government, and, by keeping the people of India in an educational *go-cart*, in a condition of dependence upon Government, are really not the friends of the people they would have them believe they are. It may be that the educated natives view the prospect of this gradual retirement from the *direct* management of their High Schools and Colleges with disapproval. They have been trained to *expect* Government officials to teach, as they expect Government officials to judge. But we must remember that the Government is not bound to govern India according to the opinions of even educated natives, but according to its own conceptions of what is really good for the people of India with a sense of its responsibility to God. The educated natives present may hiss at this statement, but it is foolish not to recognise facts, and this was a fact stated by Lord Lawrence. I have only mentioned it to show that Mr. Lethbridge's reference to a school board in Scotland drawing attention to itself in the House of Commons bears no analogy to education in India. The school board in Scotland were within their rights, and when the people of India come to manage their own Colleges and Schools assisted by liberal Government grants, they will have their rights also. But they must not clamour for a continuance of this unmanly weak dependence upon Government to do what they are capable now of doing for themselves, and *also* hiss at friends who really are helping them to gain a position of independence and self-government analogous to that occupied by people in Scotland. Again, it is simply raising a false issue to speak of this matter as if it were high education *versus* low education. The question is this and nothing else: Government *principles* of high education as announced uniformly by the despatches of the Indian Home Government *versus* the Government *practices* of high education as exhibited by the Educational Departments in India.

So again it is altogether beside the point to speak of fees in Government Colleges and the fees in aided Colleges, or to

compare the cost of College education under Government management and the cost of College education at Oxford. Granting that it costs more in India, granting also that Government education is better than that supplied in aided Colleges, and granting much more than this in the same direction, the obvious answer is, that all this was to be expected, but is not to the point. Is this carrying out the principles of the educational policy of Government? Clearly not. These Government Colleges are very creditable from a *schoolmaster's* point of view, but not at all creditable as the work of statesmen and governors of a large empire. Directors of Public Instruction were appointed to carry out an Imperial State policy for the well-being of the subject, and were intended to patronise and foster independent education. But generally they have so utterly mistaken their proper functions as to constitute themselves managers of the Government's own superior educational establishments *in the first place*, and aided Schools are treated as inferior and supplementary to these. Intended to be ministers of education and statesmen for the country, too often they have plumed themselves upon being superior schoolmasters. Again, another false issue lies in Mr. Lethbridge's ignoring the Government High Schools and drawing our attention to the Universities. Now the existence and management of these Indian Universities is no part of the question at issue. For they are in the main self-governed, and the Education Department and the Government *qua* Government have no direct control over them. Mr. Lethbridge's long statement about the Calcutta University is just one long irrelevance. It is the Government High Schools, however efficient, however remunerative, which are kept on by Government and manned by Government officials (just as police stations are), *permanently*, just as if high teaching were an integral element of the Government Educational Department (as the catching of thieves is of the Government Police Department); it is this which is the point to which our attention should have been directed. Mr. Lethbridge says nothing about it.

Then there was the plentiful allusion to religious neutrality by Mr. Lethbridge and by Colonel Macdonald. It is always a ground of suspicion when any advocate conjures up an imaginary

opponent and knocks him down, while he passes by and ignores the real living adversary. Advocates of Government *direct* high education invariably assume that their opponents are bigoted intolerant missionaries who want the Government either to teach the Bible in its Colleges, or who want to have the people shut up to their Colleges where they will be forced to read the Bible. Advocates of teetotalism need the "disgusting example," and unfortunately find him. Advocates of Government direct high education also need the disgusting example, but they manufacture him out of their own imagination. For not merely have the Council, whose proceedings Mr. Lothbridge was attacking, never attacked this principle of religious neutrality, they thoroughly endorse and entirely approve of it. They hold, that situated as the Indian Government is, it is the only principle on which it can assist and control education throughout its vast domains. And I am convinced that this neutral position as regards religion is the only one which the Indian Government as Government can, in accordance with the principles of Christianity, righteously occupy. Speaking as a Christian and as an educational missionary of many years' experience, I maintain that the fundamental principles of Christianity forbid the Government using governmental influence to induce its subjects to embrace the Christian religion. Christianity relies solely and exclusively on its *truth* as the reason for men embracing it, and to bring Government *prestige* to bear on men for this purpose, however indirectly, is a dishonour to Christianity. Their complaint against the Indian Government is just this: that by itself directly occupying the position of schoolmaster and professor, permanently, as an integral element of its governmental functions, it is exhibiting to the world its own guilt of public persistent violation of its own professed principle of religious neutrality. A Government which is religiously neutral will take action neither *for* nor *against* religion. Yet it is well known that the vast mass of the youths turned out of the State Colleges are by the state education stripped of their ancestral faith. I am expressing neither opinion nor feeling as to this notorious extinction of faith in the national religion; I am simply drawing attention to the undeniable fact that the *direct*

education of a high character by the Government, which inevitably produces this result, can hardly be appealed to as a conspicuous illustration of its professed principle of religious neutrality. The Government in India has immense influence in creating and moulding public opinion, and by thus attempting for a quarter of a century, against the declared policy of the home despatches, to discharge the duties of schoolmaster and professor as well as the functions of public administration, it has created a public opinion on education which is as contrary to Hinduism as it is foreign to Christianity, and which is now accepted as an axiom by all educated natives, that a system of education which excludes religious teaching altogether from its curriculum is perfect and complete. A Government situated, as is the Indian Government, is by its very profession of religious neutrality disqualified for engaging *directly itself* in teaching, at least in High Schools and Colleges, as a permanency; and its only consistent course of action is to withdraw as soon as convenient, and promote *national* education by liberal grants-in-aid. By confining its efforts to inspection and the disbursement of grants-in-aid the Government not only retain the control of education, and really give a healthy stimulus to high education, but also occupy a consistent position worthy of a great Government, ignoring, as it is bound to do, all religious motives and ends. Hence, again, it is raising an entirely false issue to allege that this is a purely missionary question, and that the missionaries want to have the youth of India shut up to their Colleges. This is not a fair statement, but it is invidious. The cost of education to missionary societies, the resources of missionary societies, the principles of missionary societies, have nothing whatever to do with the question before us. This is the point. What after twenty-five years are the Educational Departments doing towards bringing about the frequently-affirmed, never-modified intention of retirement from the work of direct high education, in places where, as in Calcutta, Krishnaghur, Hoogly and Madras, educational institutions, both native and missionaries, exist, quite capable and willing to deliver the Government from its false position. In Calcutta itself no grants-in-aid are given to English Schools at all,

and the native College declines to receive one, hampered as it would be by vexatious and numerous conditions. It is quite true that the native gentry of Krishnaghur, Rajshahee and Berhampore raised large sums of money for the opening or continuance of Colleges, not, alas! to be managed by themselves with grants-in-aid, but by the Government *for them*. Sir R. Temple secured great present popularity by acceding to these proposals; and Mr. Lethbridge undoubtedly, managed, as a Government officer, the Krishnaghur College most successfully under these conditions, but all the same the principles of Imperial educational policy were violated, and the training of the people to independent effort and self-government was indefinitely postponed. No doubt whatever these Colleges are, very successful institutions, the discipline admirable, the teaching thorough, and if the Government were fulfilling the ends of its existence by performing well the duties of the scholastic crammer, nothing more need be said; and Mr. Lethbridge seems to think by drawing our attention to these admitted facts that nothing more can be said. But we must ask: Is this wise Government? Is it statesmanship? Is it governing the people in such a way that they may become, as the English have become, capable of governing themselves? We who advocate the gradual withdrawal of Government from direct high education are in favour of high education in a much nobler, worthier sense than Mr. Lethbridge apparently has realised, and are really better friends to the natives of the country in stimulating them to that independence and manliness of character which we all value, and without the possession of which their agitation for a national existence is and must be a chimera. Unquestionably also we are more loyal, for we are only asking that the Home Government should reduce its professions to practice, and no longer allow the Local Governments and the Educational Department to ignore its declared policy.

As the Meeting had continued to a late hour, and as many gentlemen had intimated that they desired to express their opinions on the subject, the Chairman at this point put the

question of adjournment, and it was unanimously resolved to adjourn the discussion to the evening of July 14th.

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On July 14th the adjourned meeting was held at the Society of Arts, Sir Louis Jackson, C.I.E., in the chair.

The discussion was resumed by Mr. S. BURJORJEE BROACHA, who began with some sharp criticisms on the speech of the Rev. Mr. Johnston. The discussion had hitherto, he said, been very much a war of experts, each speaker being in love with his own theory, and leaving our knowledge of the real results of high education very much where it was. Mr. Johnston and Dr. Dyson regarded education mainly from the missionary point of view. They complained of the Government education as godless, that is to say, he presumed, not Christian. With all respect to the educational labours of missionaries in India he (Mr. Broacha) felt bound to say that the people of India were united in their determination to resist any interference on the part of Government with their religious beliefs. The reverend gentlemen had advocated the withdrawal of Government aid from high education. Why, he would ask, should this aid be withdrawn? It was said in order to encourage and to extend primary education. But rather let them economise in other directions. Let them save the large sums of money spent annually on the Church of England in India,—the Church of a very small minority, but supported out of the taxes to which the poorest contributed. The educational grants might then be increased in both directions. He maintained that the system of high education in India had been markedly successful, as much owing to earnestness of purpose on the part of the Government as to the high culture and the ability of the men who administered it. The educational service had been singularly fortunate in its members; indeed it may be said to be the only service which the natives of India regard without prejudice. This doubtless arose partly from their intimate personal relations with their pupils, whose guidance with a firm yet gentle hand was their first care. Admitting, then, that the system of high education was successful, the question arose, "Have the students

found means to utilise the knowledge they have acquired?" And here he must remark that the conditions underlying high education in England differed materially from those in India. In England young men were sent to College for their intellectual advancement, and to enable them fitly to fill the high position to which rank and wealth called them. A very small number pursued their studies to enable them to gain their own living. In India the case was different. It was not an unusual thing there to see advertisements for a clerk on a salary of thirty rupees per month,—“a B.A. preferred.” And for such situations there were numerous candidates. And then mark the sequel. His finely educated nature chafes at the treatment he receives at the hands of his employers. The ordinary phrases of civility which in England are used to menial servants are ignored, and the young man has no constitutional means of improving his position. He is hopeless of any share in the government of his country. Whoever aids the educated young man in attaining to that privilege will earn the undying gratitude of the natives both in this country and in India.

Mr. JITENDRA NATH BANERJEE, after highly eulogising Mr. Lethbridge's paper, said the question was not whether high education was beneficial to the natives of India: the question had passed the stage of approbation and had borne golden fruits. It could not be denied that an immense educational advance had been made: new ideas, wider sympathies, enlarged aspirations had been excited. He gave sundry instances of eminent Indians, amongst others Mr. Justice Dwarkanath Mitter, a brilliant son of India and a faithful servant of the Government, as noble examples of the results of high education. Men of the old school of British statesmanship might, he said, decry high education, but could they point out more loyal subjects than those gentlemen whom he had named? Indeed loyalty was a natural outcome of high education. It was the duty of Government to educate those whose destinies had been committed to their trust. And experience showed that those who had received superior education were the most anxious to extend its benefits to others. Popular education did not further high education so much as high education tended to

the extension of popular education. It might be said that the rich men of India should bear the cost of high education. But the rich men must first be educated themselves. Let the Government avoid unnecessary wars and senseless and costly pageants, and let the fabulous salaries of high Indian officials be reduced to reasonable and moderate sums, and there would be no lack of funds for educational purposes. In conclusion, he urged upon the National Indian Association the duty of assisting the Education Commission in arriving at the right conclusion that high education in India should be maintained in its integrity, of creating a strong public opinion in this country in favour of higher education, and of communicating with other Associations engaged in considering this question.

Mr. M. M. BHOWNAGREE, of Bombay, highly commended Mr. Lethbridge for the courage with which he had given expression to his convictions, and for his sympathy with the people of India. If (he said) a hundred Lethbridges were sown broadcast in India, it would do an immense amount of good. At the same time he freely and plainly confessed that he disagreed with the lecturer on most points. He had some experience in the working of the Government system of education in India, and it was his opinion that the Universities had been established at least thirty years too soon. They had begun at the wrong end. The only proper basis of a sound educational system was to begin with the masses. No doubt under the present system a host of B.A.'s and M.A.'s were turned out every year. But to what good end? There were many quoted examples of the results of high education, such as Sir Dinkur Rao, Sir Salar Jung, Sir Madava Rao, and others; but they began before high education was thought of, and worked themselves up. And if primary education had been more cared for, instead of a few exceptional cases like these there would have been many more. If the masses had been allowed first to taste of education, high education would not now be going a-begging. It would not be necessary to crowd out Universities and Colleges with Scholarships in order to attract pupils. Nor would people of ample means resort to dishonest representations in order to evade payment for their sons. Nor would there have arisen the difficult question—How

shall these B.A.'s and M.A.'s get employment? He thought if Government had devoted some of the funds now lavished on high education to the spread of education among the masses they would not have seen such unsatisfactory results. And if one of the results of the present Education Commission in India would be to increase the existing slender resources for the elementary instruction of the people, even by diverting, if necessary, part of the funds now devoted to so-called high education, that body would be said to have supplied one of the crying wants of the country.

Mr. P. MUKERJI asked if high education would have any chance whatever of life if Government aid and superintendence were withdrawn. He knew of no private organisation capable of undertaking it. The remarks of the last speaker might hold good as regards Bombay, but they were certainly not applicable to Bengal. High education does not go a-begging there. Three-fourths of the students in Bengal have their own independent means of support, and he need only point to the number of young Indian gentlemen who were voluntarily undergoing exile from their native land for the sake of the higher education to show the value which was set upon it. It had been objected to the Government education that it was godless. In the sense that it did not inculcate any particular creed or dogma, it was so; but he held that high education could not but make a man moral. That a highly-educated man could be an immoral man, was to his mind almost a contradiction in terms. It was also said that high education makes men discontented. But discontentment with evils that were capable of remedy must be distinctly discriminated from disloyalty. Mr. Johnston had said that the scions of rich and noble families did not take advantage of high education. This was (so far as that remark was true) not from any defect in the system, but partly from their strong religious prejudices, and the fear that English education might lead to Christianity, and partly because they find that the path of high education is by no means a smooth one. It would, in his opinion, be a very slow process to attempt to bring about high education through the medium of primary education. The two must, if possible, go hand in hand together. Although it

might be granted to be true that the greater part of the public revenue was collected from the masses, and that the spreading of primary education amongst them was of great importance to social progress; yet, as an annual supply of very highly educated citizens was indispensable to the public safety of a civilised community, any plan of extending primary education that would be detrimental to high education was to be deprecated.

Mr. S. P. SINHA complained of the strong prejudice shown by the opponents of the present system of education. Dr. Dyson had asked, why consult the natives of India at all in the matter? At a time when the Viceroy was desiring to give the greatest weight to public opinion, he thought such a remark was calculated to frustrate the beneficent intentions of the Government. Dr. Dyson had also said that few of the young men in the Colleges adhered to their own religion. But what if they embraced a better? He fully appreciated the services of the Missionaries in the cause of education in India. But it must be remembered that while he gives much who gives well, he gives nothing who gives ill.

Mr. FREDERIC PINCOTT, alluding to the remarks of Mr. Bhownaggee on the eleemosynary character of the University education in India, pointed out the universality of exhibitions and scholarships in connection with the schools and colleges in England, and stated that it was only by such means high education could be secured in any country. He questioned whether anyone wished to see high education done away with. It was the want of it which caused the present admitted unfitness of the ordinary body of even well-to-do Indians to discharge aright their public duties. It had been said that education should begin at the bottom. He never knew a case in history which supported such an assertion. In England, after hundreds of years of higher education, we are only beginning to attempt what some thoughtful people hold to be the doubtful experiment of educating the masses. In India the Pāthshālās, or village schools, will give all the education which the peasantry can utilize for many years to come. He deprecated any attempt to annoy the peasantry with useless education on the one hand, or to deprive the higher classes of the insufficient means they now possess for intellectual advancement.

Mr. J. N. MITRA denied that the educated classes had forsaken their religion. Brahmoism was but Hinduism in a purer form. At least 90 per cent. of Brahmos consisted of educated classes. One of the three principal sects confined themselves in their preachings and teachings exclusively to the Vedas and Hindū Sastars. He did not agree with Mr. Lethbridge that moral and religious teaching might be left to parents, for the reason that the women were insufficiently educated, and the fathers too much immersed in business to give time to the instruction of their children. If education is a desirable thing let it be as high as possible; "a little learning is a dangerous thing."

Mr. J. E. MONI said the question was, had high education in India proved beneficial and successful, and, secondly, had the time come for primary education to be extended. He said that it had not been successful as regards the aims with which it was started and taken in hand by the Government, and the results had not been commensurate with the cost. The people of India get very little in return for the outlay. Most of the scholars educated in the Government Colleges were receiving an education, nominally paid for but properly speaking gratuitous. He desired to see the extension of primary education, and, if need be, the withholding of a certain portion of the grants now devoted to high education to be applied to the gradual development of this kind of education. But he did not wish for compulsory education for the poor.

The CHAIRMAN then called on the Lecturer to reply.

Mr. LETHBRIDGE said the object of this Association was not so much to build up a theory as to elicit an expression of opinion, and he would only notice one or two statements by way of explanation. Dr. Dyson's principal point was somewhat outside the scope of the argument, viz., that Government was unable to give a religious education, by which he must be presumed to mean dogmatic theological teaching; but he (Mr. Lethbridge) maintained that all morality that could possibly be comprised in any national system was taught in the Government colleges and schools. With regard to the sum of £40,000 which had been raised for the college at Lahore, on

which so much stress had been laid, he pointed out that it was a mistake to suppose that Dr. Leitner raised this sum as a private individual. He held an important Government appointment in the Educational Department, and in any other character would not have met with the same success. But the amount raised in Lahore was but as a drop in the ocean compared to the sums raised in Bengal for educational purposes. No less than £7,500 was raised in the district of Nuddea when he was Principal of the college there. Mr. Lethbridge added many other instances of munificent contributions from noblemen and gentlemen in Bengal given from the love of high education. It must be remembered, too, that the Lahore College was not separated from Government control. [Mr. JOHNSTON: "We wish Government to have control, but not to be themselves the main educators."] Mr. Lethbridge hailed this explanation with delight, and trusted this ventilation of the views of both parties would have a most valuable effect on the future of high education.—As to the complaint that high education failed to reach the upper classes, he doubted if it was well founded. Government had done much by the establishment of Rajcoomar Colleges, and so far as his personal experience was concerned the principal noblemen and zemindars of the Nuddea district had largely availed themselves of the education given in the Government colleges.—On the question of English and Indian college education, Mr. Lethbridge remarked that in India the educated classes and men of social position are not so generally wealthy as in England. Nevertheless he ventured to assert that ninety per cent. of the graduates of Oxford and Cambridge look forward to earning their own living. It was not therefore becoming to reproach Indians with looking upon high education as a means of procuring an honorable livelihood. He thought that ere long it would be found that the prospects of a good livelihood for educated natives in India would be better than those for Englishmen in England. It would be difficult to estimate the bitterness that would be caused in India by any attempt to interfere with the Government system of high education in contravention of the wishes and opinions of the natives themselves. Mr. Lethbridge exposed the fallacy of the argument that educa-

cation must proceed from the mass upward. Primary education was an expensive luxury, even England can only now to some extent afford it. Any attempt to enforce it on similar terms in India would be simply preposterous. Colonel Macdonald's remarks conclusively demonstrated the very small amount of saving that would accrue from the withdrawal of funds from high education. Alluding to Mr. Mukerji's remarks anent the distinction between discontent and disloyalty, Mr. Lethbridge said we have excited in the breasts of the natives a noble flame of ambition, which we should not call discontent, but should foster by every means in our power.

The CHAIRMAN briefly noted the direction the discussion had taken, acknowledging the courtesy and good humour with which it had been carried on by the European and native speakers. The balance would naturally be determined by the weight of native opinion. From the native gentlemen they had had able, eloquent, and acute speeches, containing valuable food for reflection. But it would be observed that when these gentlemen made strong assertions on matters within the scope of English life, that they were often insufficiently informed, and apt, therefore, to slip. Still it must be said that the opinions expressed had been overwhelmingly given on the side of Higher Education. If he were to express his own opinion, he should say that the time had come when a decided movement should be made by Government towards an extension of education to the great body of the people. Of his own experience he could say that the state of ignorance among them was exceedingly vast, especially among the lower and middle classes (of which he gave some amusing examples). And now when the question of local self-government was so much discussed it was high time that the great body of the people should receive Primary Instruction, but not, be it observed, by taking one whit from High Education. High Education would suffer materially by

the withdrawal of any part of the support of Government, and in that case the improved education of the lower classes would become hopeless.—Some remarks had been made on the worn-out grievance of the behaviour of European superiors towards their native subordinates. He did not deny that there might have been instances of the kind of inconsiderate roughness complained of, but he did not believe it was general; and much of it was due to the attitude of the native subordinate towards his superior. Human nature is the same all the world over. If one shows a humble and servile demeanour, the other will presume. Where a native shows himself justly, modestly conscious of his own rights and claims, and acts as if he were so, his European superior would generally be found to treat him with courtesy. It was not unusual to find native subordinates everything they should be towards their official superiors, but extremely rough in their behaviour towards others, both natives and Europeans. —To return to the discussion, the balance of opinion appeared to be in favour of the maintenance of the existing system. And his own opinion coincided with this result. All such questions benefited by open discussion founded on experience of facts. In Mr. Lethbridge's paper they had had a fair expression of facts, and an honourable expression of opinion. These derived weight from the official position he had occupied, and this meeting and the public were greatly indebted to him for the pains he had taken to bring the subject so clearly before them.

Mr. J. B. KNIGHT, C.I.E., proposed a vote of thanks to the Chairman, warmly acknowledging, on behalf of the National Indian Association, the kindly spirit in which he had given up two evenings to the subject, and the courtesy and ability with which he had presided.

Mr. C. N. BANERJEE seconded the proposal, which was carried unanimously, and the proceedings were brought to a close.

## THE SPOILT BOY.

BY TEKCHAND THAKUR.

*(Continued from page 400.)*

## CHAPTER V.

Miya Jan, the hackery driver, while whipping his oxen and twisting their tails to hasten their speed, amused himself by singing—

“I failed to meet Sham, I am much grieved at heart.”

The sky was cloudy, a few drops of rain were falling. The bullocks hastening on succeeded in passing a hackney carriage in which Prem Naraian Mozumdar was proceeding. The carriage swayed in the wind. The poor hacks dragged their burden at a foot pace, no whipping affected their speed. Prem Naraian, having just risen from his breakfast before starting on his journey, felt much incommoded by the jerking motion of the vehicle. He was annoyed to see himself outstripped by a bullock cart. Prem Naraian is not to be blamed for this. Every one thinks highly of his own importance. Some are affronted with very slight cause—some will not give vent to their anger but cherish it inwardly. Prem Naraian gave expression to his vexation in the following terms:—

“Servitude is very degrading. Servants and dogs are on the same level—each has to run at the master’s call. I have suffered much on account of Moti Lal, Haladhar and Gadadhar. They neither let me sleep nor eat, they jeer at me, making songs upon my name, ever casting taunts at me, like the sharp biting of small ants. They set the street boys on me, clapping their hands to encourage the mob. Who can endure such a life? It is enough to make a sane man mad. It is much to my credit that I have not fled from Calcutta. It is fortunate that I still keep my post. As the lads have sown, so may they reap. May they never be acquitted, let them die in gaol. Alas! I can do nothing to gratify this wish of my heart, for I am compelled to strive for their release. My own interest obliges me to obey my master’s orders.”

Baburam Babu has become very luxurious in his habits. His servant Hari is shampooing his limbs. On one side of him are

seated several Pandits engaged in religious discussion—Whether it was allowable to eat gourds\* on such a day or the egg-fruit vegetable on another; whether to consume milk to which salt had been added would not be equivalent to eating beef. Such were the subjects of contention amongst them.

In another place chess was being played. One of the players was thinking deeply, for he saw himself in danger of checkmate at the next move. Others were tuning musical instruments. Here some clerks were engaged in accounts. In front stood a crowd of creditors, merchants and tenants. Much business was being transacted. The room was crowded with people. Some merchants were complaining—"Mahashoi, we have been supplying goods for four years and have received nothing in payment and we are in great need. So often we have applied for payment but receiving none our affairs are much involved."

The petty tradesmen, the oil man, fuel merchant and confectioner, were also beseeching for payment in pitiful tones. "How can we live in this way? Our capital is very small. We are tired of calling at this place for our money. We have to close our shops. Our families are starving." The Dewan (a high-class servant) replied, "You had better all go away to-day. You will get your money. Why are you making so much noise?"

The creditors who, not satisfied with these promises, pressed their claims were repelled by harsh words and frowns from Baburam and at last dismissed. Some Bengali Babus get supplies on credit, but a sort of fever comes upon them when the time arrives for payment. Their chests are filled with money, yet they are unwilling to pay their debts, as to do so would diminish the attendance at their houses. Whether their creditors become bankrupt or no they do not care a fig.

Others there are who make great display of riches in external show but live very poorly at home. If they spent only in accordance with their means they would not be able to indulge in gardens or other luxuries. They throw dust in the eyes of their creditors by their display of wealth. They live on borrowed money and obtain their supplies on credit; and when at last they find them-

\* The most religious Hindus abstain from these vegetables on days specified by the astrologers.

selves summoned for payment they transfer their property to a relative under a fictitious sale and hide from their creditors.

Baburam was a very avaricious man. He could not bear to pay out money. While he was wrangling with his creditors Prem Naraian appeared before him and whispered in his ear all that had occurred to Moti Lal. Baburam Babu was stunned at the news as though he had been struck by a thunderbolt. When he had recovered self-possession he sent for Moka Jan Miya. Moka Jan was a very clever lawyer. He was much consulted by Zemindars and indigo planters.

It would have been difficult to find another man equally skilled in compassing a forgery, in procuring false witnesses, in brow-beating the police, in retaining possession of stolen goods, in creating a convenient uproar, in turning no into yes or yes into no. He was known by the nickname of Tak Chacha (Rogue Uncle) and was very proud of the title. He considered that he had been born in an auspicious hour. He observed certain fasts religiously and hoped thereby to procure the divine favour in his undertakings. On receiving Baburam's summons he came in haste, and being closeted with the Babu heard the whole story. After a little reflection he said, "What cause is there for fear, Babu? I have managed hundreds of cases of this kind. This is a very simple one. I have plenty of clever men in my employ. Some of them shall accompany me and the case shall be gained by their evidence. Have no fear. I will call early to-morrow morning. Now I must leave you."

Baburam Babu felt much encouraged, but his anxiety did not decrease. Baburam was very uxorious. To whatever his wife wished he consented. If she had called water milk he would not have disputed the assertion. It was enough that she affirmed it to be so. Many men are devoted to their wives, but they do not suffer themselves to be guided in all matters by their advice. A good husband will love his wife with all his heart, but if he is to listen to all she says he might as well put on a petticoat and dwell by the fireside. Baburam Babu sat down or rose up at the bidding of his wife. She sat with a babe of a few months old in her lap. On each side of her sat one of her daughters; they were conversing on household affairs when the Korta entered with a melancholy

face. He sat down exclaiming, "Wife, my destiny is very evil. I had intended, when Moti Lal grew up, to place the charge of my affairs in his hands, and for us to go to Benares to reside, but now all hope of that is destroyed."

The house mistress exclaimed eagerly, "Say quickly what has happened. You have given me palpitation of the heart. Is my Moti well?"

*Korta*: He is well, but I hear to-day that he has been arrested by the police and is now locked up.

*Grihini*: What do you say? My Moti arrested and locked up! What has he done to be locked up? Oh, my poor boy, what ill usage he has received, and I am sure he is not allowed to eat or sleep. Alas! what will become of him? Let him be brought here.

Thus saying, the mother began to weep. Her daughters tried to soothe and comfort her, the baby joined his cries to those of his parent.

In the course of conversation the Korta discovered that Moti Lal, on his occasional visits home, had obtained money from his mother on various pretences. This she had concealed from the Korta lest he should be displeased. She could refuse nothing to her son whom she greatly spoilt. Women ought to inform their husbands of all matters relating to their sons. If a disease is concealed it can never be cured. The Korta took counsel with his wife and resolved to go to Calcutta the next day. He despatched letters that same night to his relatives in Calcutta begging them to meet him on his arrival.

In periods of happiness time glides swiftly by, but when the mind is immersed in sorrow the hours pass slowly; we think they are passing, but we find them lag. Baburam tried many expedients for hastening the hours, but in vain. He could not stay in the house. Before dawn he embarked with Tak Chachcha and a number of other men for Calcutta. Favoured by the ebb tide the boat soon arrived at Baug Bazaar (a suburb of Calcutta). It was now dawn. The oilmen had harnessed their oxen to the oilmills. The washermen's donkeys bore their burdens with shambling pace. Many baskets filled, some with vegetables and some with fish, were being carried to the market. Brahmin Pandits, bearing sacred vessels, were proceeding to the river to bathe. Crowds of women

on the river ghats were confiding their secrets to each other. One said, "I cannot live for the wickedness of my husband's sister." Another, "My mother-in-law is very harsh to me." Another, "I wish I could die, so I might escape the sneers of my daughter-in-law. My son never utters a word in my defence, she has quite tamed him by her enchantments." Another said, "My husband's brother's wife is very wicked to me, she constantly insults me to my face." Another, "My younger son is now ten years old; I know not how long I have to live, I must get him married."

There has been rain, but the clouds are now drifted in the sky. The roads are wet. Baburam Babu, after indulging in a smoke, looked about him for a hackney carriage or for a palanquin to convey him further, but he could make no bargain; he considered all the fares exorbitant, so he abandoned the idea of travelling in this manner. A crowd of boys collected in the street, they watching his proceedings said tauntingly, "Oh, Babu, would you like to be carried in a porter's basket? then you can go for two pice." Incensed at this Baburam rushed at the boys with a curse saying, "May your father's homes be ruined." He lost his footing and fell flat on the ground. The delighted boys applauded with loud cheers. The discomfited Baburam took refuge quickly with Tak Chacha and the rest in a wretched conveyance and drove away. After a short time they arrived at the door of Bancharam Babu, of Simla. The said Babu was head clerk in the office of Mr. Butler, a pleader of much craft in his profession. The Babu's salary was fifty rupees a month, but he received much in fees from the clients, so that he had no lack of money for the various ceremonies performed in his house. In his reception-room Beni Babu, of Bally, Becharam Babu, of Bow Bazaar, and Bakresar Babu, of Batolah, were already seated waiting the arrival of Baburam.

*Becharam*: Baburam, you have nourished a serpent in your heart. Again and again I have sent to warn you but you would not listen. Your honour in this life and in the future life is destroyed by your son's conduct. Moti has learned to drink, to gamble, and to eat impure food (beef or fowl). When he was caught in the gambling-house he assaulted the policeman, in which he was joined by Haladhar and Gadadhar and others. As I have no son I hoped my nephews would perform the duties

of sons to my memory after death, but now all my hopes are destroyed.

*Baburam* : It would be difficult to decide which has corrupted the other. Let us proceed to consider how the case shall be conducted.

*Becharam* : Do whatever you will ; I am worn out with them. They enter the *Thakurbari* (house assigned to the family god) at night and drink there bottle after bottle ; the beams of the room are blackened by their smoking ; they have taken gold and silver articles and sold them ; and more than that, they say they will destroy the Salgram (emblem of Vishnu), and grinding it into lime will eat it with their spices. Do you think I will spend money for their release ? Don't speak of it.

*Bakresar* : Moti Lal is not so bad as all that. I have watched him in school. He has a very good disposition. I cannot imagine how this has come about.

*Tak Chachcha* : What is the use of all this talk ? Let us come to business.

*Bancharam* (secretly delighted with the hope that business may turn to his profit) : Only practical men understand business. Tak Chachcha speaks to the point. We must prime one or two men as witnesses and engage Mr. Butler as our pleader. If we do not win the case in the first place we must take it to the High Court, and if we do not succeed there we must appeal to the Council, and if that does not do we must carry the case to England. It is not a matter of trifling importance to be lightly abandoned. But we can do nothing without Mr. Butler. He is very successful in the management of cases. He prepares witnesses with great skill.

*Bakresar* : We have need of our wits when we fall into misfortune. Skill is needed in conducting the case. Without it we shall be covered with disgrace.

*Bancharam* : There is no such skilful pleader to be found as Mr. Butler. He has a powerful understanding. He will dispose of the affair with three words. Come, let us go to his house.

*Beni Babu* : Pardon me, sir, I will not commit a sin even to save my life. I am willing to oblige others, but not to my own prejudice in a future life. When a man has committed a fault it is his duty to confess it and not to deny the truth. To save your-

self from the consequences of wrong doing by falsehood is to double the wrong.

*Tak Chachcha* : Ha ! ha ! ha ! It is not the function of literary men to conduct law cases. If we acted on your principles we should have perished long ago.

*Bancharam* : The play will be over while you are dressing. Beni Babu is a very learned man. We will call at his house in Bally one day and discuss the question. But now let us go.

*Beeharam* : Brother Boni, I shall follow your example. Three-fourths of my life are spent, but one part remains ; I will not stain it with sin. For whom should I do so ? The boys have already caused me much grief ; shall I spend money on their account ? shall I hire false witnesses for their deliverance ? It will be a relief to me if they are sent to jail. Why should I grieve for them ? I am weary of the sight of them, let them go.

(*To be continued.*)

## AN ENGLISHMAN IN INDIA.

A goodly number of ladies and gentlemen connected with or interested in India and her people assembled in the Hall, 14 Bedford Row, on Monday, the 26th June, to listen to a Paper read by Mr. E. J. Khory, a young Parsi gentleman from Bombay, on "An Englishman in India." The meeting was held under the auspices of the East India Association, and the President, Sir Richard Temple, Bart., occupied the chair, and in introducing the Lecturer remarked that it was good for us sometimes to see ourselves as others see us.

Mr. Khory commenced by saying

The task of depicting the prominent features in his (the Englishman's) character, as displayed by him in his military and civil capacities, and in his business and social relations, is too arduous a one to be properly done justice to. However, the picture attempted to be drawn in this paper will perhaps serve our present purpose, and will be applicable to Englishmen all over India.

If "our present purpose" were to give an impartial view of the English character as it is shown in India, Mr. Khory was not very successful; but we are bound to say he has hit upon some serious blots in our dealings with the natives which we should do well to take to heart. From some cause or other, it is an undoubted fact that (as Mr. Khory says) "the natives of India are found constantly grumbling about the English rule," and it behoves us to try and discover the causes of discontent.

Mr. Khory first drew a picture of the Englishman in his military capacity. After paying a tribute to the superiority of an English over a native soldier in strength, stature, energy, pluck and agility (a statement that would hardly pass unquestioned by those who are familiar with our best native troops), he proceeded to say:—

To the native mind an English soldier is a compound of a lamb and a bull-dog. He is mild in manners, childlike in simplicity, and amenable to reason, when sober; but when intoxicated no bull, however ferocious, is more unmanageable.

It should not be forgotten here how much of the drunkenness of the British soldier is due to the wiles of the native bazaar dealer.

An English warrior in command presents two very different phases of character. One is very commendable, while the other is deserving of censure. He is wise by experience, tempered by age, and tamed by hardships in his boisterous career. He thoroughly understands the means and appliances which help to keep intact the rule of his great nation over people alien in manners, customs, religion and sympathy.

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But the cry is against an upstart subordinate officer. He is always young; he is imperious; he is conceited. He is, unfortunately, ignorant of the people—their nature and their feelings; his mouth is very often teeming with unpleasant expressions. It is he who, when riding in a high dog-cart, sweeps the crowds on either side

with a long whip, to give his horse an unimpeded career. . . . Many of these subordinate officers live from hand to mouth. . . . They often incur heavy debts.

There is doubtless much truth in this description, and such conduct naturally "leaves a festering sore behind." But "he is always young," and may we not hope that his character will become "tempered by age."

Turning to the Englishman in his civil capacity, Mr. Khory pays a general tribute of praise to our Viceroys, Governors and Lieutenant-Governors past and present, qualified only by the following singular paragraph :—

Some of these men (the Governors and the Lieut. Governors) have been and are extremely popular with the people, by their constant hard work for the good of their subjects. Others, like Indian Nabobs, pass their days and months in the salubrious and, hilly climes, leaving the administrative and tiresome part of the work to their councillors, in whose hands they play like dolls.

Of the Councillors, Mr. Khory says :—They "have tolerably good experience in Indian matters, but they are not always free from bias and prejudice."

Mr. Khory omits to notice the Commissioner or the Civil and Sessions Judge, two most important officials, but credits the Collector with the duties of the Judge, and charges him with imperfect knowledge of the vernacular dialects, of the just principles of law, and with frequent blunders in the administration of justice. These are serious charges, and should not be loosely made; we believe they are not based on facts.

The police are not a popular body in any country, and India is, according to Mr. Khory, no exception to the rule.

Of the Englishmen employed in the Educational Department, Mr. Khory says "that they always treat their pupils with kindness and consideration," and we are glad to place this favourable testimony on record.

Mr. Khory draws a comparison between "a civilian of days gone by and a civilian of the present age," most unfavourable to the latter :—

Of the present civilians, the younger portion has made itself particularly odious. This part is composed of very young men who come out fresh from England, and hold somewhat responsible posts of magistrates and assistant magistrates. Stuffed with an amount of book-learning, they are sadly wanting in the practical experience of the world. They are impetuous, haughty, and conceited.

The sweeping character of this censure in itself destroys its value. If we could believe that the great body of young Englishmen who leave England year by year to share in the duty of administering the government of our vast Indian dependency merited the censure thus cast upon them, we should despair of the progress of India, socially and politically. Inexperienced they doubtless are, but we need only point to the famine service of 1878 to show the pluck and energy and administrative talent which a number of young and comparatively untried civilians could exhibit. This was a great labour of charity, calling for patience, kindness and self-denial in no ordinary degree, and right well did they acquit themselves. Doubtless the ties which formerly bound the civil servant to India are loosened by the increased facility of intercourse with his native land, and this, to our mind, accounts for much of the change complained of in his relations with the natives.

The third class described by Mr. Khory includes "merchants, traders, missionaries, medical men and lawyers." A few short extracts will convey the Lecturer's opinion :—

The most kind-hearted, lenient, polite, and indulgent to the people of India are the missionaries.

The lawyers that come out to India to earn their living are found to be civil and gentle, and they are doubtless compelled to be so, unless they choose to starve by display of their temper.

The arrival of an English doctor is looked upon as that of some angel descending from above to revive or protect a life almost extinct.

The English merchants in India are very affable to come into contact with. . . . The native clerks of English merchants enjoy the happy privilege of being well paid and kindly treated.

The English tradesman does not seem to care for native customers. If at all he serves them, it is with a show of condescension on his part.

Many low-minded and vain-glorious European ladies and gentlemen deem it a contamination to deal with a native trader.

We fancy the only fear of contamination arises from the (to English ideas) dishonest system on which such dealings have to be conducted, the rule being for a native to ask twice or thrice as much for his goods as he is willing ultimately to take.

The English journalist fares badly at Mr. Khory's hands:—

Instead of following the advantageous policy of truthfulness and impartiality, more than half the number of English journals in India constantly depreciate the merits and maliciously expose the defects of the subject race.

We need not remark upon this statement, as the journalist is well able to take care of himself.

Of course the admittedly difficult question of social intercourse between the rulers and the ruled is treated by Mr. Khory, but unfortunately he contributes but little towards the solution of the difficulty. "It is true (he says) that with the exception of very few educated Indian families, Englishmen in India will be unable to find the natives and their families fit companions for them for a long time to come; but, then, they have a graceful duty to perform and a patronising part to play." It is just this "patronising" which India's well-wishers desire to avoid, as it stands in the way of what the English understand by social intercourse. There

must be reciprocity ere true sociality is established. Meanwhile let us honour those who, in connection with our own and other societies, both here and in India, are quietly labouring to break down the barriers of race, and more especially to embrace the women of India within the social circle.

We must notice that one or two of the specific examples brought forward by Mr. Khory to show the distaste of Europeans to any association with natives were positively contradicted by gentlemen present.

Mr. Khory gives some oft-repeated instances of cruelty and ill-treatment of natives. It is sad that cases of this kind should occur, but the half-dozen or so examples quoted extend over a period of something like ten years, and we would fain hope that the set of public feeling is strongly against their repetition. It is right to mention that a charge brought by Mr. Khory against Government officials, when on tour in their districts, of exacting labour and supplies of food from the villagers without pay, was emphatically and indignantly disproved by a gentleman present. If the poor villagers are ever wronged in this way it is through the villainy of native officials. It is well known that in realising Government dues, the amount exacted by the native collectors often exceeds the sum of the due itself.

Mr. Khory, in conclusion, took "a hasty review of the benefits which the natives of India have, up to this time, derived from the stay of an Englishman in India." And we are bound to say that he does not under estimate those benefits. He (that is the Englishman) has suppressed suttee, infanticide, the Juggernaut sacrifices, the Thugs, and many other barbarities. He has almost succeeded in driving away ignorance; he has spread English education through the length and breadth of India. He has introduced railways, the telegraph, steam power, the press, and the gaslight. His stay has chased

away anarchy and despotism from India. He has made ignorance, indolence and superstition slowly give way to education, energy, intellect and truth. He is patiently evolving the social and political regeneration of India. And yet (says Mr. Khory) "many self-constituted Indian patriots always come forward, raising an uproar that Englishmen have nothing to do with India, and that the people ought to be left alone to rule over their own country." It is pleasant to find that Mr. Khory is not one of these so-called patriots, and that he expresses his "extreme gratification that, notwithstanding all clamours for self-government, and cries for the redress of many imaginary grievances, a greater part of the educated, intelligent and sensible population of India has already begun to perceive in England, not the money-grubber, not the blood-sucker, not the tyrant, but the nourisher, the protector, and, above all, the benefactor."

Let us hope that the generous and cordial sentiments thus expressed may be met by Englishmen in India in the true spirit in which they are uttered, and that while the high-handed justice which characterises British rule is ever observed, the great law of kindness may not be disregarded.

J. B. KNIGHT, C.I.E.

## MADRAS BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

The following circular in reference to Home Teaching for Native Ladies has been lately issued by the Madras Branch Committee :—

### HOME EDUCATION FOR NATIVE LADIES.

The Madras Branch of the National Indian Association has resolved to engage the services of trained Tamil Mistresses to impart instruction in the vernaculars, needlework, music,

&c., to girls who have left school in the households of native gentlemen who wish for such instruction for their daughters. The principle of non-interference in religion will be strictly maintained. The fee will be fixed according to the means of the family, provided that it does not fall below eight annas per mensem for each pupil. Those wishing for the services of these teachers should apply to Mrs. Brander. It is requested that the number of pupils and the fee offered may be mentioned in each application.—ISABEL BRANDER, Honorary Secretary, National Indian Association, Madras.

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It is satisfactory to learn that two teachers have already been engaged for this work, and that grants-in-aid have been applied for.

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#### THE KONNAGAR SCHOOLS, NEAR CALCUTTA.

We have received the Report of the Aided Schools at Konnagar, Calcutta, which appear to be very useful and successful. The Schools consist of two for boys, English and vernacular, and one for girls.

In all three schools there was a slight advance in the number of pupils and in the average attendance over the previous year. In the English school (218 boys) the receipts from fees and fines covered a large proportion of the establishment charges. The grant-in-aid and subscriptions more than met the remainder, including contingent expenses, leaving a handsome balance in hand. Nine boys were sent up to the University Examination, of whom five passed, one in the first division, two in the second, and two in the third. The first three classes pay 2 rs. 8 annas a month, the next three classes 2 rs. a month, the seventh class 1 rupee 8 annas, and the eighth 1 rupee a month. A staff of eight teachers and two pandits is retained.

In the vernacular school eight boys competed at the middle vernacular scholarship examination in September. Six passed in the first and two in the third division. One of the boys obtained a scholarship of rs. 4 month, tenable for four years at the Konnagar English school. Two others have been allowed,

one by Government and the other by the Managing Committee, to prosecute their studies in the Konnagar English school as free students. In this school the fees are much lower, but the year ends with a trifling balance in hand. The teaching staff numbers seven pandits, and there were 173 pupils. English is taught in the two highest classes.

In the girls' school the subjects of study were Bengali literature and grammar, history, geography, arithmetic, elements of natural philosophy and needlework. There were 80 pupils, ranging from 4 to 12 years. Of these only four were married. Each pupil paid 2 annas per month. In February five girls appeared at the scholarship examination held by the Utterparah Hitakari Sabha. Three went for the first and two for the second examination. The two latter were placed at the top of the general list of candidates, and will get senior scholarships. The three former will get junior scholarships at the disposal of the Sabha. The teaching staff consists of two pandits and one mistress.

## THE NATIONAL ANTHEM FOR INDIA.

We have already mentioned the movement that has been commenced, mainly through the exertions of Rev. Frederick K. Harford, of Dean's Yard, Westminster, for translating "God save the Queen" into the languages of India; and we have referred to the successful performance of the anthem in Hindustani at a Soirée, held last May, of the National Indian Association. We are glad to find that many distinguished names connected with Indian administration and Oriental study have now been added to the list of supporters of this scheme. Some native gentlemen have also expressed themselves in favour of the project. The following letter from Mr. M. M. Bhownagsee, of Bombay, appeared lately in the *Daily Telegraph* :—

"I think that the introduction of the anthem into India in all the principal dialects would help the different races to give

utterance to the feelings of loyalty which they entertain towards the rule and person of the British Sovereign. By degrees it may reach the lower classes, and express for them their attachment to the benign influence which presides over the destinies of the Empire. I am glad to observe that the names of many eminent and experienced personages are already identified with this movement, and that the hymn is to be sent to the different races of India as a present from the people of Great Britain. I have no hesitation in saying that going in this shape it will be cheerfully accepted in the same spirit in which it is offered. The introduction of the National Anthem into India would for another reason be advantageous. For some years past attempts have been made in different parts of the country to raise Indian music to its former status, and with that view to introduce musical notation. Rajah Sourindro Mohun Tagore, in Calcutta, and Mr. K. N. Kabrajee, well known in Bombay for his dramatic and musical talent, have been endeavouring for years past to revive the departed glory of Indian music; and the project in question, if acted upon, would furnish an excellent opportunity for these attempts to be concentrated, and so perhaps mark an era of regeneration of what was once a richly cultivated art.

“Yours obediently,

“MANCHEEJEE M. BHOWNAGREE.

“69 Linden Gardens, W., June 27.”

The translations into Arabic, Hebrew, Persian and Hindustani have been made by Mirza Muhammad Bakir Khan, and the felicity of his rendering is testified to by many English Orientalists. The Mirza in a characteristic letter has expressed his pleasure in having “enjoyed the great privilege of translating the National Anthem into four distinguished languages of the East, for the advance of the same blessed Empire to the joy of all;” and at the same time he offered fifteen guineas towards the fund, adding, “I have chosen the number fifteen simply because, numerically speaking, the bi-literal divine name, Gah, which I have selected to bless Her

Majesty with in the Hebrew tongue, stands always for it in that sacred language."

An additional stanza, as an expression of thanksgiving, occurs at the end of this new version of the anthem, as follows :—

"Sawed from each traitor's arm,—  
Thou, Lord, her shield from harm  
Ever hast been.  
Angels around her way  
Watch, while by night and day  
Millions with fervour pray,—  
God save the Queen."

\*The prospectus states that Committees are being formed in London, Calcutta and Bombay for promoting the object, and that a "National Anthem for India Fund" has been opened at Messrs. W. H. Allen and Co.'s, 13 Waterloo Place, where donations from India and England will be gratefully acknowledged.

## VISIT TO WOOLWICH ARSENAL.

An interesting visit was paid on June 21st to the Royal Arsenal, Woolwich, by a party of Indian gentlemen and English gentlemen and ladies connected with the National Indian Association. A special order had been granted by the War Office for the occasion, and an official met the party on their arrival, and conducted them over the workshops, introducing them to the foreman of each department, who explained the various processes. The making of bullets, torpedoes, &c., was shown, and the action of the enormous steam hammer on the red hot metal coils for large cannon excited great interest. About 10,000 men are employed on the works, which occupy more than 260 acres of ground.

Mr. Hodgson Pratt, who accompanied the party, arranged for lunch after the visit to the Arsenal at an excellent Temperance Hotel, of which many members of a Working Men's Club are shareholders. The weather was favourable, and the excursion was much enjoyed.

### INDIAN INTELLIGENCE.

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The Indian Reform Association, Calcutta, has arranged a scheme for promoting the higher education of native ladies. The prospectus states that "the development of the true type of Hindu female character upon a plan of teaching at once natural and national is the primary object of the undertaking." There are to be lectures, annual examinations and rewards, in the form of "prizes, jewellery, certificates of honour and scholarships varying from Rs. 50 to Rs. 200 a year." The lectures are to include Elementary Science, Ethics, Laws of Health and Domestic Economy, &c., one subject being Exemplary Hindu Female Characters. The Metropolitan School for the education of girls, now under the management of the Association, is to be attached to the proposed Institution. A Syndicate has been formed under the presidency of Babu Keshub Chunder Sen, to prescribe subjects of study, appoint a board of examiners, and frame the requisite rules and regulations, and a Ladies' Committee, composed of European and native ladies of rank, will undertake supervision of the arrangements.

A liberal offer of prizes in encouragement of female education in Bengal has been made by Babu B. M. Dutt, Rai Bahadoor, Judge of the Small Cause Court of Krishnaghur. Seven prizes are proposed for award, three of Rs. 100 each and four of Rs. 50 each, to the best female writers of essays in Bengalee or Sanskrit, or English, with a translation in Bengalee, on subjects to be specified. The offer is made by Babu B. M. Dutt in memory of the administration of Sir Ashley Eden, and the succession of Mr. Rivers Thompson to the Government of Bengal.

The well-known Marathi lady, Rama Bai, gave an address lately at Poona to some of her country-women, and in the course of her lecture urged the necessity of devoting at least an hour or so every day to the study of their own literature. "She added that if they could afford to spare time to attend the Temples at stated hours, or to go a number of times round the pimpal or banyan tree, it was an idle excuse to say that they could not devote a part of their day to study; for, she said, 'where there is a will there is a way,' and that therefore she could not see how even the pressure of household duties could be an impediment in the way of study. In conclusion she called upon the ladies to shake off the trammels of superstition and devote all their energies to the common cause of raising their degraded position to the enviable level occupied by Hindu ladies of old." We understand that Rama Bai is one of the witnesses asked to reply to the questions of the Education Commission.

#### PERSONAL INTELLIGENCE.

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The Scholarship awarded by the Bonchers of the Middle Temple to Mr. R. D. Sethna, B.A., LL.B., which we mentioned last month, is of the value of 30 guineas.

In the Open Competition Examination held in June for the Civil Service of India, Mr. Mancherji P. Kharegat, of Bombay, was among the successful candidates. He stood 26th in the list, having gained 1454 marks. Mr. M. P. Kharegat is a Gilchrist Scholar of 1881.

Mr. S. Sathianadhan (Corpus Christi College) has obtained the degree of LL.M., having passed in the Law Tripos of the University of Cambridge. Mr. Sathianadhan took three Triposes in his University course.

Mr. N. P. Sinha and Mr. S. R. Roy have obtained the diploma of M.R.C.S. (of England).

Mr. P. Mukerji has gained the Second Prize in Philosophy of Mind and Logic at University College, London, having stood

second in the First Class in these subjects. He will also receive a Certificate of Honour in Political Economy.

Mr. H. Modi has passed the L.F.P.S., Glasgow, Examination.

Mr. C. Caleb has passed the Primary L.R.U.S. Examination of the University of Durham.

The eldest son of Mr. O. C. Mullick, Basanta K. Mullick, has been elected to an open scholarship in University College School, from the school.

Mr. P. N. Roy has passed in Greek and in Logic as Optional Subjects for the M.D. degree of the University of Glasgow.

*Arrival.*—Miss Bose, for general study, and Miss B. K. Bose, for medical study, from the Punjab. Mr. Dorabji Framji Panday, Mr. Dhunjishaw Muncherji Kapadia; also Mr. J. A. Sheshadri from Bombay.

*Departure.*—Mr. S. Sathianadhan, B.A., for Madras.

*Notes.*—In the abstract which we printed last month of Professor Max Müller's recent lectures at Cambridge there was a mistake as to the book recommended by him. It was not a *History of Thuggeism*, but Colonel Sleeman's *Rambles of an Indian Official*, to which he referred. We may add that the Professor has expressed his approval of the abstract, which he considers intelligently and cleverly done.

*An Explanatory View of Hindu Customs.*—In the article on this subject in the July *Journal*, the word "febrifuge" was printed instead of "vermifuge," page 379, line 19. We also wish to correct the statement that "beds after illness are generally thrown away or burnt." This is only done, it appears, in cases of death. We are obliged, from press of matter, to leave till next month the second part of Mr. J. N. Mitra's article on the above subject.

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To extend a knowledge of India in England, and an interest in our Indian fellow-subjects.

To co-operate with the efforts made by Indians for advancing education and social reforms.

To promote goodwill and friendliness between England and India.

THESE OBJECTS ARE CARRIED OUT IN ENGLAND BY,—

- 1.—Friendly intercourse with Indians who come to England, supplying them with introductions, affording information in regard to professional studies, &c.
- 2.—Organising lectures by Englishmen and Indians on subjects connected with India.
- 3.—Undertaking the superintendence of teachers sent to England from India for the study of methods of teaching, and selecting English teachers for families and schools in India.
- 4.—Grants in encouragement of female education, and grants to educational and philanthropic institutions in India, books to libraries, scholarships, prizes for schools, &c.
- 5.—The publication of a monthly Journal, recording educational work in India, and containing articles by Englishmen and Indians of experience on subjects of social reform.
- 6.—Correspondence with the Secs. of the Branch Committees, &c.
- 7.—Soirées held three times in the year, January, April or May, and November, open to members.

In India there are Branches of the Association at Calcutta, Bombay and Madras, which undertake educational work and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed twelve years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between the people of England and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

*In all the proceedings of this Association, the Government principle of non-interference in religion is strictly maintained.*

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# JOURNAL

OF THE

## NATIONAL INDIAN ASSOCIATION.

No. 141.

SEPTEMBER.

1882.

### THE EDUCATION COMMISSION.

At the Meeting on High Education in India held in July by the National Indian Association, the aims and action of the Education Commission were referred to by many of the speakers. Our readers will therefore be interested to read the series of questions which has been sent to persons whose evidence the Commission desired to obtain. The witnesses were requested to select any of these questions on which they had special knowledge, and they were at liberty to propose other questions. The combined evidence thus placed before the Commission must be of a most valuable character. It appears that most of those who have experience in any line of education in India, English and Natives, have been consulted so that there will be a large amount of fact and suggestion before the Commission on which to ground their recommendations:—

1. Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

2. Do you think that in your province the system of primary

education has been placed on a sound basis and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

3. In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and, if so, why? Are any classes practically excluded from it; and, if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

4. To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept state aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

5. What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

6. How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

7. How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?

8. What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is

to be a charge against Municipal Funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

9. Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can they suggest measures, other than increase of pay, for improving their position?

10. What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

11. Is the vernacular recognised and taught in the schools of your province the dialect of the people? and, if not, are the schools on that account less useful and popular?

12. Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

13. Have you any suggestions to make regarding the taking of fees in primary schools?

14. Will you favour the Commission with your views; first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

15. Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854? and what do you regard as the chief reasons why more effect has not been given to that provision?

16. Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education, or to any interests which it is the duty of Government to protect?

17. In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

18. If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

19. Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the cases of (a) Colleges, (b) Boys' schools, (c) Girls' schools, (d) Normal schools?

20. How far is the whole educational system, as at present administered, one of practical neutrality, i.e., one in which a school or a college has no advantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

21. What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

22. Can you adduce any instance of a proprietary school or college supported entirely by fees?

23. Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

24. Is the cause of higher education in your province injured by any unhealthy competition; and, if so, what remedy, if any, would you apply?

25. Do educated natives in your provinces readily find remunerative employment?

26. Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

27. Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the

**Entrance examination of the University?** If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary pupils?

**28.** Do you think that the number of pupils in secondary schools who present themselves for the University Entrance examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

**29.** What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

**30.** Is Municipal support at present extended to grant-in-aid schools, whether belonging to missionary or other bodies; and how far is this support likely to be permanent?

**31.** Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for this purpose?

**32.** What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

**33.** Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

**34.** How far do you consider the text-books in use in all schools suitable?

**35.** Are the present arrangements of the Education Department, in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with production of a useful vernacular literature?

**36.** In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the state aid and by other agencies?

**37.** What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education and the growth

of a spirit of reliance upon local exertions and combination for local purposes?

38. In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

39. Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

40. Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

41. Is there indigenous instruction for girls in the province with which you are acquainted; and, if so, what is its character?

42. What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

43. Have you any remarks to make on the subject of mixed schools?

44. What is the best method of providing teachers for girls?

45. Are the grants to girls' schools larger in amount and given on less onerous terms than those to boys' schools; and is the distinction sufficiently marked?

46. In the promotion of female education what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

47. What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

48. Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

49. Have Government institutions been set up in localities

where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

50. Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in higher education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

51. Is the system of pupil teachers or monitors in force in your province? If so, please state how it works.

52. Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

\* 53. Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

54. Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

55. To what classes of institution do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

56. To what classes of institutions do you think that the system of assigning grants-in-aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

57. To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

58. What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

59. In your opinion should fees in colleges be paid by the term or by the month?

60. Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

61. Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

62. Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

63. Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

64. In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province to other colleges; and, if so, under what limitations or conditions?

65. How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

66. Are European professors employed in colleges likely to be employed under native management?

67. Are the circumstances of any class of the population in your province (*e.g.*, the Mahomedans) such as to require exceptional treatment in the matter of English children? To what are these circumstances due, and how far have they been provided for?

68. How far would Government be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

69. Can schools and colleges under native management compete successfully with corresponding institutions under European management?

70. Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

The Bishop of Lahore was among those examined in the

Punjab before the Education Commission, and we quote from the *Pioneer* report of his cross examination the replies which he gave on two important points—High Education, and the influence of English ladies in the promotion of female education (see questions 37 and 46).

1. It is not the time, I believe, for Government to retire from the direction of "High Education." To hand it over to the native gentry in the condition in which it now is, and without a vigorous attempt first made to realise the higher aims, moral, social and intellectual, which the Government has more recently proposed to itself, and in which they will have, I believe, the fairly sustained support, not only of the Calcutta gentry in the province, but of those who more truly represent the indigenous classes of the Punjab, from Rawalpindi to the neighbourhood of Delhi, would put the Government in a false position, and leave education in a vortex and chaos, where much of fair promise and hopeful purpose and struggle upward would be wrecked.

2. My belief is, that an almost entirely new field of most interesting (I may almost say fascinating) labour is open to English ladies in watching over and encouraging the education of their Indian sisters. Very few English gentlemen are invited to visit the houses of native gentlemen, the zenanas standing in the way. But English ladies appear always welcome, or nearly always; and the missing link may thus be supplied, and the terrible obstruction to the intercourse of the two races on a friendly footing, and most beneficial in different ways to both, might be, in some large measure, removed. I cannot but believe that a goodly number of English ladies would find here the noble field of action they thirst and yearn for, and which they are apt to speak of as exclusively belonging to a residence in England, whilst they sorely complain of India as opening no possible door of entrance to such. Such a result would make (please God) the most marvellous conceivable revolution of the old relations between the English and Hindu homes of India.

## OF ENGLISH INDIFFERENCE TOWARDS INDIA.

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This is a melancholy heading for an article, especially in a Journal devoted to the work of multiplying the links between these two great races which stand together in the relation of ruling state and dependency. It seems surprising, too, when we regard England's responsibility for so vast, so important a possession, and take what Sir Henry Maine says is the view of all the world outside Great Britain, that the conquest and government of India are the achievements which give England her place in the estimation of the world. Yet the fact is so that our interest in India is not in proportion to its importance to us or to that which we entertain for other countries. We will try to analyse the causes of this fact. I can only speak from the purely English point of view—that is, of an English person in England; and in speaking for those in this condition I must concede a degree of indifference, not only to the natives, but as to the country, the history, even the life and relations of the English community there.

Of course the chief cause is ignorance; but the question is why should we be ignorant of a country which has so long, even from the times of our great great grandfathers been the resort of so many of our English race, where so many beloved members of families which form the staple of our community have spent their lives, where not only the youth has gone in all the first dawn of his hopes and aspirations, but ere long a family has grown up around him with all the hallowed associations of a home. A country, too, which has now been brought so close to us by steam and telegraph, with men and women who have spent so many years there continually

amongst us, while letters, journals, books, keep up a stream of information on topics connected with that great land which has so long for us in popular parlance represented the East. One would think that here was plenty of material for knowledge; but the consciences of my English readers will respond after all with a confession how few and how far from clear are their ideas about India beyond all that is absolute surface and mainly quite personal and trivial.

In the book (*Village Communities*) in which Sir Henry Maine makes the remark which I have quoted, he accounts for this prevalent ignorance by the fact that "the men who from previous knowledge and experience are best qualified to teach us are scarcely aware how special and novel a language is that used in Indian administration and government. Not realising our complete non-acquaintance with it, even in the elementary points, and therefore not translating for us this technical phraseology, they fail to come into mental contact with their hearers and readers and so leave them uninterested because uninformed." This statement covers only part of the ground and explains but part of the problem. Our ignorance and indifference extend beyond what may be called the political details and have many roots; but the remark also will apply beyond its immediate scope; in fact, elementary ignorance is seldom realised by those to whom a whole subject has been familiar from an almost forgotten period.

To quote Sir Henry Maine once more—and these words will be as it were our text—in a Lecture delivered some years ago on Comparative Jurisprudence, he spoke of India as "not a popular subject, at once too far and too near to us, morally and politically very far, and in a superficial and commonplace point of view too well known and uninteresting." The moral and political aspects cannot be properly

understood without some knowledge of the history of India, and this seems generally regarded as too dry and difficult. Yet it is in fact full of interest, as being that of a people of such ancient date and such long-established civilisation, a people belonging to that great Aryan family whose cradle is in the clouds that surround the mountaintops of Central Asia, with native records of kings and empires reaching back two thousand years before Christ, amidst which from time to time appear legends of mythological splendour, "whose history is seen in glimpses, linking itself in the great progress of the world with the events that stand out brightest in Western chronicles, lit up by the blaze of successive triumphs as the great conquerors, from Darius Hystaspes and Alexander to Timour Leng, pass on their way." And then, as we approach nearer our own times, we see an ancient dynasty seated on a half fabulous throne; we see the Great Mogul in the palace of Aurungzebe; we have the struggle of the old dusky races with the new English conquerors, and the tale of this great strange Eastern land is mingled up with that of our own heroes, our Clives, our Hastings and our Wellesleys.

And if we look to the place India holds in the annals of civilisation it is full of interest; if we look at the world-old traffic between the East and West, the spices, ivory, gold and gems brought by sea even before the time of Moses to the ports of the Red Sea and the Persian Gulf by Sabæans and Phenicians; and a still more ancient commerce by land of produce brought on the backs of camels across Bactria into Persia, as far as the Caspian Sea. Or we may read the tale as told in ancient splendid ruined architecture, or in what has a yet more enduring inexplicable life, the poetry of unknown date long buried in the darkness of an unknown tongue, the Sanskrit, which was a dead language 3,000 years before Christ, but which suddenly unlocked by scholars has

revealed to us new kinship with the West, has lifted the veil from the mysterious infancy of races and of languages ; and the old religions embalmed in the same mystical treasure-house, yet traceable in the rites and creeds of the present day, not to mention the old laws which as Sir Henry Maine tells us throw light on the earlier laws and institutions of the West.

But of all this that makes India so interesting to the student, the image has either faded from us or never been fully impressed. Sanskrit is still a sealed book ; Indian history has not been taught us at school like that of Greece and Rome ; Nandra and Chandraguptu, even under the classic forms of Porus and Sandracotta, and even the mediæval and later conquerors, Timour Leng, Baber, Akbar and Nadir Shah are dim figures to us. And if in the latter times some interest is excited by the brilliant pen of a Macaulay in the now half mythical exploits of Clive and Warren Hastings, it takes not a half hold on our minds. The romantic age of Indian history ceased when we got firm hold of the country and reduced the most of it to a British dependency, and the petty wars, the numerous short-lived dynasties, the barbarous names of chiefs and tribes, the ignoble events and the colourless localities are turned from ever with weariness. No doubt we have had spasms of interest in the more recent wars, and there was a moment when the nation's very depths were stirred by the terrible Sepoy mutiny. But it was mainly a personal interest in the lives and deaths of our countrymen and women, it was a turmoil and madness of anguish and rage, and when the horrible scenes were over and we had seen the doers of them well punished, we hastened to forget it all. It is true the event had weighty and enduring results ; but as far as our present condition of mind is concerned it is not much more than if it had been some sensational drama that we had seen acted on the stage.

This brings us to our second point—that modern aspect of India which Sir Henry Maine says is for us so well known and so uninteresting. Even that transfer—the first result of the mutiny—which has no doubt been for the benefit of India, from the sway of the old Bahadur Cumpani to that of the British crown, helps to dim our personal interest. All seems henceforth on a dead level, although in truth we are now living through probably the most extraordinary and momentous age of Indian history, and under the monotonous surface there is a gradual upheaval of new forces which may prove a great resurrection of this ancient people. Out of elements with which we are more or less consciously dealing, a marvellous social revival, an amalgam of Eastern and Western influences may be wrought. Among these elements are the new phases of religious thought—the various developments that the movement known as the Brahmo Somaj has assumed, of which we in England get partial glimpses when such incidents as Keshub Chunder Sen's visit take place.

But all these things do not materially affect the great mass of ignorance about India. Nothing there is really familiar to us but the English part of it; from the real life of the population we are divided as by a great brazen wall. We seem to know and to learn even less about it than we did in a still recent past. When intercourse was rarer, when people went to India and made their permanent homes there, when mere visits to that far world were strange, romantic events, the scraps of information had a certain charm and were received with a certain avidity. The leading features of Indian scenery, the relics of Oriental magnificence in the still existing native courts in the shape of gorgeous ceremonial, diamonds and rubies, and nautch girls, fantastic pagodas and self-slaying devotees, elephants, and the jungle with its lions and tigers, the cocoanut palm, the tamarind,

the many-daughtered banian, and the storied peepul tree, ruins of historic palaces decaying amidst endless forests, the world old sculptured temples, caverns of Ellora, and images of strange deities—these fragmentary pictures could once at least stir the half-informed imagination, but are now merely sounds of which we have got tired and to which we have ceased to attach a meaning. We are more in tune with the disenchanting pages of Miss Eden's *Up the Country* than with the enthusiastic *Journal of Bishop Heber*.

This general apathy in England about a world as Sir Henry Maine says so near and yet so far is in brief to be accounted for in a great degree by the apathy of the Anglo-Indians themselves. It is not to be wondered at when we consider their circumstances—a handful of Europeans amidst such alien surroundings, the most contrary to the English temperament and tastes, a people with whom we do not, cannot amalgamate, a climate which always either endangers or enfeebles, the uninteresting surroundings and monotonous life of a station, the family conditions which most of all make the residents regard India as a place to be got away from. The men for the most part do their work sturdily like true Englishmen; but they see their wives pale, inert and languishing, their children drooping and obliged to be sent to England. And so, good honest officials as they are, they grow at last to work with no other object than to get through their business respectably and earn money enough to return to their families. Thus they lose their interest in a country in which they can seldom keep their wives and never bring up their children, and so they come back and seem to have forgotten all that occupied the greater part of their life. They transfer their vigour, if they have it left, to far more congenial scenes at home.

Of course the experience of everyone who may read this

will call up exceptions to a generalisation perhaps too sweeping. We are glad and proud to remember and record such exceptions, men who have continued to work for India whilst now in England, who have carried the knowledge of business, the fearless and honourable exercise of responsibility, the tact and judgment, the large and liberal views they have acquired in India, which has lifted them into high and trusted office, into similar spheres in England, and who, either by literature or active work, show their enduring affection for the country that has almost become their own. But they are exceptions after all.

The case is even worse with the women, and this is even less to be wondered at. With much less change and much less important interests than the men they feel the climate still more, the business of having children takes up time and strength and half their faculties and interests, and the petty life of the station takes the rest; their health fails and they sink into inaction; and if they like India at all it is mainly because the life there gratifies their indolence and their sense of personal importance. But in the one case or the other they come back with the vaguest and most trivial reminiscences, and a thorough indifference to the land of which they knew so little and where they had so little to do. I could count on the fingers of one hand the women who at all kept up in India their intellectual life, interested themselves in the people around them and tried to understand them, and who have returned to England with faculties still fresh and intelligent remembrances of what they had left behind them.

That this is not a right state of things is certain. It is certain that with respect to the vast community we have taken into our hands and for the welfare of which we have made ourselves so deeply responsible, we English ought to do something more than, the men to govern perfunctorily as.

aliens, draw their salaries and go home as soon as they can, the women to bring forth, but scarcely attend to their children, complain of the natives, that is of the small servile class with which they are acquainted, as tiresome, ignorant and childish, and go home to think of them no more. But how is it to be remedied? We can only indicate generally the paths by which we think a better state of things may be gradually attained to; and we may observe that the present is a favourable time for a change of ideas with reference to our work and duty in India, and for undertaking to carry out such ideas in a practical manner. It is, as we have said before, a period of transition, of movement in the native mind, even of transformation, which must help all those amongst us who desire to approach closer, intellectually and socially, to their Indian fellow subjects. Such an aim would be furthered by every man who goes out to public work there holding it his duty to acquaint himself thoroughly with the history, the political and social conditions of the country he is to rule, to carry on these studies in a large and elevated spirit, to do his work according to the higher views thus conceived, and to remember that the object we should perpetually set before us in governing India is to enable its people in course of time to govern themselves.

With regard to the women it is obvious that the social sphere is the only one they can hope in any way to work in; and that the peculiar social and domestic life of Hindoo women presents very great difficulties. The Oriental seclusion they dwell in is not only a barrier to free intercourse, but by intensifying their ignorance of all outside their home makes it hard to find anything in common, any point for intercourse to start from, any ideas to exchange, or any ground of mutual interest to work upon. This bar to intimate intercourse must of no doubt affect men too, as the Oriental's home is

thus entirely closed to the Englishman ; but they have other and wider ground to meet upon than women can have. But those who know more of India, practically and personally, than the present writer, have pointed out in several excellent articles in this Journal different ways by which we may work on the native mind. I leave alone the question of missionary work as one of which an outsider cannot balance the pros and cons ; but there are other modes of approaching the Hindoo home in which we have already seen good effects produced. Zenana visiting, including especially medical attendance by women trained for the profession, opens a promising field. In this point of view nothing, we conceive, can be more useful than the educating for such a purpose of Hindoo girls in London Medical Schools.

This kind of work has especially engaged the attention of those women at home who advocate the progress and elevation of their sex in moral, social and political matters. We would gladly see it taken up still further, would stir up those who are striving for rights here to throw out some branches and feelers towards India with a difference ; for we can, of course, attempt no *political* cultivation with the subjects of a despotic government. Our object must be the development of real sound education—elementary and primary to begin with, and the employment of our various knowledge for their benefit. That Indian women are fully capable of intellectual culture has been shown by examples, both of excellence in native thought and literature, such as the learned poetess Roma Bhae, and of high European culture, such as the lamented Toru and Aru Dutt. We have also evidence that intercourse with Englishwomen is producing its effect in an increased independence of mind and action among a certain number of Hindoo ladies. Much as I have just suggested might be done by inducing Hindoo parents to

send or bring their daughters to England to receive the education of our young girls. Of course this could take place only in a very limited number of cases where the parents are exceptionally well off and liberal minded, but even a few such examples would pave the way for bringing new life and ideas into the long closed zenana. I will not here discuss the question on what lines the future education of Indian women ought to proceed, whether on those of the literature, the creeds and traditions and the new developments of the same, belonging to their own race, or whether their whole beliefs and ideas are to be recast in a European mould. I would only suggest to those Englishwomen who have opportunities of intercourse with their Indian sisters to cultivate them as much as possible with a serious and benevolent regard, to show them sympathy and try to win their confidence. They will perhaps be surprised to find how much they have in common, how open these minds are to good seed of all kinds, and they will learn to love them and their nation. I lay this stress on what women in particular can do, because I am convinced that till the condition of women in India is reformed no real elevation of the nation can take place, and I can see no method of beginning that work so hopeful as the co-operation of our own women in this especial branch of it.

ARABELLA SHORE.

## AN EXPLANATORY VIEW OF HINDU CUSTOMS.

### II.

I am very sorry to see that my want of sufficient knowledge of the English language has given rise to some misunderstanding regarding my article on an explanatory view of the Hindu customs. I do quite agree with the editor

that truth must not be sacrificed for the sake of utility. I should have mentioned that the old Hindu sages themselves believed in the preservation of health as a part of their religion and that they were perfectly right in thinking so, especially if we take into consideration the age they lived in. What is the difference between those who commit suicide and those who lose their lives out of utter carelessness of their own part? If the suicidal are to be blamed, how much more should the latter be censured? In the former it is an act generally of an irresistible impulse and firm determination; in the latter it is the doing of a calm and collected mind; but I must say that in some cases it is the effect of ignorance. I do not look on drunkards in any other light than as a set of people who determine to sink into the grave by a process of slow poisoning. I might say that in almost all cases they are aware of the fact that drinking is the cause of many diseases and miseries which sooner or later end fatally. One might ask what my view is as to the scientific and religious men who very often injure their health by overwork and sow the germs of disease which in time develop into rancorous trees that suck even the very last drop of the essence of their life? I think such a self sacrifice on their part is quite justifiable—nay, it is indispensable for the welfare of society. By depriving themselves of one part of their happiness they receive hundred fold, and often more, by increasing the happiness of the community at large; by the expense of the health of one life the vigour and strength of a thousand lives are sustained, by the sacrifice of one life millions of lives are saved. Such men are the honour, the dignity and the glory of the society they move in; but those who being actuated by selfish motives simply for attaining honour, fame and position, impair their health, are the reproach and disgrace of the nation they belong to.

I think it will not be out of place to speak of two or three more of the prevailing customs which I left out in my last article.

Smoking, I may say, is a very wide-spread habit of the whole world, and it is as prevalent in India as in any other part of the world. I think it is now dying out among young Bengal. To the smokers it is a luxury, and, like most of the luxuries of life, it must be obtained, if at all, by more or less expense of one's own health. I have not the least doubt that it has a very baneful effect upon the brain of the young if indulged in too often. The Indian way of smoking the hooka reduces the evil consequence to a minimum. As I think many English readers have no notion of what a hooka is, I shall try to give a short description of it. The hooka consists of a tube about one to two-and-a-half feet in length, half-an-inch in circumference, vertically fitted to a receptacle about the size of a cocoanut filled with water. There is another hole in it to which another smaller and narrower tube is attached, more or less obliquely, which serves as a mouthpiece; in some cases the latter is wanting. Tobacco is placed at the top of the vertical tube in a small funnel-shaped basin called *Kulke* or *Chilam*. Fire is applied directly, or the heat is conducted through the medium of a circular piece made of some metal or burnt earth. Tobacco is not smoked in the raw state as we see here. It is more or less diluted by mixing with a kind of treacle and some other ingredients. During smoking its fumes pass from the vertical tube bubbling through the water. So you see in its passage through the apparatus it loses most of its pernicious active principles. Some of these are deposited in the long tube, whilst the most are dissolved in the water, which is changed as often in a day as required. The Gurguri is a very decent apparatus, made on the same principles as the hooka, differing principally

in the mouthpiece tube, which is sometimes very long; I have seen it from ten to twelve feet. It has the advantage that one can smoke in any position, even lying quite easily in bed. It is, I believe, of Mahomedan origin, and is far superior to the hooka. The disadvantage of the hooka and the gurguri is, that they are not so handy as the English pipes, nor can one smoke by igniting a single match. A gentleman cannot smoke without the aid of a servant, so they are best suited for using at home.

On the death of a very near relative, as parents, &c., the surviving members, according to the Hindu customs, live on a light diet for a period of a month (the Brahmins are excepted), when usually they do not take more than two meals in a day, the diet being purely of vegetables, and which are simply boiled; ordinary curries and other rich dishes are not taken, but milk is allowed.\* At the time of affliction and sorrow the natural state of the mind is changed. It is a physiological as well as pathological fact that a depressed nervous system is less fitted for the proper guidance of the organic functions of the body. A heavy diet with curries, &c., is very likely not to be digested, especially in such a state of mind, as it should be; and diseases, which are produced in this lowered state of mind, tend to become serious and of long standing. This is another very beautiful example of the wisdom of Hindu custom.

I need hardly say that the Hindus (except the Birstab

\* Brahmins observe this custom only for ten days. This is, I think, for two reasons. As a class their occupation generally is that of priests or teachers of religion and of the *Sastras* (especially in former days). Therefore it was very likely to interfere with their avocations and duties if they had to adhere to it for thirty days. The other reason is that they were the only class who used to cultivate learning and who had access to the Vedas, and, as religious men, they were at least expected to be above the populace, possessing a certain degree of command over their feelings on occasions of bereavement.

sect) dispose of their dead by cremation. All the European doctors are of opinion that grave yards are the source of epidemics. The materials of decomposed bodies find entrance to the adjacent tanks, wells, &c., and the use of this water stands in relation of cause and effect to much mischief. Regard to the deceased can be well shown by collecting their ashes and keeping them in suitable place.

A Hindu lady when she is confined is forbidden to leave her room till the fifth day, when, if she is well, she generally takes a bath; after that she can get out now and then into the open yard, but she is forbidden to touch any article in other rooms—nay, she cannot help anybody even to a glass of water till the expiration of a month, or at least three weeks. Now what does all this restriction mean? It signifies the need of perfect rest, which is absolutely required at this time. It saves many a woman from diseases which are the inevitable result of employing themselves in household duties too soon after labour. At the end of the month the room is thoroughly washed and scrubbed, and the beds are thrown away.

When a Hindu lady finds a glowworm in her room at night she tries her best to keep it away from her lamps. She is under the impression that if it falls into the light it will reduce one's span of life. Science tells us that the light which these worms possess is due to phosphorus, the fumes of which if inhaled in any quantity may produce death. One sitting near the lamps, which are in common use in the houses of the poor Indians, is in danger of inhaling the burning vapour of these worms. Here the Hindu lady's impression, I might say, is founded on a scientific basis to a certain extent. About three years ago I used to regard it as prejudice.

In conclusion I must say that the time has come when all

the Indian customs should be revised, some should be modified or remodelled and improved, others rejected, and only a very few adopted as they are, while a greater number, based on purely scientific principles, should be newly introduced. All should be properly interpreted and explained to our younger members as well as to our ignorant classes; and for the fulfilment of these exigencies of the time, I, in introducing this short article, appeal to my professional brethren, and educated countrymen, and the social and religious reformers, and pioneers of the day—I mean the Brahmo friends and Brahmica ladies.

We see year after year India is enriched with promising youths who take deep interest in politics, science and literature, but they are rather indifferent—if I may use the word—in matters of social reformation. Within the last few years a host of societies and associations have been founded, but the number of societies for social advancement is so few that they can be counted on the fingers of one hand.\* When I say this I exclude my Brahmo friends, whose first and primary object, if I am not mistaken, is the improvement of religion. India sees that she is progressing in many respects with her Western sisters, but she is left in the background as regards her social and moral elevation. She now needs that her worthy youths should no longer be careless in this respect. Without social regeneration she would be crippled, if not for ever, for years and years to come. Her brain may be developed and enlarged, but it would want proper support and balance. She would surely some day or other fall to the ground, and thus her very existence will come to

\* When I was in India I heard several lectures on various subjects in the last six or seven years, but I am bound to say I had not unfortunately the honour of attending any lecture on this subject, neither have I read any paper on it. From this I may conclude that discussions on this subject, apart from the Brahmos, are very few.

an end by a fracture at the base of the skull, and its inevitable fatal consequence. Then our cries for help would be in vain. Even if we succeed in consulting the medical men of the whole world her prospect of recovery will not increase in the least. She will surely curse her protectors in her death bed of agony.

Educated natives may well co-operate and give a helping hand to their Brahmo brethren in such matters, without being of the same religious views with them; and the latter, I have no doubt, would be only too glad to receive such aid from them.

J. N. MITRA,

*Assistant-Surgeon in H. M. (Uncovenanted)  
Indian Medical Service.*

## THE SPOILT BOY.

BY TEKCHAND THAKUR.

*(Continued from page 483.)*

### CHAPTER VI.

In the house at Bidyabati prayer was being offered. Before sunrise Sridar Bhattacharjya and Ramgopal Churamani and others were performing worship, some with tulsi leaves, some selecting those of the bel tree. One said, "Our case will succeed, or I am not a Brahmin." Another said, "If any evil comes of this I will throw away my sacred thread." Everyone in the house was filled with anxiety.

The house mistress sat near the window praying to her favourite god, the baby sat in her lap playing with his fingers and toes. His mother looking at him exclaimed, "My darling, how can I tell what you will do when you grow up? The childless have but one grief, parents have a hundred. If the child is ill the mother is ready to die from anxiety, she is ready to give her own life for

that of her son ; she can neither eat nor sleep, days and nights pass unnoticed. If, after so much trouble, her son grows up a good man she is repaid, if not her life is but a burden to her, nothing in this world gives her joy. I cannot bear to show my face to the neighbours, the proud are humbled. I am ready to say, 'Open, oh earth, that I may hide myself in thee ;' God knows what trouble I have taken to bring up Moti, and now he has fallen into evil ways. What have I not suffered from hearing of his ill deeds ; I am ready to die of sorrow and anger. I have not reported all his deeds to the Korta, lest hearing of them should drive him mad. Let it all go, I can think no more, I am a woman, what can result from my thinking ? I must accept the decree of fate."

A servant came and took away the infant. The Grihini turned to her daily offices, but when the mind is absorbed in a matter it cannot suddenly turn thence to other matters, for this reason the Grihini could not fix her mind on her prayers. She strove to do so but her thoughts would stray. The condition of Moti Lal would obtrude itself upon her, as with a powerful current nothing can check its course. Now she thought sentence of imprisonment had been passed upon him, that they had bound and were conveying him to gaol, his father standing near him weeping with bent head. Again she fancied Moti coming to her entreating pardon and promising amendment. Again she fancied the heaviest calamity had befallen him, that he was sentenced to transportation for life. Waking from her reverie, she exclaimed, "It is broad day ; am I dreaming ? nay, it is no dream," and lying down on the ground she gave way to her grief.

At this time the two daughters, Mokhada and Pramada, were sitting on the roof of the house drying their hair.

*Mokhada* : Oh, Pramada, spread your hair out well ; it looks very rough. Well it may, since you never oil it. Oil and water are essential to health ; if you continue to bathe without using oil you may become afflicted with some disease. On what are you brooding so deeply ? you are worn to a shadow with thinking.

*Pramada* : Didi (elder sister), I have great cause for grief. I can find no consolation. When I was very young my father married me to a Kulin. I learned this when I grew up. My

husband has wives everywhere, and he behaves so ill to me I cannot endure to see him. I wish he were dead.

*Mokhada* : Do not say that. Let a husband be what he will, it is not so bad as widowhood.

*Pramada* : Shall I tell you how my husband behaved to me? Last year when I was suffering from intermittent fever, I was quite prostrate and could not stand for weakness. At that time my husband came. I had not seen him since I was old enough to remember. There is no such treasure to a woman as her husband. I thought if I could converse with him for a little my sufferings would abate. Dear sister, you will hardly believe what I shall relate to you. He stood before me and said, "I married you sixteen years ago, you are my wife; want of money has brought me here. I must go soon. I asked money from your father, but he refused it. Give me the ornaments from your wrists." I replied, "I must consult my mother, I shall follow her advice." Upon this he took away my bracelets by force. I strove to prevent him, but he gave me a kick which made me quite insensible. I remained in that state till my mother came and restored me to my senses.

*Mokhada* : Your sorrowful tale brings tears to my eyes. Still you have a husband living, I have not even that.

*Pramada* : You see what sort of a husband mine is. Happily I dwelt some time in my uncle's house, where I learned to read, write and work. I stifle my grief by engaging in these occupations. If I suffer myself to sit and think I am wretched.

*Mokhada* : There is no remedy. We must have committed many sins in a former existence, and are now suffering the penalty.\* If we keep employed the mind is cheerful, but by idleness evil thoughts and many diseases are engendered. Our uncle told me this, and by following his advice I have found much consolation in my widowed state. Everything is in God's hands, and we can only trust in Him. If I suffer myself to think I am plunged into a shoreless ocean. What does one profit by thinking? Let us do our duty, serve our parents, and help our brothers; caring for their children when they have them, we shall come to consider them as our own.

\* The Hindu belief is that if a man is not punished for his sins in this life he will re-appear on earth to expiate them.

*Pramada*: What you say is right, sister ; but our elder brother has ruined himself. He is given up to evil speech and evil deeds, he is surrounded by evil companions ; his affection for his parents and for us, is in keeping with his character. The love of sisters for their brothers is a hundredfold stronger than that of brothers for their sisters. A sister always thinks fondly of a brother, but the brother looks forward to his sister's marriage as a relief from a burden. We are older than Moti Lal ; if he ever spoke a few kindly words with us what joy it would give us, but you know how he behaves to us.

*Mokhada*: All brothers do not act in the same way towards their sisters. Some regard the elder sisters as mothers, and the younger as daughters. Some consider brothers and sisters as equals, take a pleasure in the society of their sisters, and help them in difficulty.

*Pramada*: True, sister ; but, alas for us, our brother is no kinder to us than is our destiny. There is no happiness for us upon the earth.

As they thus conversed, a maid servant appearing told them that the house mistress was in great grief. They ran down quickly to their mother.

It was a moonlight night. The moonbeams fell on the waters of the Ganges ; a soft breeze blowing carried the scent of wild flowers to the senses. Beni Babu, sitting on the ghat steps, was singing to himself as he gazed upon the scene. As he sang he heard a voice calling him by name. Turning, he saw Becharam Babu approaching. He rose to greet him, and they sat down together.

*Becharam Babu*: Brother Beni, you spoke wisely to Baburam this morning. I had an invitation to this village to-day, and being much gratified by your speech, I thought I would come and see you.

*Beni Babu*: Becharam Dada\* (elder brother), I am not well off. I support myself by my own exertions. I visit only where there is religious discussion by which I can learn something. I have many rich relatives and acquaintances, but I do not willingly visit them, for I take no pleasure in their society. I do not care to be patronised or to flatter. Now a days religion has no honour,

\* This address does not imply relationship.

only money. The humours of rich people are very uncertain, at one moment patronising at the next contemptuous ; but there is a charm in money which induces people to endure these humours from those who possess it. Those who worship Mammon must give up all hope for the future life. Had I given my assent in that affair of this morning I must have sacrificed my hopes hereafter.

*Becharam Babu* : One can see that Baburam does not pursue straight paths. What a man he has engaged as his counsellor ! a low Mahomedan named Tak Chacha, the king of rogues, an adept in cunning. Bancharam is in a pleader's office, he is a hypocrite, clever in winning men to his own purposes. Whoever falls into his hands is sure to rue it. Bakressar is a teacher of morals, but in listening to him it is well to follow the maxim, " Do as I say, not as I do." He is a time server, and lives by flattering the wealthy. How have you acquired this high tone of morality ? is it by the study of English books ?

*Beni Babu* : You are only complimenting me ; what little I have learned is from Baroda Babu of Badargunj. I lived long with that great man, he was good enough to instruct me in these things.

*Becharam Babu* : Who is Baroda Babu ? Give me all particulars concerning him. I have a great desire to hear of such matters.

*Beni Babu* : He is a man of East Bengal. After the death of his father he came to Calcutta. He was extremely poor, but as from his early youth he has devoted himself to the study of religious questions he is wholly indifferent to his worldly condition. He lived in a hut, and a pittance of two rupees a month from his uncle was his only dependence. He was intimate with one or two good men, he never visited elsewhere nor looked to any one for support. He could not afford to keep any servants, but made his own market and cooked the food himself. He would study while cooking. Morning, noon and evening he offered prayer to God. When he attended the school in garments soiled and torn the sons of rich men mocked at him, but he did not regard their taunts, he strove to conciliate them by gentle speech. Most men who learn English become conceited and proud,\* but pride had no place in his heart. His disposition was peaceful and mild. When

\* This tale was written when the knowledge of English was less common than it now is.

Baroda Babu's education was finished he left the school, but soon obtained the post of teacher in the same school at a salary of thirty rupees a month. This post secured, he brought his wife, mother and cousin to Calcutta, and kept them in comfort. He had many poor neighbours to whom he was very good, distributing charity so far as his means allowed, visiting the sick and providing medicine for them. In the morning he would instruct boys whose guardians were unable to pay the school fees. After the death of his uncle his cousin became very ill, but recovered through the care of Baroda Babu, who regarded his aunt as a mother and paid her the highest respect. To those who suffer bereavement and sorrow this world appears tasteless. Such is Baroda Babu's constant mood. Those who know him intimately and observe his acts are aware of this, but he never complains. He is simple in his life, he does nothing for display; he does his good works in secret. He is beneficent to many, but he is careful that no one shall know of his kind actions but those who benefit by them. He is very learned, but he makes no boast of his learning. Some men who have but a smattering of knowledge make a great display of it, imagining that they are gifted with very superior understanding, that no one's attainments can be compared to theirs, and that no opinion has the same value. Baroda Babu is of quite a different stamp. He is both wise and learned, yet he never despises the opinions of common people, he receives them gladly, and if they differ with his own, endeavours to find the fault in himself. He has so many good qualities it is difficult to relate them all; specially there is not another to be found so pious and gentle in temper. He would never consent to a sinful act even to save his life. The study of books is not so profitable as are the teaching and example of such a man.

*Becharam Babu* : To hear the story of such a man is refreshing to the ear. It is now very late, I must bid you good bye; I hope to meet you to-morrow at the police court.

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## CHAPTER VII.

Marvellous is the course of events in this world, past human comprehension. Those who read of the early condition of Calcutta would be astonished at the changes time has brought about. No

one could have imagined even in a dream that the Calcutta of those days could become the beautiful place now known as the City of Palaces.

The East India Company's factory was formerly at Hooghly, their agent, Job Charnock, quarrelled with the head of the police at that place, the Company lost its influence with the native residents, and in consequence Job Charnock left the place. He possessed a house and a market at Barrackpore (a village fourteen miles from Calcutta), and on this account the place has been known from the first among the native population by his name. Having rescued a *sati* from the funeral pyre he married her, but it is not known whether the union proved a happy one. To find a place for a new factory Job Charnock went repeatedly to Ulubariah, and he wished to establish one there, but it was not accomplished. He often visited Boitakhana, a suburb of Calcutta. In that spot there grew an immense tree, beneath which he would rest, enjoying his *huka*, and thither flocked to him many traders. He became so greatly attached to the place that he determined to build a factory there, and for this purpose he bought three villages, Satanuti, Govindapur and Calcutta, and at once began to fit the place for human habitation. Traders came to settle there, and by degrees Calcutta became a flourishing city.

In 1689 Calcutta became a city ; three years later Job Charnock died. At that time the region of Chowringhee and the Maidan was a mass of jungle ; where the custom house now is the fort formerly stood, and what is now Clive Street was the business quarter. In those days Calcutta was a very unhealthy place, so many English died from disease that on the 15th November in each year the survivors met together to congratulate each other on their escape.

The management of the customs, the administration of justice, and the direction of the police rested in the hands of a single English official, with one Bengali gentleman as an assistant. This official was called a *zamindar*. Later on other courts were opened, and to restrain the tyranny of the English the Supreme Court was established. The functions of the police were separated from those of the other courts, and the arrangement was found to work well. In 1798 Sir John Richardson and others were appointed justices

of the peace, and in 1800 Mr. Blacquiere and others were added to the number.

The decisions of those who were made justices of the peace prevailed everywhere, but those who were simply magistrates could rule only within their own jurisdiction. Beyond their jurisdiction the sanction of the courts was necessary to enforce their decisions. Now a days many magistrates are also justices.

It is said that Mr. Blacquiere was born of an English father and a Brahmin mother, he was brought up in India, but was sent to England to complete his education. Whether as a police officer or a magistrate he kept the city in a state of terror. After a time he gave up the functions of the police officer and confined himself to the magistrate's bench. From his knowledge of the language and customs of this country he proved himself a very able magistrate. Having served for some years as an interpreter in the Supreme Court, he had acquired much legal knowledge and much insight into the proper management of law suits.

How time flies ! It is already Monday morning. Ten has struck by the church clock. Police officers of various grades crowd the police court. Here a knot of women sitting, there a group of men, whose soiled garments bear traces of a recent fight, stand quietly waiting ; on one side a batch of thieves with downcast faces sit meditating ; plaintiffs moving here and there, witnesses whispering to each other ; professional sureties watching like crows ; brokers employed by the pleaders spreading nets for unfortunate clients ; pleaders whispering to witnesses ; sergeants of police walking about swelling with self-importance ; law clerks discussing over their work the qualities of the different Englishmen visible : this man is a fool, that one is clever, another very soft, another harsh, the case tried yesterday was wrongly decided, &c. The court has become like the house of death, all are in fear as to their fate.

Baburam Babu with his friends and pleaders arrived at the court at an early hour. Tak Chacha recited some religious sentences for appearance sake, it would be difficult to find a man more cunning. He was to be seen spinning about the court like a top, now this side, now that, now with the witnesses, now with

Baburam, again with Mr. Butler. Indeed he attracted the notice of all. Many people who have no confidence in their own claims to respect, seek to recommend themselves to others by naming some ancestor or relative who was a man of distinction. So with Tak Chacha, when anyone sought his acquaintance he would mention the names of his father and grandfather to give himself consequence. One plain speaking person answered him thus :— "Tell me what work you can do ; the names of your forefathers may be familiar to some low Mahomedans in your village, but who in this great city ever heard of them ? What was their occupation, were they stablemen ?" At this insolent remark Tak Chacha's eyes became inflamed, and he replied, "Had you used such words anywhere but in this court, I would have torn you to pieces," and then seized the hand of Baburam Babu to show the position that he held.

In the meantime a great noise arose among the crowd on the staircase of the police court, a carriage drove up to the door, and an old man of emaciated appearance descended from it. The sergeants of police saluted him, and everyone murmured the name of Mr. Blacquiere. Taking his seat on the bench, the magistrate disposed of several cases of assault, and then called on that of Moti Lal. On one side stood the plaintiffs, on the other Baburam Babu, his friends and Mr. Butler. Baburam, with folded hands, stood facing the bench with tears in his eyes, hoping that the sight of them would excite pity in the heart of the magistrate. The young prisoners were brought forward. Overwhelmed with shame, Moti Lal stood with downcast eyes ; Baburam at the sight of the boy's pale face felt his heart would burst. The plaintiffs deposed that the boys were accustomed to gamble in public places, and that on their being seized in the act they had assaulted the plaintiffs and made their escape. In confirmation of this statement the complainants showed scars upon their persons. In a severe cross-examination Mr. Butler exposed the flimsiness of these statements, supported as they were by witnesses. This flimsiness is not strange, for the plaintiffs were bribed. Gold can do anything. "Old men with their feet in the grave," says the proverb, "can be married for money." Then Mr. Butler called the witnesses for the defence. They deposed that they had seen Moti Lal at Bidyabati on the

day when it was alleged that he had been engaged in the fights, but they were shaken now and then by the magistrate's sharpness. Tak Chacha observed that the case was not going favourably, such men are not particular in their use of means to gain their end. He now came forward as a witness, affirming that on such a date and at such an hour he was engaged in reading Persian with Moti Lal at Bidyabati. The magistrate questioned him closely, but Tak Chacha was not a man to be shaken, he was too well versed in his business to contradict himself. When Mr. Butler had finished pleading, the magistrate deliberated for some time upon his decision, and then gave it to the effect that Moti Lal should be acquitted, and the other defendants should each undergo a month's imprisonment and pay a fine of thirty rupees. At this announcement cries of *haribole*\* resounded in the court, in the midst of which Baburam cried out, "O Incarnation of Truth, just is your decision, may you soon be appointed governor."

As the party issued forth from the court, Haladhar and Gadadhar whispered in the ear of Prem Narain Mozumdar (their uncle's agent) maddening words, "Oh you good-for-nothing fellow, now you have nothing to do, you had better go home. May you become a monkey and dance at your pleasure on the sea shore." To this Prem Narain replied, "Go, you shameless boys, though you are going to gaol your wickedness does not abate." They were then dragged off by the police.

Beni Babu was a virtuous man, he stood confounded at the victory of the evil doers. Tak Chacha, checking a laugh, turned to him with joyous face, saying, "Now, what says our learned Babu? If we had followed his advice where should we have been?" Bancharam Babu, pushing forward and shaking his right hand, said, "Is this affair a toy in the hands of a child?" Bakreswar interposed, "Who do you call a child? he is not a child, but a jewel." Becharam Babu, expressing his vexation and annoyance, said, "I do not care to gain a case by foul means," then taking Beni Babu's arm he walked away.

Baburam Babu worshipped at the shrine of Kali in thanksgiving for his son's escape, and then embarked for Bidyabati. The Bengalis make much of their caste, but in times of necessity

\* *Haribole*, an exclamation of joy.

such prejudices vanish. Baburam Babu extolled Tak Chacha (a Mahomedan) highly, threw his arms round his neck, and began to discuss the details of the case. He forgot all about his prayers. Now he would say, "There are no such men as Mr. Butler and Bancharam Babu." Again, "There are not to be found greater fools than Becharam and Beni Babu." Moti Lal looked about him, stood for a moment on the prow, took an oar, sat on the roof, and lastly steered the boat. In vain his father requested him to sit still.

The gardener, whose time was spent in preparing tobacco, seeing his master's good spirits, rejoiced thereat, and asked many questions on different matters.

No condition of things is lasting. As anger, if suppressed, will eventually find vent, so with the weather; if there has been great heat and no wind a storm is sure to arise. It was now sunset, night was fast approaching; clouds gathered in the west, and in a few instants the whole sky was dark, the wind blew furiously. It became so dark that men sitting near together could not see each other; each one needed to look after himself. The lightning flashed, and fearful was the sound of the thunder. No one could stand on the deck because of the heavy rain. The waves rising high dashed against the boat. Two or three boats sank. Fearing a similar fate the men in the other boats tried to reach the shore, but the force of the wind drove them in an opposite direction. Tak Chacha became silent; his senses were stunned. Mechanically he repeated his prayers. Baburam Babu became seriously alarmed and began to think of his evil deeds. The wicked can never know peace of mind. He may conceal his wickedness from other men, but must ever be conscious of it to himself. He feels as though a dart pierced his breast; everything is to him a source of fear; he is never happy, and if he smiles it is only with his lips. Baburam Babu began to weep from fear, and said, "Oh! Tak Chacha, what will become of us? I fear we must die; this is surely in punishment for our sins. I managed to rescue my son from the grasp of justice, but I shall not be able to restore him to his mother. If I die my wife will also die of grief. Now I recall the words of Brother Beni; it would have been well if I had not deserted the paths

of virtue." Tak Chacha also was greatly alarmed, but he was a hardened sinner. Fear was in his face, but he said, "Fear not Babu, should the boat sink I will bear you on my shoulders to the shore. Danger is for the brave." The gale increased, the boat seemed about to sink, all yielded to despair and cried for deliverance; Tak Chacha thought, "I must look out for my own safety."

## CHAPTER VIII.

Mr. Butler sat in his office looking in a desultory way through the accounts for the month to ascertain what work had been done. Near him lay a dog. At one moment the master whistled, at another he took a pinch of snuff; again he would glance over his papers; now he stood up thinking how large a sum of money he must pay out in the different offices of the court before the opening of the term, otherwise he must stop business. While his thoughts were thus engaged, a clerk from a neighbouring pleader's office brought to him a couple of papers. Instantly his face became illumined with pleasure, and he hastily summoned his own clerk, Bancharam. On the appearance of Bancharam Mr. Butler said, "I am glad to tell you that there are two cases against Baburam Babu, one for ejectment and one in equity. Mr. Howard has just sent me a notice and a *subpoena*."

On hearing this news Bancharam showed great delight, and took to himself the credit thereof, adding, "If I can but bring him here we shall kill two birds with one stone, and perhaps more. Pray give me those papers, and I will start at once. No one can manage this but myself; a good deal of management and craft will be required. If we can but mount this tree money will rain down from its branches. Our business is very promising now, and apart from the principal matter I shall endeavour on some pretext to extract money."

In the Bidyabati house the preliminary preparations for the Durga Puja had already commenced. The musicians, who had been brought from Murshidabad, were trying their instruments. On one side of the Puja Dalan (hall of worship) prayers were being offered for the deliverance of Moti Lal. Verses in honour of Durga were being recited; elsewhere an image of Siva was

being formed of Ganges mud. In the midst of the hall the leaves of the sacred Tulsi plant were being offered to Vishnu. The Brahmins are whispering to each other, "Our anticipations are realised. Not only are we uncertain whether Moti Lal has escaped, but also it seems likely that the Korta is lost. If he went on the river in yesterday's gale the boat must certainly have sunk, and the family is ruined. Mere boys will manage the affairs of the household. It is quite uncertain what sort of a character the Korta's young son will prove to be. We fear we shall not receive any more gifts."

One amongst them said, still whispering, "There is no cause for fear. Who can deprive us of our gains? We are like a saw which cuts both in going and coming. If the Korta be dead there will be a grand *sraddh*, for he is old, and our mistress will not venture to stint the expense lest the world cry shame!"

Another said, "Oh! brothers, a *sraddh* occurs but once, but we want daily supplies. Can a perpetual thirst be quenched by a single shower?"

The wife of Baburam Babu was a pious woman devoted to her husband. Since his departure she had neither eaten nor drunk, but had been quite restless and miserable. From the windows of the house the Ganges could be seen; through the night the Grihini sat at the window. During the fury of the gale she almost expired with fear. As she watched her heart trembled, and amid the awful noise of the thunder she called upon God in terror. Some hours passed thus; no boats could be seen rowing on the river. At every sound she stood up to see what it meant. If she saw a dim light in the distance she fancied it belonged to some boat and watched for its approach to the Ghat, and when it passed without touching how keen was the pang of disappointment. Towards morning the rain and the wind gradually subsided. How pleasant is the calm after a storm! The stars appeared once more in the sky, the moonbeams danced on the surface of the river, and the earth became so still you could hear the faintest rustling of the leaves. Such scenes cause many thoughts to arise in the mind.

The Grihini, watching in vain for those she sought, becoming very weary, exclaimed, "O God, I have never willingly wronged

any one, neither have I committed any sin, will thou now inflict on me the calamity of widowhood? I do not covet wealth or ornaments, I would submit cheerfully to poverty, nor think it a hardship, but grant me one prayer, let my husband and son survive me." Thus she prayed in her distress. The Grihini was a wise and self-controlled woman; she did not give vent to her sorrow in loud lamentation lest her daughters should be distressed. At the dawn of day music resounded in the house. Such music has usually an enlivening effect, but when the mind is troubled music seems to intensify the sorrow, and the Grihini's distress was greatly heightened.

At this time a fisherman came to the house to sell his fish, being inquired of, he reported that in the storm a boat had been seen to go down near Bansberiah, and probably the passengers were drowned. In it were a fat Babu, a Mahomedan, a youth, and several other persons. The news fell upon the household like a thunderbolt. The music was stopped, and the family gave vent to its sorrows in cries.

At the close of the same day, Bancharam Babu, arriving at the Bidyabati house, hastily entered the reception room inquiring for the Korta. Overwhelmed with despair at the intelligence he received from the servants, he sank back in his chair, and pressing his hand to his head gave way to much lamentation, exclaiming repeatedly, "How great a man is lost to us." After much time thus spent he called for tobacco, which was speedily supplied, and while smoking gave himself up to thought.

"Baburam Babu is gone, and with him my chances are gone. I came here full of hope, but that hope is a vain one. The Puja must be observed in my house, but how can I manage it from my empty purse? If I could have extracted some money from the Babu I would have shared it with Mr. Butler, and if afterwards I had been called to account I could have passed the matter off in some way, but who could have dreamt that the heavens would thus burst upon my head?" Then Bancharam Babu vented his grief in cries in the presence of the servants, but these cries were only for the money loss. Seeing him there, the Brahmins left their prayers and seated themselves near him. The thread wearing caste is a very crafty one, who can read their hearts? Some

recited the praises of the Korta ; some said, " We are left fatherless this day." Others, whose covetousness was too strong to be repressed, exclaimed, " This is not the time to give way to sorrow, let us rather perform those acts which will ensure his happiness in a future state ; he was not an ordinary man." \* Bancharam assented mechanically, for he knew that no profit would accrue to himself from such measures. He was so much dispirited he could not stir a foot. His thoughts were occupied in devising fresh schemes, what he should do next, what other victim he could bring into his toils, but he could determine upon nothing.

At last he thought of obtaining money by warning the family that if certain precautionary measures were not taken some of their most valuable property would be imperilled, but again it occurred to him that in such a time of distress no heed would be paid to such a warning. As thus his thoughts revolved, a tumult arose at the door, caused by the arrival of a messenger bearing a letter. The superscription was in the handwriting of Baburam Babu, but the messenger knew nothing of the contents. The letter was immediately taken to the Grihini, who, hastily opening it, read as follows :—

" Last night we fell into great danger. The boat was so forcibly driven by the wind that the men could not guide it, and every moment we feared to be upset. When at length it sank I was much terrified and your image came constantly before me, as though you stood by me, saying, ' In the time of danger fear not, fix all your thoughts upon God and pray to Him. He is merciful and will surely deliver you.' I followed your advice. When we jumped from the boat we found ourselves upon a shoal where the water<sup>†</sup> was knee-deep. The boat was torn to pieces by the force of the gale. Remaining all night upon the shoal, at daylight we arrived at Bausberiah. From being so long in the water Moti Lal became ill, but the remedies applied have done him good. We expect to arrive this evening."

The reading of the letter was as the pouring of water upon fire. Thinking over it, the Grihini exclaimed, " Am I indeed so fortunate ?" As she thus spoke, Baburam Babu, with his son and

\* The Brahmins profit largely by the ceremonies performed after the death of an old man.

Tak Chacha, arrived at the house. Cries of joy resounded on all sides. The minds of the whole family had been darkened by the clouds of sorrow, but now the sun of joy arose. The Grihini, holding the hands of her two daughters, and looking on the faces of her husband and son, shed tears of joy. She had intended to reprimand her son severely, but now in her joy she forgot to do so. The two daughters, seizing their brother's hand and falling at their father's feet, joined in their mother's tears. The baby boy, rejoicing at the sight of his father as over a great treasure, clung for many minutes round his neck and would not be put down. The other women of the family performed the ceremonies of Daragopan.\* Baburam Babu was so bewildered with joy that for many moments he was unable to speak. Moti Lal thought within himself, "It is well we were nearly drowned, otherwise I should have had a fine scolding from my mother."

The praying Brahmins, seeing the Korta, poured forth blessings, adding, "There is nothing so efficacious as the invocation of the Heavenly Power. Your own virtues and our prayers would rescue you from every danger, were it otherwise we would renounce our caste."

Hearing these words, Tak Chacha said angrily, "If it is by the efforts of these gentlemen that all evils have been averted, are my labours to go for nothing? Have I not also prayed?"

Then the Brahmins smoothed matters over, saying, "As Krishna was Charioteer to Arjuna, so are you to the Korta Babu; by your policy all difficulties have been removed, you are as an Avatar. When you and we combine together, everything must succeed. Danger flies before us."

Bancharam Babu remained all the time like a serpent who had lost its jewel. (It is believed by some Hindus that Cobras, who live in dwelling-houses, have a jewel on their heads.) But when he found himself in presence of Baburam Babu he shed crocodile tears, and indulged the hope that his dreams of gain might be fulfilled. When the Brahmins had finished speaking he failed not to claim his share of the merit of the Korta's deliverance from danger.

\* Ceremonies performed in honour of the return of one thought to have been lost.

*(To be continued.)*

## HIGH EDUCATION FOR INDIA.

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Before saying a few words on the subject in question, I beg to express my sincere thanks to Mr. Lethbridge for his paper read at a late meeting of the National Indian Association on a subject of great importance. Not only men of distinction but every schoolboy in India is well acquainted with Mr. Lethbridge. We are justified in calling him a true well-wisher to the cause of Indian education. Besides that the subject brought to our notice is of the greatest importance, the present time for its discussion is most opportune.

I am sorry that I am little conversant with the educational circumstances of Bengal and Bombay, upon which the paper read on July 5th and the discussion which followed were based, but my eighteen years' service in the Department as Deputy Inspector of Vernacular Schools in the North-Western Provinces, specially in Oudh, has made me well acquainted with the nature of all kinds of education imparted in those Provinces, and with the secrets of its use, as to the want which the people have of it, their tastes in regard to it, and moreover the good which it has done or can be expected to do in each kind.

I regret that I am not prepared at this time to give an authentic account of the present income and expenditure of the establishment in my Provinces, or of the proportion of private and State interest connected with the same, but in answer to this part of the question, "What sort of education is needed for the welfare and prosperity of India?" I, from my long experience, have no hesitation in replying, "*The High Education.*"

I could adduce many facts to prove my arguments, but as I do not wish to occupy more space than is absolutely neces-

sary, the following I hope will be sufficient to shake the convictions of those opposed to the old, but in my opinion, just and valuable policy of education. High education for India is much needed, and deserves every help and encouragement from a benevolent Government.

I will mention here briefly the curriculum of the three different standards of education imparted in my province, viz., primary, middle and high, hoping that this fully will illustrate my meaning, and will lead the persons concerned to understand my argument.

Primary education is given through the vernacular of the place. We teach young boys, mostly of the rural classes, the alphabet, a book containing easy sentences, writing and the composition of a simple letter in their own vernacular, a few lessons from a sanitary primer, and a few lessons of simple and common things, a mere outline of the local history and geography, arithmetic as far as fractions and simple interest, and two small books in literature. How far the majority are prepared to receive this smattering of education even, how far they have taste, desire, want and use of it, and how far it has done good already or is expected to do good in future, and of what advantage this education is to them after leaving the school, or whether any improvement in the system is necessary to make it more appreciated and useful, is a large question. Those who have served in the Educational Department and have taken pains to learn the real nature of the matter in question are conversant with the facts, which are more plainly written in their minds than in their pocket books.

In the middle-class schools, which are mostly vernacular, (and a few English,) we teach arithmetic little more than above referred to, some mensuration, two books of Euclid, the rudiments of history of India and geography (including physical),

a poetical reader (Persian in Oudh), and this is all. In English schools we teach the same subjects in that language. How far this education refines and enlightens the minds of the learner, improves his ideas and morals, makes him a man of business, of the world, of learning, or a useful member of his society,—on the whole does him good,—and moreover how many these schools are, and how far the people have means to feel their wants and necessities, is an enquiry which after careful study leads to the conclusion that these schools do not give the result which is intended.

In the high schools and colleges we teach for matriculation up to Honour degrees. In such institutions, the English language being thoroughly learnt, the students embrace the opportunity of making themselves acquainted not only with the language of the rulers, but with many of the sciences, and the lessons of wisdom taught in books, journals, the papers, &c., in a greater and more extended manner than can be acquired in our Oriental books on literature and science. They thus have the opportunity of enlightening their ideas and of understanding the laws of political, social and moral happiness, the result of which is that they become polite, obliging and straightforward. They understand the blessings of good institutions and the best regulations for the good of the country, so that they learn to value the freedom, peace and happiness which India enjoys under our merciful British Government. These are the only people in India who come to know and have the opportunity to understand what trouble is taken and what plans are designed for their good by many of the kind-hearted people of England who have never seen them. These men only are able to value the good they derive from the liberty of the press, and the good which education, the railroads, the telegraph, sanitary and public work, vaccination, the agricultural and many other departments have done.

for their country, and their social improvement, the name of which till the time of the present Government has never been known in India. These are the people that value, admire and appreciate all the doings and movements of the Government that are for the good of the country. They have means and sense enough to compare their former insecurity with the present peace which they enjoy. Through these men the ideas of the above-mentioned facts can be diffused among the illiterate or ill-educated masses. These are the right hand of the Government in carrying out plans for the good of the country. And above all they do not, like the poor, ill-educated community (who really know nothing of themselves, their country or of their Government, and with primary education, if even they will receive it, they never will find the opportunity of knowing such things),—they do not imagine our kind Government as a demon, and from ignorance of its nature hesitate to approach it, but like the beloved child of a kind mother the highly educated men are bold enough to impress upon the Government their needs, and like an open-hearted friend openly to speak when they meet with any reason to complain. And here I may say that those who have themselves tasted the blessings of education will be the persons who will do most to further its progress.

The Government, partly at our own desire and partly to do justice, wishes that we should look after our own interests. It has got seats for us in many of the local committees, in high offices, and moreover lately has made arrangements to give us a lesson in the elementary rules of self-government, that is, that we may look after our own schools, local rates, public works, dispensaries, and so forth. Now I ask whether by securing primary education (*vide* the curriculum of the same mentioned above), we shall be able to do all that is required.

Nominally we have to join in political, legislative and administrative duties, but we play our part in the scene as mere puppets, never taking the initiative nor asserting our own opinions, and for this reason we are called and considered naturally incapable; and we deserve the allegation. On account of our long services and grades we attain to good posts in the Government Courts; but owing to our defective education we may well be accused of incapacity, and in many cases blame has attached to us for suspicious dealing. We keep aloof from social intercourse on account of our being far behind in civilization, and all this I admit with justice. But let us consider what remedy for all these evils can be suggested. Is the high or primary education best fitted to cope with them?

Now another question here arises, *i.e.*, Whether there is already a sufficient number of highly educated men, and whether therefore it is of use on the part of the Government to take further trouble in the matter. In reply to this I will say, *No*. In my province there is not. It is a patent fact that nearly all of the offices are filled with men of very narrow education, which most of them have received at no school, but at their homes by a private tutor, and which education is no more but that they can read and write their own vernacular or some Persian. On the other hand if we see what sort of men we get for being appointed as assessors in the criminal cases, members of the local committees, &c., &c., &c.; we find that not one of these non-official members has received high education. The education possessed by the members that are elected at present can be well understood by the following illustration.

In one of the educational committees (in which I recollect two or three English officers of the district, one native subordinate officer, one officer of the department, and two non-

official or private members were present) a matter was put to the vote, and the president, who was of course the head Government officer of the district, asked each member if he had anything to say in the matter. One non-official member, with folded hands, replied, "Yes, my Lord, I have to say something." "Well, go on," said the officer. "My Lord," he began, "there is a case of mine in your court in which I wish two more witnesses may be called." The officer was rather displeased to hear this and told him, "My dear sir, this is not the time for you to speak and for me to hear about your private case." Our good member exclaimed, "No, no, my Lord, I don't mean that you should hear the witnesses just now, but by your order I told you what I had to say." Of course this was entirely irrelevant; the poor gentleman did not understand what the discussion was and on what his opinion was asked.

In another municipal committee of the said district, the non-official members were seated with the official members on a bench, and to every proposal made by the president they had learnt to say, "We agree." At the same time the statement of births and deaths was read by the clerk, that so many persons had died and so many had been born during the last month. On hearing this they all said, "O yes, we quite agree to this." What a shame for me to give such an account of my countrymen! What an idea of the ignorance of the people the officials who heard must have formed! I leave the matter to be judged by my readers. Does this ignorance arise from the nature of the country, the natural incapacity of the natives, or from the deficient education that the members had received? And did any other reason make our wise officer introduce such members but the scarcity of the highly educated people; which was the cause of their being elected? It should also be borne in mind that this is not the case only

in one district. Hundreds of such instances will be found throughout, in every place of the large province.

Now there remains one more question, viz., It being admitted that High Education is necessary, why should Government take the trouble in the matter, when we ought to take it upon ourselves? In reply to this I will say but a few words. (1) The time has not yet arrived. The mother will not leave the care of a child till he is full grown. (2) The Government has got all the interest of the country and the people in its own hand. There is not yet sufficient acquaintance among us as to our true interests to cause private and individual efforts to be exerted. As yet these efforts have been almost nominal, and the results no better than the above-mentioned examples; therefore I consider that it is the duty of the Government to look after High Education.

M. HOSSEIN,

*Deputy Inspector of Schools, Protah Garh, Oudh.*

*Cirencester, July, 1882.*

## MEDICAL WOMEN FOR INDIA.

*An article on the subject of MEDICAL WOMEN FOR INDIA, by Dr. Frances E. Hoggan, has appeared in the Contemporary Review for August; this is a valuable contribution to the discussion of this important question, and we intend next month to make full extracts therefrom. The following suggestions have been received from a correspondent at Bombay:—*

A great deal has been written upon the subject of Lady Doctors for India. The discussion in this Journal has embraced almost every conceivable point bearing on the important question, and the suggestions have been more or less practical; but it strikes me that none of them meet the immediate requirements of the case. In fulness of time, no

doubt, a large field must be occupied by well trained female physicians in this as in other countries. For the present, however, some measures are urgently needed for the alleviation of much pain and misery which women suffer from certain diseases peculiar to their sex. Something appears possible in this direction. Speaking of Bombay I may add that the few batches of native midwives trained up in the vernacular class of the Grant Medical College, under Dr. Sakhānim Arjan, have been found very serviceable, and are slowly supplanting the so-called female accoucheurs who have from their gross ignorance in many instances proved a curse instead of a blessing to their helpless patients. These passed midwives have even been drafted into Native States where their work is greatly appreciated. The necessarily limited knowledge of their profession, however, confines the scope of their usefulness to a narrow sphere, consequently some of the more intelligent among them have, to the writer's knowledge, often expressed a desire to learn something of the ordinary diseases of women not immediately connected with the vocation of a midwife. In the course of their practice they come across such diseases, but are unable to deal with them, although in most instances the remedy may be simple. Under the circumstances these ladies might with advantage be taught a little of the minor gynecological operations, &c. As for text books, Dr. Kunthe's recent work in Marathi on female diseases can be used, or perhaps a more suitable and practical handbook might be compiled. Medical men out here find no difficulty in treating women in all ordinary ailments, and where in certain cases they cannot reach them they make use of the passed midwives, who know something of the peculiar diseases, in prescribing the needful remedies. The present necessity is for more such women, who can, in many cases, with or without the assistance of qualified physicians, relieve the

sufferer; otherwise the patient is likely, as is very often the case, to conceal the real nature of the illness to her own harm.

In commending the above suggestion to the notice of the philanthropists who have already bestowed much thought on the subject, I would mention, with deference, that no one is more anxious than myself to see a thorough technical education imparted to women taking to the healing art; but as an immediate, practical, and inexpensive measure for mitigating in a slight degree the suffering of a large number of my countrywomen, I consider the establishment of Gynecological vernacular classes for intelligent females worthy the attention of all competent to judge of these matters.

A. RÁMKRISHNA.

*Bombay, July, 1882.*

## THE MADRAS BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

We mentioned last month that the plan of Home Teaching had been started by the Madras Branch of the National Indian Association. We have now received through Mrs. Brander, Inspectress of Girls' Schools, the following appeal, signed, we are glad to see, by one of the Vice-Presidents, Mrs. Carmichael, which is being circulated in the Madras Presidency, and which further explains the scheme :—

### HOME EDUCATION FOR INDIAN LADIES.

The early age at which girls in India are withdrawn from school, and the fact that many of those of the higher classes do not attend school, has led to a demand, more or less extended, for daily governesses, to visit the homes, at stated hours, and for regular fees, to impart instruction in the vernaculars, needle-work, music, &c. In many cases Zenána teachers of the Mis-

sionary Societies are so employed, but it is believed that the households where teaching would be welcome are far too numerous to be entirely supplied from such Societies and that there are many homes to which such teachers would not be admitted.

For the benefit of these households the Committee of the Madras Branch of the National Indian Association have undertaken to organize a plan of *General Home Teaching* on a secular basis only.

As a beginning, the Committee have secured the services of a First Grade trained Mistress able to teach in English and Tamil, and also those of a Third Grade trained Mistress of the Mudaliar Caste, who teaches in Tamil.

The fees charged will be in accordance with the means of the families taught, but will not be less than eight annas a month for each pupil.

An appeal has been made to the Director of Public Instruction for Grants-in-Aid of the salaries of these and similar teachers, and there is reason to hope that such grants will be sanctioned. But even should this be the case, the Government grants and the fees cannot possibly cover the expenses of the undertaking. The Association therefore desire to raise a fund for the purpose, and the Committee trust that all those interested in the cause of native female Education among the higher classes, will respond to this appeal and will subscribe liberally to the fund.

Subscriptions and donations will be thankfully received and acknowledged by Mrs. Brander, Joint Honorary Secretary, National Indian Association, The Luz, Madras.

SARAH CARMICHAEL,

*Vice-President, National Indian Association, Madras.*

The following abstract of the notice of the Exhibition to be held at the end of this year at Madras will also interest our readers :—

The Madras Branch of the National Indian Association will hold a second Annual Exhibition towards the close of 1882.

1. The following prizes will be offered:—

I. For the best collection of native garments, cut out and made entirely by the exhibitor or exhibitors, two prizes, one a silver medal and the other Rs. 10; the first to be awarded to a native lady and the second to the pupils of a native Girls' School.

II. For the best specimen of Native embroidery applied to native garments, two prizes as in para. I.

Two prizes of Rs. 12 or an English sovereign and Rs. 10; the first to be awarded to a native lady, the second to the pupils of a native Girls' School, as follows:—

For the best collection of English garments; For the best specimen of knitting; for the best specimen of English embroidery, in satin-stitch or open work, *white*; for the best specimen of crewel-work; for the best Indian design; for the best specimen of mending by darning; for the best specimen of mending by patching; for the best specimen of pillow-lace, *white*; for the best specimen of pillow-lace, *gold* or *silver*.

For the best specimen of handwriting, with or without illumination, in Tamil, Telugu or Hindustani, four prizes of Rs. 5 each; for the best specimen of hand-writing, with or without illumination, in English, two prizes of Rs. 5 each; for the best specimen of map-drawing, two prizes; for the best specimen of free-hand drawing (including the patterns drawn on thresholds of native houses), two prizes.

2. The silver medals are given by Her Highness the Princess of Tanjore, I.C.I.

3. The specimens of needle-work, writing and drawing should be sent to Mrs. Brander, not later than November 1st.

4. Each competitor for a prize should send with the specimens a declaration, attested by herself, or her parent or guardian, that the work has been executed entirely by herself. In the case of a school, the declaration should be to the effect that the work has been executed entirely by the pupils in the school, and should be signed by the Manager.

5. (a) The garments exhibited must not be in miniature,

but of a useful size. (b) In awarding prizes (for the best collections of garments) the shape of the garments, the beauty and strength of the needle-work, and the size and variety of the collection, will all be taken into consideration. (c) In awarding prizes for embroidery and other fancy-work, the beauty of the workmanship, the taste displayed in colour and form, and the suitability of the ornamental work for the purpose to which it is applied, will all be taken into consideration. (d) No prizes will be given for kinds of work not mentioned in this notice.

6. Competitors for prizes will not be allowed to send the same specimen twice for exhibition.

7. Those who desire to sell their contributions may do so, if they appoint an agent of their own to conduct the sales, remit the proceeds and return any work that remains unsold.

8. The Sub-Committee will be glad to receive specimens of fine needlework (both plain and fancy) for exhibition only. These also should be sent to the care of Mrs. Brander.

9. All the specimens will be returned to such exhibitors as send a messenger to fetch them, within a fortnight after the close of the exhibition. If this is not done, the Secretary cannot be responsible for the safe-keeping and return of specimens belonging to contributors in the town of Madras. Contributors in the Mofussil are requested to arrange, if possible, for the removal of their contributions by a messenger in Madras. When this is impossible, the Secretary will, if requested, return the specimens by train or post.

The prize distribution at the Municipal Boys' and Girls' School, Nellore, is described in the following letter, addressed to Mrs. Brander, by the Inspecting School Master :—

TO THE INSPECTRESS, GIRLS' SCHOOLS, MADRAS.

NELLORE, 22nd March, 1882.

MADAM,—As directed by you, I am glad to furnish you with particulars of the proceedings of the meeting which took place on the 17th instant, at 5.30 p.m., in the Free Church Mission Hall, for the distribution of prizes for the boys and girls.

Mr. Bickle, the Acting Inspector of Schools, arrived here on

## THE MADRAS BRANCH.

the 16th instant, and arranged with the President, Mr. J. Grose, to hold the meeting on the 17th instant (as may be seen from the enclosed notice of invitation).

The Deputy Inspector of Schools, Nellore Range, asked me to arrange and superintend the necessary decorations for the occasion. I employed coolies to fetch evergreens, plantation trees, flowers, and to decorate the Hall with the said things. Just in front of the table, before the chairman, an arch of flowers was tastefully erected, and every front gate-way was nicely adorned with festoons. The surroundings of the Hall were well watered, and kept clean, for the reception of carriages, &c. The whole gentry of the town were served with invitation notices (150) to honor the occasion. More than 150 girls, and about 300 boys, were arranged in the Hall, in front of the chairman. The former occupied the front seats, and every possible precaution was taken to keep the boys aloof from the girls.

Mr. Bickle first read your excellent report on the Girls' Schools, and then his report on the Boys' Schools; and then the prizes, which were well arranged on the table, were distributed by the chairman to the pupils, who were very cheerful. A number of garlands were placed around the necks of the Chairman and the Acting Inspector of Schools. It may not be out of place to mention that a paper mat was presented, with garlands of flowers on it, by some of the girls of the Ruanganaispot School, to the chairman (containing on the back of it some native songs). I herein enclose a copy of which for your inspection. They were exceedingly pleased with the workmanship.

Afterwards, Mr. J. Grose delivered an able speech on the Elementary Education, touching on the following points:—

1. The educational conference at Calcutta.
2. The improvement of female education, especially in the Nellore district.
3. How to guard against the expected invasion of cholera.
4. About his going on furlough.

Then Mr. Narayanaswamy Chetty, the district court pleader, stood up and gave thanks to the chairman (in behalf of the

community), and said something more about the deep interest which Mr. J. Grose has been taking in educational matters, and his going on furlough.

Next followed the singing of the girls' schools in order, which attracted the attention of the whole audience (inside), while crowds of people were thronging at the doors and windows to see the *tamash*.

At about 6.30 p.m. the meeting dispersed, with clapping hands, in token of their joy. With great care, I sent the youngsters to their homes, well guarded by the masters and some elders. Fully believing that I will be excused for the delay, and for my intrusion upon your valuable time, I beg to remain, Madam, your most obedient servant,

M. VENKATASUBHAYYA,

*Inspecting Schoolmaster, Nellore Municipality.*

We have also received an account of the prize-giving at the Government and Municipal Girls' School at Salem, which was held on July 13th, in the Town Hall :—

The Hall was filled with children and several visitors. The proceedings began with some Kinder Garten games and drill, and a Tamil song, after which the Head Mistress (Miss Small) read the report, in which it was stated that the school had made considerable progress in the last twelve months. Eighteen months ago there were three male teachers and only one female, but now there was no male teacher, and there were five mistresses, one of whom is a Brahmin. The strength of the school is now 82, and in December last four girls obtained Government Scholarships. The prizes, which were very handsome and numerous, were contributed for sewing, for vernacular reading and for writing. Mr. Devasagayam gave a gold ring to the girl who passed the Special Upper Primary Examination. When the prizes had been distributed Mr. Wilkinson made a few observations, commenting on the marked improvement which had taken place since the appointment of Miss Small as Head Mistress, and suggesting that instead of the school being held in a native house, a good school house should be built, and that in Salem the wealthy native gentlemen should contribute

liberally. After this Dr. Bradshaw thanked Mrs. Wilkinson for presiding, the visitors for being present, and the prize-donors for their liberal gifts. The proceedings terminated with a Tamil song, and "God save the Queen," sung by the highest class. The girls, many of whom were laden with rich jewellery, were sent home in carts, with a policeman in charge of each cart, and a band placed in front of the procession.

We will close our intelligence from Madras with the Report of a Caste Girls' School, Madras :—

The directors have much pleasure in submitting their first report on the working of the Muthyalpet Caste Girls' School.

The school was established on the 14th April, 1878, through donations from the following gentlemen (names given). The fund thus raised not being enough to keep up the institution, it was subsequently made a branch of the Muthyalpet Anglo-Vernacular School.

The residents in this part of the town who were desirous of giving a secular elementary education to their girls were put to much inconvenience for want of a suitable school conducted by Hindu agency. . . .

The school was opened on the 14th April, 1878, with 19 girls on the rolls, and closed in December with 48 children. At the end of 1879 the number increased to 79, in 1880 to 90, and in 1881 to 128, which as a fact is very encouraging, thus exhibiting the love which the youngsters show for learning.

The school was placed under the Result Grant System last year. Mrs. Brander, the Inspectress of Girls' Schools, examined the children in May, 1881, and awarded a grant of Rupees 194-8-0.

The receipts of the school are like other similar institutions, much less than the expenditure.

It is, however, hoped that the school will receive such support from the residents of this quarter as it may in time not depend for any funds on the male branch of this institution.

The directors offer their thanks to M. R. Ry. P. Parthasarathy Chettyar for his having allowed free a portion of his house for the use of the school for the past four years. They further

wish to record here the assistance rendered by the late Arnee Sobroya Chettiar towards the opening of this Institution.

They also offer their thanks to Government for the grant they were pleased to allow for the Institution.

The directors cannot close their report without expressing their deep and heartfelt thanks to Mrs. Brander for the interest and support given by her generally towards the special education of the Hindu girls.

## REVIEW.

DUKH NIVARAN. Bombay, 1880.

A BOOK bearing the above title was published in Bombay, in 1880, in the Gujarati language, by Dr. Pestonji Nowrozjee, a medical graduate of that city. On the title-page it is described as "a work embracing the cures and remedies of every variety of disease on the most approved system, expressly adapted for family use; a compendium of English and native drugs." The author's main object, he writes in the preface, is merely to enumerate the remedies for diseases, and all the kinds of treatment suggested for every ailment. "This work," he continues, "gives all the medicines discovered in Europe and America;" nor has he neglected to mention the various Greek and Mogul drugs. At the end of the work is an appendix containing the names of all medicines, their properties, and the doses in which they should be administered, according to the Government pharmacopeia. It is remarked by a local paper that such a work will prove more useful to physicians than to private families, as a mere collection of medicines is liable to be misused by ignorant people; and of this the author seems sensible, since he cautions his readers with respect to the careful use of his prescriptions. The work extends, we are told, to more than 500 pages, is neatly printed, and well bound.

We may add that the wife of this gentleman, an educated Parsi lady, has translated into Gujarati, *Lord Chesterfield's Advice to his Son*.

## SANSKRIT SCHOLARS AT OXFORD.

The following letter has been received, for publication in this Journal, from Professor Monier Williams, C.I.E., D.C.L. :—

The ease with which Pandit Shyāmaji Krishna-Varmā (who came to England, as is generally known, at my recommendation), passed his second examination (Moderations) at the end of the Oxford summer term, and the scholar-like proficiency displayed by him in Greek and Latin literature is an interesting proof of the close relationship between the classical languages of India and those of Europe. The Pandit was quite unacquainted with Greek and Latin when he arrived in England, and yet passed his first examination after little more than a year's study. Another interesting point connected with his second examination is that, although not a Christian, he selected as one of his subjects the four Gospels in the original Greek, and passed a highly creditable examination, both in the text and subject matter, showing by his answers, written and oral, a better acquaintance with the facts of Christianity than is commonly found even among young men who profess Christianity. This is the first instance on record of a non-Christian student successfully surmounting difficulties, which, to Asiatic minds, nurtured in a wholly different religious atmosphere, have hitherto appeared insuperable. The Pandit will probably pass his third examination next term, when he will be allowed to take up Sanskrit as one of his subjects. He will then be qualified for his B.A. degree.

If I am asked whether it is open to other young Indian Sanskrit scholars to enter on a similar career with any prospect of similar success, I answer, Yes, provided they

possess four qualifications : 1. Sufficient enlightenment to be superior to the prejudices of caste. 2. Energy and powers of application combined with fair abilities. 3. Sufficiently strong health to resist the cold and damp of an English winter. 4. Relations or friends able and willing to render pecuniary aid.

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### INDIAN INTELLIGENCE.

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We have the satisfaction to announce that the Hon. Romish Ohunder Mittera, Judge of the High Court, Calcutta, has been appointed to act as Chief Justice during the absence on leave of Sir Richard Garth.

A farewell dinner was given at Allahabad by the North-West Club in honour of General Macpherson, just before the General embarked at Bombay with the troops for Egypt. Mr. Syud Mahmoud, Barrister-at-Law and Judge of the High Court, Allahabad, son of the Hon. Syud Ahmed Khan, C.S.I., made an eloquent speech on the occasion, from which we give the following extract :—" Gentlemen, the time is fast approaching, if it has not indeed already begun, when the distinctions of race and of creed will sink into insignificance in comparison with the stronger bonds of friendship and political union between England and India, when political power and martial glory will be shared more obviously by Englishmen and natives alike, when the civilised world will be convinced that India is neither a source of danger nor a point of weakness in the vast Empire of Britain, when the native of India will be as proud of being a British subject as the native of Kent. It ought to be a source of pride to Englishmen that the comfort, the peace, the good government, the blessings which England has brought to India have achieved the devotion of millions of a different race and creed. Upon the present occasion I am convinced that I express the feelings of my countrymen when I say that we are proud to feel that the army which General Macpherson is going to command in Egypt will consist principally of natives of India. As a native of India, I can assure our distinguished guest that he

may rely upon the loyalty and devotion of his native soldiers. I can also assure him that he will carry with him the good wishes of the Indian population on whose behalf the expedition is undertaken. Whatever the political causes which brought about the disturbances in Egypt may have been, of one thing I am sure, that India cannot tolerate anything which proves a hindrance to free intercourse between England and India."

We learn from *Madras Native Opinion* that one of the six lady students at the Madras Medical College is a native Christian, Miss Kristy, whose parents were originally Brahmins. She has acquitted herself well in all the examinations of the late session, and has prizes awarded to her for proficiency in Anatomy and Materia Medica.

The translation of Professor Max Müller's Hibbert Lectures into Gujerathi, by Mr. B. M. Malabari, is to be followed by translations, which are already completed, into Marathi and Bengali. If the scheme succeeds Mr. Malabari is desirous of forming an association for the publication of translations from and into the vernaculars of India.

Rao Bahadur Arjung Sing, of Indore, a wealthy landowner, has received the thanks of Sir Lepel Griffin, K.C.S.I., Agent of the Governor-General of Central India, for his liberality and public spirit in subscribing Rs. 300 to the funds of the Daly College, at Indore, and Rs. 100 to the Northbrook Indian Club.

We are glad to find that the able and practical paper, read last March before the National Indian Association in London, by Mr. S. M. Israil, on Education for Mahomedan Ladies, has attracted the attention of the more liberal among the leading Mahomedans of Bengal. The Hon. Syud Ameer Ali, the Hon. Mahomed Yusuf and Moulvi Syud Ameer Hussain Khan Bahadur have expressed in letters to the Hon. Sec. of the Association their approval of Mr. Israil's suggestions, and it is satisfactory to learn that the National Mahomedan Association has appointed a Committee for considering what methods can be adopted for the improvement of female education in the Mahomedan community, and to hold a Conference on the subject with the Committee of the Bengal Branch of the National Indian Association.

## PERSONAL INTELLIGENCE.

Mr. J. N. Mitra has passed the Membership Examination of the Royal College of Physicians of London.

Mr. Jogodish Ohunder Bose, B.A., Calcutta, Christ's College, Cambridge, has passed in the First Division of the Preliminary Scientific (M.B.) Examination of the University of London, obtained Honours in Botany. Having also passed in the Mathematics of the Intermediate Examination in Science, Mr. Bose has become admissible to the B.Sc. Examination.

Mr. Upendra Krishna Dutt, B.Sc., has passed in the Second Division of the Intermediate Examination in Medicine of the University of London (Entire Examination).

Mr. A. L. Sandel has passed the M.B. Examination of the University of Glasgow.

Mr. Syed Sakhawat Hosein, Bengal Government Scholar for 1881, at the Royal Agricultural College, Cirencester, has gained the only Certificate of Honour obtainable in his class in Estate Management, having taken the first place in his class. Mr. Hosein was also entitled to a Scholarship, but could not take it up, as he already holds one from the Bengal Government.

Mr. — Chakravarti, Bengal Government Scholar for 1882, at the same College, received Honourable Mention, and obtained prizes in Estate Management and Book-keeping.

*Arrival.*—Mr. Syed Mohammed Hossein, Deputy-Inspector, Oude, for the study of agriculture.

*Departures.*—Kumar Shivanath Sinha, Barrister-at-Law, for the North-West Provinces. Mr. M. B. Bhownaggri, State Agent to H.H. the Maharaja of Bhownager, for Bombay. Mr. G. N. Chatterjee, B.A., Cambridge, for the Punjab. Mr. P. M. Chowdhuri, for Calcutta.

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*We acknowledge with thanks a pamphlet entitled. Remarks on Marriage Customs in India, by Hakeem S. Kazim Ali, of Gwalior.*

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To co-operate with the efforts made by Indians for advancing education and social reforms.

To promote goodwill and friendliness between England and India.

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- 3.—Undertaking the superintendence of teachers sent to England from India for the study of methods of teaching, and selecting English teachers for families and schools in India.
- 4.—Grants in encouragement of female education, and grants to educational and philanthropic institutions in India, books to libraries, scholarships, prizes for schools, &c.
- 5.—The publication of a monthly Journal, recording educational work in India, and containing articles by Englishmen and Indians of experience on subjects of social reform.
- 6.—Correspondence with the Secs. of the Branch Committees, &c.
- 7.—Soirées held three times in the year, January, April or May, and November, open to members.

In India there are Branches of the Association at Calcutta, Bombay and Madras, which undertake educational work and promote social intercourse between English and Indians.

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# JOURNAL

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## NATIONAL INDIAN ASSOCIATION.

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### PEASANT LIFE IN BENGAL.\*

In a former article we dwelt on the Popular Indifference in England to India, and we added the obvious truth that nothing but more intimate acquaintance with India would remove this indifference. But the acquaintance must be of a special kind. It has been seen that long residence, almost the residence of a life, both of individuals and of families, in that country, and the closest relations between the English in India and the English in England, do not produce it. Of books, journals, blue books and reports about India there is no lack. But the difficulty is that we do not read them. Indian finances—who but a specialist would plunge into them? Indian history, although greatly popularised of late, has few English readers. Indian philology and ethnology open a field of great importance and deep interest, but that is only to the few who have a special taste for the study of languages and races. And the same may be said with regard to the ex-

\* *Bengal Peasant Life.* By the Rev. LAL BEHÁRI DAY. London: Macmillan and Co.

cellent, indeed first-rate, works issued from time to time by writers specially gifted for the task on the jurisprudence and the present political and civil aspects of our Indian dependency. They do not become popular. Many light and sparkling books on Anglo-Indian life have been written both by travellers and residents, but after all they go no further than the limited sphere the writers move in, touching only the points on which the Europeans and Hindoos come into slight and superficial contact. Could we have an authentic book written by one who had penetrated into the real independent Hindoo life, social and personal, or, still better, by one who wrote from the Hindoo point of view and could yet make himself intelligible and readable to ordinary English minds, we should hail this as a first step in the course of literature that we desire. Mr. Cust's *Pictures of Indian Life* is such a step in the first mentioned class of literature, and the book whose name we have placed at the head of this article in the second. It is with the second book that we propose at present to deal.

*Govinda Samanta: the History of a Bengal Raiyat* (the title under which the book was originally published), written by a native ordained Christian minister, is a work of a kind which has the field quite to itself. As far as I am aware we have had before it no picture of Hindoo rural life done by a native hand absolutely from the inside. Colonel Meadows Taylor's *Tara* and *Seeta* come nearest to it, but his is still the view of an outsider, however well informed and sympathetic. The writer of this book appears to have given us a picture of his own earliest associations. Accordingly it has a fulness, a feeling, a simple vividness of presentation that touches a chord in our hearts. We realise that a Bengal Raiyat is of the same flesh and blood as ourselves. This is the more striking because, as far as the reader can judge, the

writer is equally familiar with English language and literature, manners and ways of thought. Without such a knowledge he could not probably have managed to interest us in such an unfamiliar interior, and it is a mark of no small skill to do this while not softening the national peculiarities, giving native words for all common things, detailing the superstitions, the religious ceremonies, the social rites which are in their form at least so utterly alien to us that hitherto even our imaginations have failed to be kindled by them.

This is strictly a story of the life of a Bengal agricultural peasant of the poorer class. The plan has been to use an individual and his family as a thread on which to string in succession the leading events of a Hindoo villager's life, and also as a peg on which to hang some more general and occasional facts. In the first we have the birth and birth ceremonies, the annual rural festivals, the village schools, marriage, a sketch of the family group, residence, daily life, customs, as to food, clothing, and the rural practice of medicine. In the second we have the occurrences, more or less exceptional, which from time to time ruffle the calm surface of Hindoo village life (in which the villagers play mostly a passive part), the relation with the laws, official and other authorities, conflicts with and oppression by native and foreign powers, the incidents of the Land Tenure as before and after 1859, and the miseries of epidemics and famine. But it is a picture of the classes in least direct relations with the alien Government, and its world of higher officials, its schools and appointments. The English collector, magistrate and judge are scarcely referred to. Though the great Sepoy Mutiny is covered by the period occupied—from 1821 to 1873—it is not named, nor yet the great change from the rule of the Company to that of the Queen. Even the religion of the alien rulers is seldom mentioned, though the author is a

Christian minister, the only allusion is in a scene in the village market-place, where a German missionary appears; he is known and kindly received, but the effect left is as of something faint and far away. It is in short a picture entirely from the inside, and all the more acceptable to us for that. There is a pure truthful simplicity in the book which wins our confidence. Mr. Lal Behari Day has not been tempted to infuse a drop of European sentimentality into the simple colourless presentment of the relations of the sexes in Hindoo life. But women make a more frank and fearless appearance than would be the case in the higher Hindoo society; and in so far it is more interesting and to us more human and intelligible. Husbands and wives it appears can love each other as in European homes; and the inferiority and subordination of the women does not show so offensively as in many Oriental communities, though no doubt a sense of it is deeply ingrained in both sexes, and tends to lower the whole race.

This narrative is not by any means what we call a novel, and the English reader must not look for sensational incident, but there is much to stir our interest, our feelings and deeper thoughts. It requires careful reading, perhaps more than one, to get accustomed to and fully appreciate the strange world it so quietly introduces us to. To begin with the domestic life, we shall find it marked by poverty and plainness, and a simple, regular mode of living in general, varied with a number of village or domestic feasts and religious services. We leave it to the author to describe the tender and simple commemorations which mark the days and years of the peasant's existence, the feasts in which rice, their staple—almost their only—food, plays a great part; the first cut, the "Feast of New Rice," "A merry day all over Bengal," the Harvest, the worship of Shashtra, the "protectress of children,"

in all which the gods, the animals; domestic and wild, share with themselves the bounties of the season, and the day ends with innocent merry-making under the trees. One Hindoo ceremonial is too characteristic to be passed over, at once a service and a gala day—the “puja,” or worship of Visvakhama, the World Creator—which takes place in April, and is the yearly Sabbath of the artisans, when all work is suspended, and the various instruments of their crafts are set up in honour of the Divine Engineer, who is worshipped in the presence and through the medium of these his symbols. This graceful rite, significant of the spiritual view of Industrialism, is called by hasty observers their “childish worship of their own tools!”

In the household groups described by our author (single isolated life seems hardly to exist among the people) the characters are sufficiently various and well discriminated, the grave, hardworking father, the strong, bold, good-hearted, stupid brother, the boys and their comrades, the sententious old peasant, and beyond the village group, though mixing with it, the exacting yet not unkindly money-lender, the pretentious leech, and the insolent underlings of the Zemindar, who is himself sketched with bold strokes. We have, too, outlines of women's characters. Alunga, the female head of the whole household, the active manager, the vigilant anxious mother and fond grandmother, sensible yet superstitious, who finally gives up all these joys of the heart, goes on pilgrimage and dies miserably all alone; Sundari, the one son's wife, gentle, submissive, gladly ruled by her mother-in-law; Aduri, the other, now giddy and flirting, now hysterical and sulky, and finally when widowed going on a different kind of pilgrimage in an emancipated manner; and lastly, the other terribly different mother-in-law, cruelly misnamed the Nectar-mouthed, who embitters the whole life of her son's loving

young wife ; all these with a few touches stand out before us. The sketch of domestic life includes the arrangement and celebration of marriages ; and here we may find the clue to the stationariness and imperfection of Hindoo civilisation through centuries on centuries. The girl of eleven, who has often been betrothed at seven, is married to a boy somewhat older, with no choice on either side and no acquaintance with each other, she being even perfectly unaware of what the ceremony she is made to go through means. The poor child is carried off weeping to her father-in-law's house, though she is often brought back in a few days to remain a year or two at her own home ; after which she sinks at once into the subordinate position of the Hindoo wife. The only change of importance that opens to her is in the case of her becoming a widow. Widows are not, says Mr. Day, illtreated, as Europeans are apt to imagine ; they obtain a great deal of sympathy at first, and often, if they attain old age, acquire the respect and rule the conduct of those around them. But the state of widowhood is made pitiable by the intense sense of isolation which is impressed upon them, and deepened by all the usages practised by and towards them.

As for education, it is of the simplest. In the old-fashioned orthodox village school, book reading is hardly practised at all ; arithmetic and calligraphy make up the whole sum of instruction. To repeat the multiplication table up to 20 times 20, and to write the fifty letters of the alphabet and the proper names of things and persons is about all they attain to, for though compound subtraction and the rule of three are supposed to follow, the pupil often does not remain long enough to learn them.

On the mysterious subject of caste the author is not very explicit. The thirty-six castes into which Bengali society is divided are represented by him as so many different pro-

fessions or trades, and with the exception of eating, drinking, and intermarriage the members of the different castes mix freely and form friendships amongst each other. Of religious differences between the castes he does not speak, but there are different sects within them. The caste to which his hero Govinda belongs is that of the Aguris, one of the various agricultural castes, of which the members are reckoned the strongest and bravest of the Bengali race, though even they, says Mr. Day, are spirited only as compared with other Bengali raiyats. He observes that "were Bengal peasants like Irish cotters, Orangemen, Ribbonmen and the rest, Zemindari oppression would be impossible." He incidentally observes on the two results of the ghost stories, volumes of which are heard by every Bengali boy, that they strengthen his idea of the supernatural and make him timid and cowardly. He also complains of the sweets and comfits so inordinately consumed at all ages, and suggests that it may be the reason why the Bengalis have not left off their state of pupilage as a nation.

Their submissive timidity is strongly portrayed in what may be called the political incidents of this story. It was a strange state of things for a British-ruled community twenty-five years ago. The two forms of oppression which then weighed most heavily on Bengali peasants were that of the Zemindar and the indigo planter. There seems no inclination to censure the English Government either in the supreme or subordinate administration, but we gather the author's opinion that in those days it erred in unwise legislation, which threw the poorer classes into the power of the richer, and in failure of justice from not detecting the abuses which grew thick under its shadow. Thus, for the sake of filling the Government exchequer the Permanent Settlement upset the ancient system which had existed on the principle that

the land tenure was based on the right of labour, and that the soil belonged to all intents and purposes to the occupier. He paid a ground rent or tax to the Zemindar (his landlord) or the Government, that was all. But the Zemindar was always asserting his right to an arbitrary enhancement of rent, while the tenant insisted on a fixed payment, and especially resisted the illegal cesses which on one occasion or other the Zemindar was wont to levy. The new regulations threw all their weight on the Zemindar's side, and these tremendous powers bestowed upon him placed the raiyat at his mercy. He had the right to let the rent accumulate till it became too heavy to pay, to distrain and sell off the property of the supposed defaulter, to summon him to his own courts and flog him almost to death, and finally to arrest and imprison him at his pleasure. These two last dreaded powers, called *Pancham* and *Haptan*, were freely used to extort cesses which ground the poor raiyat to the dust. A better day came however. Act X. in 1859, an Act which has been called the Bengal peasant's Magna Charta, put down the illegal cesses, forbade wanton enhancements of rent, entitled the tenant to a lease after a certain time, and abolished *pancham* and *haptan*. Mr. Day adds, indeed, that though thus legally emancipated, the raiyat, from ignorance and want of spirit, has not benefited as much as he might by the change.\*

Still more terrible, though more local and special, were the wrongs inflicted by the indigo planters. Our author gives a vivid picture—perhaps the most sensational in the book—of the relations of the raiyats with "Mari Saheb," otherwise Mr. Murray, the planter, or rather the manager of

\* I have given here Mr. Day's statement in some detail for the interest of the parallel it affords in several respects to the Land question at present being agitated nearer to our shores. The tenant right problem is not yet finally settled in India, but efforts are being made to place it on a sound basis.

the factory for a large indigo company. It is set forth how one of these unfortunate raiyats had been compelled, by that kind of pressure with which the rich and the strong can act on the poor and the weak, to grow indigo for the factor's advantage, in his fields, instead of a more remunerative crop, and then to receive advances on the sale, which, as the quantity was always made out to be short of the stipulated amount, ended in the raiyat falling hopelessly in debt to the factor and becoming his slave and victim.

These two forms of oppression were maintained by the corruption of the native police; a powerful wrongdoer could by "oiling the hands" of the daroga (head of the police) hush up pretty nearly anything, and if an offence were brought into court the intimidation practised caused the peasants to swear anything required of them, so that the tale of their wrongs seldom reached the English magistrate, and violence and extortion amounting to murder, house-burning, and the seizure of a peasant's whole property were safely practised. We have no means of knowing whether these tales are over-coloured; the author is careful to assure us that there are good and bad everywhere, and the portrait of the wicked Zemindar of the old school, ignorant, knavish and brutish, who takes vile advantage of the tremendous powers with which the British Government had armed his class, is relieved by that of the young one who has received English training, who is benevolent and enlightened, and whose example is being more and more followed by the Zemindars of the present generation. He defends his poor peasants against the cruel indigo planter and the venal police, and his efforts are at last crowned with complete success.

The money lenders, of whom we in England have heard so much as cunning spiders entrapping the poor ignorant flies of native peasants into debt and ruin, like the clever Jew

usurers of Eastern Europe, are not dealt hardly with by our author. In the desperate distress of those former days, when the Bengali raiyat struggled with inevitable poverty from landlord exactions, he was their only resource, and, however high the interest he charged, was regarded rather as a benefactor than otherwise. But obviously the state of things which threw the tenant upon him was in fault.

Another count of the indictment against the Government is the growth of grog-shops. He says: "The inhabitants of India have been for centuries the soberest people in the world; and it is sad to think that amongst this remarkably temperate people drunkenness should be introduced and extended by the foremost Christian nation in the world." A duty having been put upon spirits, it has become the object of the Excise department to establish as many grog-shops as they can; and "to this State interference we owe it that now every village has a grog-shop and the larger villages more than one."

He bears witness however to the "enlightened humanity" of the British Government on several occasions, and especially to the splendid success of Lord Northbrook's efforts to avert the famine of 1873; "never," he says, "did any Government act in the face of a great calamity with such promptitude, such presence of mind, such energy and such considerate benevolence."

The impression left by this author's account is that at present at least there is much in the character as well as the conditions of life of the Bengali peasants to hinder them from rising to a higher civilisation. As for national or social independence, they do not even seem to desire it. There is apparently no spirit of disloyalty; the peasant only asks to be let alone; let him be safe in his person, his property and his work, and he is indifferent as to what government he

lives under. And could such a people be assured of a strong and just Government, we might be tempted to think that nothing more need be asked for them than this low quiet level of primitive yet well ordered civilisation. Their ancient institutions, their family customs, their simple tastes, and their laborious mode of life, all seem to ensure a peaceful and harmless existence and a certain measure of well doing. We may add to this the pleasant picture of a community living in friendship with each other, of joint family life, a strong regard for kin and the warmest attachment between members of one household, of domestic enjoyment and of simple festivals, and one feels that they might go on for ever ruled like children by the paternal hand of an absolute Government. Moreover, simple as it is, this life is held together and given a significance and a kind of dignity by stringent moral laws, traditional usages imposing self-restraint and respect for the common life, and the all-pervading influence of a religion which may be called either fetish worship or nature-worship, a mere ignorant and ignoble superstition, or a regulative principle of a spiritual and therefore beneficial kind, according to the point of view from which we regard it. Those who believe in the supernatural as the root and essence of all religion must respect the strong sense the Hindoo has of unseen deities; and though this faith seems to take form rather in ceremonial observances than in a moral code, and to partake as much of fear as of gratitude, it yet fits in harmoniously with their other attributes. There is no ferocity in its dogmas, it agrees with the tendency to simple obedience with the uncomplaining patience and the kindly mutual help of these poor people.

But this whole system combines with the national race attributes in hindering a higher development. We find in the fixed traditional institutions, in the religion with all its

childlike traits, in the worship of established custom, in the child marriages, which keep down the women physically and morally, and by consequence the men also, that character of immobility which tends not to growth and progress, but to decay. The castes, too, from non-intermarriage, must in process of time form a multiplicity of separate races, thus strengthening a distinction which prevents their forming a nation or combining to secure their independence. The narrow marriage limits, too, must deteriorate the race, or at least prevent its improving. And we see the reverse of the patriarchal picture just sketched in their frequent subjection to governments neither just nor merciful, we see them the helpless prey of every oppressor, and we find them in a chronic state of poverty which any untoward event, unusual exactions of landowner, money-lender, or other, famine or epidemic, may send down to an abyss from which they seldom emerge. The writer traces his hero's sufferings from a succession of these causes, which culminate in the famine of 1873, when Govinda, having nothing to support his family but the produce of his field, which now yielded not a fourth of its annual quantity, was compelled to leave his home and take work in another district. The story ends with this melancholy picture: "It was with a heavy heart and with tears in his eyes that Govinda left his home and wended his way to Burdwan. He had never in his life hired himself out as a day labourer. He had always tilled his paternal acres and lived upon their produce. But now, in mature life, he had to stoop to the degradation of becoming a coolie. This thought dried up his life blood. . . . He wept day and night over his wretched lot. His health visibly declined. He was reduced to a skeleton. His heart was broken. And one morning he was found dead in his miserable hovel, far from his home and from those he loved. His son on hearing

the mournful news hastened to Burdwan, put the remains of his father on the funeral pile and reduced them to ashes. Thus was Govinda delivered from his troubles."

But let us not despond for the future of this interesting people. The progress that is being made in the classes above them will in time filter down to them. The spread of education will enable their superiors to deal more wisely and justly with them; and in the improved material condition which better laws promise will be the germ of every other improvement, even of a spirit of self-help and just self-assertion. And let us hope that in time they will have so fitted themselves for self-government that, when demanded, their present rulers will not wish to withhold it.

ARABELLA SHORE.

### MEDICAL WOMEN FOR INDIA,

*(Reprinted from Contemporary Review, August, 1882.)*

The message of the Maharanee of Punna, sent through Miss Bailby to the Queen, under the impression that a royal lady who was grieved when a bridge broke, and a train with its human freight was hurled into the waters, would be sure to feel for those women in India whose condition, for want of women doctors to minister to them in their sickness, was "far worse" than that of the people who were thus miserably killed, and that she would, as Empress of India, send out skilful and trained medical women to her suffering subjects and dependants, as she had already sent out medical men, is an appeal from the womanhood of India to the womanhood and manhood of England which the country will do well not to disregard. Rendered into Western and constitutional language, it is a demand on Government for a new public service, and for a recognition of the right of Indian women to have their so-called prejudices—we would say their natural modest shrinking from doctors of the male sex—which religion and custom alike consecrate, respected and not outraged. Reason, propriety, and that

tolerance of national usage which has been the rule followed by Government in all dealings with our Indian fellow-subjects, point to the substitution of medical women for medical men in all the institutions subsidized by Government for the treatment of native women. The cry of impracticability will probably at once be raised; we hope, however, to show, by a review of the existing Indian medical service, that that service has been a failure mainly because it could not reach the women, and that this is pre-eminently a fitting time for the Government to consider the pressing need of the women of India, and the means of meeting it in connection with the reforms and the retrenchments which are being effected in the service, and the possibility thus afforded of organising a service of medical women without any large amount of new machinery, and at no great additional expense.

The system of medical relief in India has been one of gradual growth, and it differs in some important particulars from anything we are familiar with at home. When a doctor was wanted and asked for, he was lent to a district by the military authorities on condition of a part of his salary, and the expenses incurred for the dispensary he attended being defrayed from local funds. He was at any time liable to be recalled for regimental service, and to be replaced by a man of inferior qualification. It appears, indeed, to have been the custom to retain the best doctors for regimental service, or at any rate for service at European stations, and to tell off men of lower qualifications than the average unqualified assistants in our own country for the native dispensaries. The Indian Medical Service, being at the outset a purely military service, out of it grew, after a peculiar fashion, a civil medical service; but the two departments were inextricably mixed up, and indeed undistinguishable, until the year 1880, when, by a Government of India General Order, and a subsequent Government of India Notification, the military and civil duties of the Indian Medical Department were placed under different administrative heads, and the Civil Medical Service separated from the Military Medical Service. Such radical changes could not be effected in a day, and at the present time considerable uncertainty exists as to the attributions and duties of many of the higher officials. Indeed, to judge from an article which has just appeared

in one of the leading medical papers, it would seem that the differentiation of the two services is not yet generally known outside official circles.

The British in India at first afforded to natives nothing more than the chance medical treatment of a regimental surgeon, whose primary duties were to look after the troops. Then came the establishment of hospitals and dispensaries, which in Bengal dates back beyond 1849. In that year, we are told, the Governor of Bengal was asked to assist Baboos Joykissen and Rajkissen Mookerje, Zc-mindars of Ooterpara, in establishing a hospital and dispensary at that place. The proposal was that Government should pay half the cost of erecting the necessary buildings, and allow rs. 100 per month for the maintenance of the institution, together with English medicines and instruments. In reviewing this proposal by letter, the Government of India declared, that "as far as any general principle is concerned it is certainly opposed to grants of the kind, inasmuch as it is beyond the recognised province of a Government to provide medical aid for the great body of its subjects." The letter went on to say that although the British Government had, for special reasons, granted assistance of this nature to the people, that assistance had till then, with one exception, "been exclusively confined to towns at or in the neighbourhood of which a Government medical officer is stationed." The grant was, however, made, but "not upon any recognition of the general propriety of affording assistance from the state to such undertakings."

In 1860 the total number of dispensaries was fifty-seven. In 1864 Government issued a set of rules, under which it bound itself to defray a portion of the medical officers' pay and to accept other charges, in the event of subscriptions to a certain amount being guaranteed, without any reference to the situation of the proposed dispensaries. Under these rules Government undertook to provide medicines and instruments on certain conditions, free of cost, and to supply a medical officer and half his salary on the understanding that the other half was supplied by local funds. It was also provided, under Rule VII., that "at all sub-divisions where there is no regular dispensary, where a sum of not less than rs. 15 can be raised by local subscriptions for providing the

necessary establishment, in purchasing bazaar medicines and other articles, the civil hospital assistant of the sub-division will be required to afford medical aid to all poor people who may apply for relief. Rs. 10 per mensem will be allowed by Government to the civil hospital assistant as remuneration for the extra duties imposed on him."

Thus Government went on from one thing to another, until we find it virtually accepting the position of affording *medical aid to all poor people in a sub-division who may apply for it*, despite its earlier declaration that it is beyond the recognised province of a Government to provide medical aid for the great body of its subjects.

Such is the present state of Bengal and, with slight local modifications, of the British possessions and protected States of India generally with regard to medical relief. It is true that it is stated officially, by order of the Lieutenant-Governor of Bengal, that it will be recognised in the new rules that Government will not bind itself as a matter of course to any fixed scale of aid for the establishment of new dispensaries; and it is also true that retrenchments are being vigorously carried out in some of the divisions, and, in some instances, dispensaries closed because they were found to be of no utility. Thus, in Bengal nine dispensaries were closed in 1880, because they had "altogether failed to serve their appointed purpose," and "showed no prospect of becoming useful charities." Should the question be asked what their appointed purpose was, the answer is not far to seek. "Assuming that the establishment of dispensaries," says the Surgeon-General with the Governor of Bengal, in his official report presented last year, "has had a two-fold object—viz., the dispensation of charitable relief, and the introduction of English medicine to the people—I submit that the latter has now been fully accomplished."

As far as the male population is concerned, this may be so. They have opportunities of being treated in orthodox medical fashion, of which they do not largely avail themselves; and making due allowance for the distrust which must naturally be felt, when, for instance, they find at a dispensary "only an untaught compounder to attend to their wants," while the doctor is devoting his time to private families, and bearing also in mind the avowed

untrustworthiness of Indian medical statistics from all Mofussil (country) dispensaries, it yet appears strange that the numbers of native men who apply for treatment at the Government hospitals and dispensaries bear so small a proportion to the whole male population. In the Presidency of Bengal there are stated to have been 1,181,687 patients, including Europeans and Eurasians, treated in the year 1880, the whole population being given as 60,484,831; 62 per cent. represent men, the rest women and children. In Calcutta, from special circumstances, the proportion of native male patients is larger; but it appears that the proportion of the native population of Bengal seeking treatment at hospitals and dispensaries is 2·29 per cent., of which probably about three-fourths are men and boys.\*

Unflattering as are these statistics to European feeling, and unfavourably as they contrast with all preconceived estimates of the utility of the Indian Medical Service as at present constituted, when we turn to the statistics of women and children it is startling to find that for all the advantages women have reaped from it there might almost as well have been no Medical Service in India at all. Low as is the percentage of men receiving treatment, that of women is not one-third of the number. The reason is not far to seek; it is the absence of skilled medical women. Of this there is concurrent testimony from various sources. The missionaries have long told us so, but their voice has been little heard or heeded by those in authority at home, in the face of such statements as those openly made by Sir Joseph Fayrer, late President of the Medical Faculty of the University of Calcutta, to the effect that women doctors are not needed in India, and that native women will consult medical men. Sir Salar Jung is of opinion† that it

\* In 1880, in Bengal, men 62 per cent., women 17·21 per cent. (in Calcutta less), children 20·78 per cent.; in Bombay, men 53·4 per cent., women 20·1 per cent., children 26·5 per cent.; in Madras, about one half of the patients are women and children, children being in excess; in the Punjab, men 64 per cent., women 19 per cent., children 17 per cent.; in Oude and the North-western Provinces, men 58·09 per cent., women 20·77 per cent., children 21·14 per cent.; in the Hyderabad Assigned Districts, men 54 per cent., women 16·8 per cent., children 28·3 per cent.

† See letter to the *Times* on "Medical Women in India," by Dr. Acland, dated December 6, 1881.

would be a great benefit to India—a benefit which could not be exaggerated—if English medical women, completely educated in England, could settle in the chief towns, and he estimates the number that might at first be found necessary at 1,025, considering, however, that these numbers “would probably prove wholly insufficient.” Among high Indian officials who have recognised the necessity of training women for medical practice in the Zenana is Surgeon-General Balfour,\* who served for forty-two years in India. He states that the subject is one of very great importance to the women of India, vast numbers of whom do not appear in public, and need skilled medical advice which medical women could give, and he adds that he was able to obtain the sanction of Government to educate lady-students in medicine at the Medical College of Madras.

Surgeon-General Cornish, in his Government Report for 1880, writes on the subject of midwifery as follows :—

“It is gratifying and encouraging to note that the practice of training midwives, and sending them out to work in towns under Municipal or Local Fund Boards, is sensibly adding to the yearly number of women who avail themselves of skilled aid in labour.

“The number of labour cases attended in connection with hospitals and dispensaries for the past four years is shown below :—

Cases of Parturition.								Deaths.
1877	...	...	...	...	...	...	2,664	93
1878	...	...	...	...	...	...	2,504	69
1879	...	...	...	...	...	...	3,160	83
1880	...	...	...	...	...	...	4,321	119

These numbers are still but as a drop in the ocean in comparison with the annual births in the Presidency, but it will be seen that the numbers are steadily increasing year by year. In 1879, the cases of women attended in their own homes were 992 ; in 1880, the number had increased to 2,120. This is entirely due to the extension of the practice of employing midwives in connection with Mofussil dispensaries.”

We may add that it is gratifying, on comparing the above numbers, to find that the mortality in childbirth shows a steady decrease from year to year, on labour cases being left more to the

\* *Madras Journal of Education*, September, 1881.

care of women—a result which is in complete accord with European statistics of female midwifery. It is also noteworthy that the proportional number of women treated in the Madras Presidency is greater than in any other part of India. At Calcutta we learn, from the administration report, that on the recommendation of Dr. Charles, who, it is said, administered the obstetric hospital for many years with remarkable success, the Lieutenant-Governor, owing to the want of trained nurses in the interior of the country being severely felt, has decided to establish a certain number of stipends to enable women to study midwifery in the wards.

The report from the Punjab for 1879 states that, at the midwifery school of Umritsar, three women passed out during the year, making a total of thirty-nine who have received certificates as trained midwives since the school was opened. The report from the Central Provinces for 1880 also makes mention of the satisfactory results of training women as midwives, and from private sources we learn that midwives trained at Calcutta are also doing good service and succeeding well in the country districts.

An important feature of the question still remains to be noticed. It is this, that while everywhere trained midwives are welcomed, and find remunerative employment or aid from dispensary funds, the few medical women trained at Madras found "that there was no sudden rush to secure their services." This is exactly what the poverty of India (one estimate fixes the average income as low as three shillings per month) might lead us to expect. Government, it is true, gives free medical education to women desirous of qualifying themselves; but when it has educated them it leaves them to the precarious chances of private practice among a population which is either miserably poor, or which, when not so poor, makes small account of the health or of the lives of women. Men, when once they have passed, or indeed often before they have passed out of the schools, are ensured a maintenance as dispensary officers, and can afford to wait for practice. Women are left to fight their own way unaided to success, or to fail for want of an income sufficient to provide for the necessities of their position, and to raise them above the sordid care which would force them to place fees above professional usefulness, as well as to repress feelings of compassion and tenderness towards patients. Now, and for a long

time to come, the medical woman who best fulfils her mission in India will not be the one who makes the largest income out of her patients, but the one who, realising the mass of ill-health, of misery and death, which is the product of ignorance and of wrong customs, sets herself with true humanitarian zeal to raise the general health and vigour of the women to whom she ministers, as well as to cure them of their manifold diseases. The whole conditions of India are so unfavourable for carrying out the theories of political economists, based on supply and demand, that it would be strange indeed if in the one item of medical women protection should be found unnecessary, and the weakest, the poorest, the least self-reliant members of the community—*i.e.*, Indian women—might be trusted to make known their demands, and to take measures to ensure an adequate supply of women-doctors for their use.

We have seen that Government has taxed itself to a considerable extent to provide a civil service of medical men, with the two-fold object of dispensing charitable relief and of introducing English medicine to the people.\* The charitable relief is pronounced officially, by men well qualified to express an opinion thereupon, to have been often in excess of the needs of the population (*i.e.*, of the male population), and to have led to peculation and other abuses. Nine dispensaries were therefore closed in Bengal during the year 1880, and steps will be taken to close other institutions found to be worthless. The introduction of English medicine to the people—*i.e.*, to the men—is said to have been fully

\* Indian dispensaries are about half supported by Government, whereas more than two-thirds of the expense of maintenance of all the Calcutta hospitals is borne by Government. (In 1880, out of a total of rs. 313,477, Government contributed rs. 233,642.) In the Presidency of Bombay the proportion borne by Government is still larger, being 78 per cent. of the total sum expended for hospitals and dispensaries. The charge of maintaining the four great hospitals of Bombay, it is said, forms a heavy charge upon Government; but it is to be borne in mind that three of them were built by private munificence, either wholly or in great part, so that Government was saved that heavy initial expense. In the Madras Presidency the proportion is much lower, being less than a third, or rs. 276,266 out of a total of rs. 774,903. In the other divisions the proportion varies from less than a fourth in the Punjab to considerably over two-thirds in Oude and the North-western Provinces.

accomplished, in Bengal at least. This is, therefore, the time to consider the expediency of introducing English medicine to the women in the only way in which, admittedly, it can be done, through medical women. One source of income, and a not inconsiderable one, might be furnished at once to a fund for a service of medical women in India, by transferring to it indirectly all lapsed and lapsing Government contributions to hospitals and dispensaries. Another available source would be the funds contributed by Government to hospitals in the Presidency and larger towns specially for the treatment of women. We have seen that at Bombay, for instance, the cost of maintaining the four great hospitals of the town falls on the Government, although three of them were built wholly, or in great part, by private munificence. It is therefore competent for Government to appoint one or more medical women in all the departments where women are treated, and to apply a part of the hospital funds for their benefit. In this way, to a large and increasing extent, existing funds might be utilised for the benefit of the women of India, who have heretofore been singularly overlooked in the arrangements made or sanctioned by Government for medical relief. Thus we actually find Surgeon-General Beatty, in his Administration and Progress Report, writing in 1880 :—"With some arrangements at the different institutions, which would give separate waiting-rooms for the sexes, I have no doubt that the attendance of females would considerably increase." From this we may infer that there are parts of India where something very like an outrage is committed on the feelings of the women patients by forcing them to mingle, while waiting to be seen by the doctor, with patients of the opposite sex. A better illustration could hardly be found of the need of medical women in India, not merely for the actual treatment of patients of their own sex, but in responsible positions, and for purposes of direction and organisation.

It has been asserted that the life and honour of medical women would not be safe in the country districts. It does not, however, appear that considerations of this kind have weighed against the sending out into the Mofussil of nurses and midwives, to whom protection of their life and honour is equally due. We feel disposed to view in this objection only one more of the many

intangible reasons put forward, at various times and in various countries, why women should not study and practise medicine.\* Wherever Government placed a woman doctor, of course it would be bound to provide her, in common with its other subjects, with reasonable protection. Perhaps even in some exposed districts, only married medical women, accompanied by their husbands, might be considered eligible.

But not to tilt at windmills, let us pass on, in conclusion, to consider the kind of organisation best adapted to the circumstances of the case. What is needed is a new Medical Department, as a part of the public service in India, managed by women and responsible only to some high officer of State, working in harmony with the existing civil Medical Service, but co-ordinate and not subordinate to it. Women alone, highly trained, efficient, with the ready sympathies of their sex, can rightly inaugurate and carry out such a beneficent reform, and discover the proper means for breaking down the barriers which separate the sick millions of Indian women from the physicians and surgeons ready and able to bring to bear on them all the resources of the healing art. Sir Salar Jung considers that there might with advantage be two classes of medical women: one, ordinary practitioners for the country; the other, more accomplished and of a higher stamp, capable of acting as teachers (presumably of native subordinates), as well as practitioners, for the towns. The division is a practical and sensible one, and would correspond, generally speaking, to the two classes of medical women growing up in England, the holders of a University degree, and the licentiates of the Irish College of Physicians, the only licensing college which at the present time admits women. We would add to this list a third class, that of superintendents or directors, the lay so to speak, of medical dioceses.

As the women practitioners would certainly be required by their superiors to give a far larger share of time and labour to work among the poor than the average hospital or dispensary medical officer is reported to do, their salary ought to be propor-

\* It was loudly urged formerly in England that women doctors could not go out at night to their patients, but nobody saw any impropriety or danger in midwives—that is to say, poor women—doing so.

tionately higher. Perhaps a salary of £300 for the lower, and of £500 for the higher class of practitioners, with dispensary buildings, might be sufficient. The superintendents, of whom at first only one would be necessary, ought to have a fixed income of not less than £1,000 a year with travelling expenses, so as to be able fairly to devote their life and energies to the work. The question of local contributions would have to be considered, and perhaps it may be found impossible in the towns to secure substantial co-operation. Whether this could be relied on in the country districts is doubtful from their extreme poverty.

Of course the work would begin in the Presidency towns, and perhaps in a few other centres. A dispensary would be established for the treatment of such as chose to resort to it. A small hospital would follow, or in the existing hospitals a medical women's department would be instituted. Gradually, treatment in the Zenanas might be superadded to the work, and courses of instruction organised for native women in nursing and in hygiene. The extension of the system into the country districts would necessarily be slow and regulated by local circumstances, which would have to be very carefully inquired into by the head of the department.

Our present limited space does not allow of entering into any detailed enumeration of the benefits such a medical service may be expected to confer on the women of India. To one point we cannot, however, refrain, in view of its importance, from calling special attention. It is this, that, unfortunately, barbarous mutilations and outrages by husbands and strangers on little native girls and women are by no means rare,\* and that medical examinations are often ordered by magistrates to be made.

In some instances, such examinations conducted by medical men, even in the interest of the victims, are felt to be so repugnant to natural feeling and to national usage that a magistrate is content to receive instead the testimony of a native midwife. As important issues and heavy penalties are often involved in these cases, the medical profession view with great disfavour this receiving of evidence from an imperfectly trained woman. But their

\* See *Medical Jurisprudence for India*, by Norman Cheever, M.D. Calcutta, 1870.

scruples, and those of humane judges, and even of the injured families themselves, must surely cease if examinations by medical women voluntarily submitted to were substituted for examinations by medical men, by order of the court.

A word of encouragement to such medical women as desire to devote themselves to practice in India may here perhaps be fitly given. Their training cannot be too thorough, their knowledge and ability, and especially their surgical ability, too great, for we have it on official authority "that the people of India estimate European medical treatment more by what they see of the skill of our surgeons than by any professed faith in the value of our treatment of internal diseases. To this day physicians have to compete with old women and exorcists, and have not yet so demonstrated to the native mind the superiority of their practice that they can command implicit faith in it. In surgery, however, the native population do admit the advantages and superiority of European methods, and it seems a matter for regret that in this particular our dispensary practice should be so prominently weak."

Women may, however, take courage. There are, undoubtedly, in the Indian Medical Service eminent physicians and clever operators, especially in the Presidency towns, but the general cry, in official records, is of the ignorance and inefficiency of at least the subordinate Medical Service, and it may be safely predicated of women that their best achievements will be far beyond the present average of medical and surgical work in India.

FRANCES ELIZABETH HOGGAN.

The following extracts from a valuable paper, contributed by Miss Beilby to the *Indian Female Evangelist* for July, 1882, will be read with interest:—

"I," Miss Beilby writes, "with all others who have been engaged in Zenana missions, feel that it is wrong for any woman to call herself a medical missionary unless she has a full and thorough knowledge of her profession and has proved she has such knowledge by passing the requisite examination at a College or University. At the same time I know it is difficult for people who have not been in India to understand this. They hear so much of the dreadful illnesses and sufferings of the Zenana women

that they think 'surely an Englishwoman with two years good training could do something to bring relief to these poor sufferers.' But believe me it is not something or some relief the Zenana lady or her friends want when the medical missionary is sent for, but it is *everything*. Their own women, Dhais as they are called, can do something, and they will always send for one or more of these women before they will call in an English lady doctor. . . . One great difficulty the Zenana medical missionary has to deal with is this, that, except in those cases where the native gentlemen from mixing with English society, have seen how wrong it is not to have the best advice for their wives and daughters, she will not be sent for until all the resources of the Dhais have been tried. When she arrives at the house of her patient she may be quite sure if any ordinary means would have done good she would not have been sent for. . . . It is forgotten, or perhaps not known, that when a medical lady is in any difficulty she cannot call in another doctor to help her. She must act alone; and though I have always found the medical men where I have worked ready to give me their advice, still how many cases there are where one needs more than advice. . . . Let people consider this state of things well before they hurry young women into work which, with all the knowledge they can gain from a full course of medical study, and from the confidence the possession of a license or a diploma must give, is most difficult and trying.

"I have heard the objection raised to all this. 'But so *few* ladies have the health to go through the full course of medical study, while *many* can study for two or three years.' I contend it must be a greater strain on the health to try to cram into two or three years what men well able to judge on the subject say cannot be done in less than four. To begin to study the state of the human body in disease, before a student has learnt what it is like in health, what she is to expect to see and hear in an abnormal condition before she has learnt the normal, is surely to begin at the wrong end; and if four years are spent by a student preparing to go to India as they sometimes are, and in the end she must go out unqualified, would it not have been better to give the time at the recognised school for lady students and so be able to get a license to practice?

"I would give a warning to those who, while thinking all I have said is right, might propose to go to India with only a partial knowledge, and then, if they found after some time they could not get on, return to England and qualify. This is most unwise, for not only is it difficult to recommence studies that have once been put to one side, but life and work in India unfit one for hard study. To any who think this, I would say most lovingly, as one who has learnt from experience, I am sure you will regret such a step all your life."

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### GARDENING FOR HINDU HOMES.

The science and practice of Floriculture, or, to speak more plainly, the love and culture of flowers, has, of late years, made great progress in England. And this is seen not only in the gardens and greenhouses of the wealthy, in which are gathered the choicest plants of all climes, but in the small plots and humble dwellings of the poor. One cannot pass through the streets of a country town or village without being struck with the wealth of beautiful English flowers which adorn the windows of the poorest cottage; the little patch of garden with which some of them are blest is often laid out with great taste and is gay with blossom; while over the cottage porch the rose and honeysuckle and other creepers trail in free luxuriance. Even in the narrow bye streets of London and other large cities, amidst the smoke and grime, we look aloft, and see here and there many a window sill beautified with a box of sweet mignonette, or a few pots of scarlet geraniums, drooping fuchsias, or bright calceolarias, carefully tended, reminding the inmates of the green hedges and fragrant gardens which it is so seldom their privilege to see.

It is difficult to explain the feeling, but one cannot help regarding love of flowers as a sort of cardinal virtue. It

implies a certain degree of refinement, a sensuous appreciation of beauty, a recognition of something beyond and above the daily cares of life, a pure and harmless pride in possession, even in the midst of the struggle for existence which is the lot of our poorer classes. Surely He who spake as never man spake rightly estimated the value of flowers as teachers when He said, "Consider the lilies."

The cultivation of flowers is a taste which can be indulged at a minimum of cost. But it requires what no money can procure—patience and industry, forethought and watchfulness; and the benefits arising from the cultivation of these virtues are incalculable.

Our object in introducing this subject is to point out to our Indian friends, and especially to the ladies of Indian households, one particular in which the poorest of their English sisters may be worthy of their imitation. It is unquestionable that the European in India, in spite of the uncertainty of his tenure, long ago began to recognise how much more pleasant to the eye the *compound* may be made by the well-directed labour of the *mali*, and how beautiful and attractive the entrance portico and the verandah of his house may become when plentifully adorned with those bright-foliaged plants of which the tropics yield such an un-failing supply and infinite variety.

In the suburbs of Calcutta are many beautiful garden-houses belonging to wealthy native gentlemen,—some of them well kept up, others in a more or less ruinous condition. But there is no feeling of homeishness about any of them. They lack the charm and order which result only from the constant presence of the master's or mistress's eye. Most of them are visited only on Sundays and holidays. There is no one to watch the growth of the plants from day to day, and one feels the absence of that loving care which characterises the

home garden, in which a man seeks to give expression to his own ideas of grace and beauty.

We desire especially to point out to the inmates of the houses of native gentlemen of every degree in Calcutta and other large towns what a fount of pleasure lies open to them in the cultivation of plants and flowers—a pleasure cheap and innocent, and that is characterised by constant change and variety. What a revolution would be produced in the great bare courtyard of the Indian house, with its heaps of rubbish, and its generally neglected appearance, if a few pots of ferns were placed in each corner, a group of crotons and other foliage plants in the centre, and if flowering creepers were trained up the pillars! On the occasion of great festivals these would be far more beautiful than the withered garlands with which it is customary to adorn them. Even the *tulsi* tree at the entrance would fare none the worse for the companionship of a few friends of another genus. And surely some more suitable place might be found for the favourite cow and for the refuse which is thrown out for its delectation. In almost every house there are a number of more or less idle inmates to whom the care of the plants would afford pleasant occupation.

But we wish to go a step further, and to show how great a charm might be added to the life of the inmates of the zenana if to their daily monotonous routine of duty were added the cultivation and care of a few plants. Far more secluded from the sights and sounds of country life than the poorer dwellers in the great cities of England, it would be as it were a revelation to them to watch the growth and development of plant life, and to see new colours and new forms of beauty gradually unfolding beneath their eyes. Let the dreary courtyard be peopled with plants; let the rooms be adorned with sweet posies of flowers of varied hue, and love

for these beauteous products of nature will not fail to grow, with all its softening and purifying influences. Why should not the wonders and beauties of plant life form part of the round of teaching in our native girls' schools? A taste would thus be created which would be sure to find expression in after life. At the distribution of prizes at the Bethune School, in Calcutta, this year, we were much struck with the very tasteful floral and foliage decorations of the hall, which we understood were entirely the work of the pupils. Such decorations are common enough in native houses, but we rarely see such fine appreciation of form and colour and combination as the hall presented on that occasion. Our zenana teachers have great opportunities for promoting a movement in this direction. Many a pupil would cherish a plant for the sake of the giver, and a new topic of interest would thus be created.

Here is a platform on which all races may meet in perfect harmony—the love and cultivation of the beautiful in nature. And there are not wanting indications of progress in this direction. We are acquainted with a few houses where choice varieties of plants are grown and tended with care and interest. But perhaps the most important sign of progress is seen in the number of nursery gardens, entirely under native management, which have recently sprung up in the suburbs of Calcutta. At Pikeparah, at Narkeldangah, at Barahanagar, and other places, are flourishing establishments, some of which issue catalogues and monthly notes on gardening in English and Bengali. The proprietor of one of these nurseries, a Brahman, recently made a voyage to the Manilla Islands for the express purpose of collecting orchidaceous and other plants peculiar to those regions, and returned to Calcutta with a large cargo. Such enterprise deserves to be richly rewarded, united as it is with intelligence and business habits.

Another Bengali nurseryman advertises in the following terms :—

“Various kinds of excellent trees, shrubs and creepers, both of native and foreign habitat, valued for their sweet fruits, pretty flowers or beautiful variegated leaves are always kept in store for sale at a proper price. Seeds of season flowers and of edible herbs are also available in time.”

And a third, having in view the improvement of agricultural produce by the sale of good seeds, appeals to his countrymen for—

“I.—Help towards the collection of those rare country seeds of vegetables, fruits, flowers and spices that are extraordinary in their shape, size and properties, or which are highly useful to the public. Any information which will enable him to procure such seeds shall be gratefully accepted.

“II.—Help and information of the correct process and the exact time for the cultivation of those seeds for the convenience of his experiment.

“III.—Help and information of any skilful process for the cultivation of the seeds in his experimenting firm.”

It will be seen that interest in the subject is already awakened in India, and if this brief allusion to it gives any impetus to this good work among our native friends our object will be attained.

JAS. B. KNIGHT, C.I.E.

## REVIEWS.

ARMY AND NAVY MAGAZINE, AUGUST, 1882.

It may seem rather late to notice the August number of the *Army and Navy Magazine*. As, however, there is one paper therein that concerns neither Army nor Navy, but which presents certain points of special interest to the readers of this *Journal*, it is yet worth while drawing attention to its

topics. We refer to the article (being second on the subject) entitled, *Social Life in Bengal*, by Mr. C. T. Buckland, long time Commissioner of Burdwan, the genial author of *What for Beginners*. It may be remarked by those who have seen the paper in question that it does not relate to those phases of Social Life in Bengal which it is more particularly the function of this *Journal* to portray—namely, the life of the Indian peoples, and especially on the domestic or educational side. That is so; for Mr. Buckland's sketches are occupied mainly with the social life of the ruling class and with the "hierarchy" of that class—the Viceroy, his Council, their life and surroundings at Simla, and the Lieutenant-Governor of Bengal, and with the all pervading social influence of the latter, the dispensing of his patronage, his provincial progresses, his semi-public entertainments, and the influence of these amenities on the higher classes of native society. Not much is said on this latter subject; but Mr. Buckland's remarks may be serviceable as hints, both for hosts and guests, at large entertainments where natives and Europeans are expected to mix in free social intercourse.

Not the least valuable part of Mr. Buckland's paper is that wherein he makes "plain as a pike-staff" the position and functions of "Executive" Members of the Viceroy's Council—the half-dozen men who really rule India. Even to many readers of our *Journal* this detailed explanation may be of special service; for we have known non-official Anglo-Indians, who after spending long years in India, could not comprehend, or had never perhaps tried to understand the all important difference between Executive or "Ordinary," and "Additional" Members of Council. Until the very peculiar position of the Executive Members of Council—those of Madras and Bombay, as well as of the Supreme Government—is really understood by an observer, the course

of Indian administration must be to him a puzzle and a mystery. Quite apart from this useful side of Mr. Buckland's essay, the charming descriptive touches he bestows on the scenery of Simla and Darjeeling, his humorous notes on the "big-wigs" of Anglo-Indian society, and the reminiscences of the bounteous hospitalities of earlier days, serve to render these two articles in the *Army and Navy Magazine* as attractive as anything we have recently met with of the higher class of current Anglo-Indian literature.

Whilst this periodical is before us we may once more remind our readers of the valuable contributions to modern Indian history that are appearing in its pages under the title of *The Decisive Battles of India*, by Colonel G. B. Malleeson. In the August number is told the stirring story of Kundur and Machhlipatanam, when the power of the French in the Northern Circars was extinguished. The September number gives the still more important history of Clive and Forde's overthrow of the Dutch power on the Hugli. Col. Malleeson's account of the struggle at and around "Biderra" forms quite a new page of history—the episode having been slurred over by previous writers.

W. M. W.

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ANCIENT BALLADS AND LEGENDS. By TORU DUTT. London: Kegan Paul, Trench & Co.

The details of Miss Toru Dutt's life are already so well-known that we will pass them over and at once proceed to make a few remarks on the third and last of her published works, the *Ancient Ballads and Legends of Hindustan*. Our readers are probably aware that the reason of so much fame attached to the name of Toru Dutt arises from her wonderful knowledge of Western language and literature, exemplified in the collection of English transla-

tions from the French poets, entitled *A Sheaf Gleaned in French Fields*, and the novel in French, *Le Journal de Mlle. d'Arvers*.

In the last work of Toru's there are several points of interest. One is, that the second part of the book contains original pieces—a description of her well-beloved home, Baugmaree, lines on the condition of France in 1870, and on an event mentioned in Erckmann-Chatrian's novel, *Mme. Thérèse*, besides other pieces. Another point of interest, and one that will not fail to engage the attention of our Indian readers, is that Toru Dutt had at last turned her attention from the poetry of the West, and had devoted herself to reading the heart-stirring and tender narratives in the Sanskrit literature of her own country, the only poetry that could draw the tears from her eyes. It is interesting to observe what were the especial points she selected from the mass of material before her. The first in order, and the longest piece in the book, is *Savitri*, that very interesting episode in the Mahabharata, which describes so eloquently the devotion of an Indian wife, who followed her husband to his death, yes, and even beyond death itself, in the flight of the soul to the regions above. The poem opens as follows:—

“Savitri was the only child  
Of Madra's wise and mighty king ;  
Stern warriors when they saw her smiled,  
As mountains smile to see the spring.  
Fair as a lotus when the moon  
Kisses its opening petals red,  
After sweet showers in sultry June !  
With happier heart and lighter tread,  
Chance strangers, having met her, past,  
And often they would turn the head  
A lingering second look to cast,  
And bless the vision ere it fled.”

Savitri married Satyavan, a hermit's son, although she

knew that he was destined to die in twelve months' time from their wedding day. Satyavan was unaware of his fate, and Savitri had sufficient strength of mind and will to keep it from him. The poem goes on to describe the marriage and the happy wedded life in the forest. The year soon slipped away, and the day arrived when Satyavan must die.

" . . . . . As the days  
Slept smoothly past, each after each,  
In private she more fervent prays,  
But there is none to share her fears,  
For how could she communicate  
The sad cause of her hidden tears?  
The doom approached, the fatal date."

On that day Savitri accompanies her husband to the wood. He is taken suddenly ill, and says to his wife,—

" Ah me, this pain,—'tis getting dark,  
I see no more,—can this be death?  
What means this, gods? Savitri mark,  
My hands wax cold, and fails my breath."

Death comes to claim his victim, and Savitri follows him. Her soliloquy with death is very touching, and King Yama is at last prevailed to give her husband back to her, and they return together to their forest home.

" In one fair hand the saw she took,  
The other with a charming grace  
She twined around him, and her look  
She turned upwards to his face,  
Thus aiding him she felt anew  
His bosom beat against her own.  
More firm his step, more clear his view,  
More self-possessed his words and tone  
Became, as swift the minutes past,  
And now the pathway he discerns,  
And 'neath the trees, they hurry fast,  
For Hope's fair light before them burns."

Another poem is entitled *Lakshman*, describing that episode in the Ramayana, when Sita begs Lakshman to go to

the succour of her husband who is pursuing the magic gazelle in the forest Dandaka. Lakshman in obeying Sita, is disobeying Rama's command not to leave her, but Sita turns a deaf ear to the persuasions of her brother-in-law, and orders him to obey her behest. Unlike her gentle self, Sita taunts Lakshman with being a coward, and for wishing to make her his wife in the event of Rama's death. To this Lakshman sadly replies:—

“Have I deserved this at thine hand ?  
 Of life-long loyalty and truth,  
 Is this the meed ? I understand  
 Thy feelings, Sita, and in sooth  
 I blame thee not,—but thou mightst be  
 Less rash in judgment. Look ! I go,  
 Little care I what comes to me  
 Wert thou but safe,—God keep thee so !”

He departs and Sita is left to her fate.

The short piece named *Sita* is very sweet and touching. In it Toru describes how her mother used to tell the “old, old story” of Sita and her misfortunes to her children, during the quiet evenings at home, when the moonlight would be shining upon the “three young heads” that were “bowed in sorrow.”

“ . . . . The lay  
 Which has evoked sad Sita from the past  
 Is by a mother sung. 'Tis hushed at last  
 And melts the picture from their sight away ;  
 Yet shall they dream of it until the day !  
 When shall those children by their mother's side  
 Gather, ah me ! as erst at eventide ?”

There are many other points that might be mentioned, but space will not allow us to do so, and we must pass on quickly to the second part of the book, which opens with a piece entitled *Near Hastings*. These lines at once refute the popular notion that Indians have no gratitude, and that kindness is lost upon them. Toru and her family spent the last few months of their time in England at St. Leonards, where

they made several friends. One day as Toru and her invalid sister were sitting on the beach near Hastings—

“A lady past,—she was not young,  
But oh! her gentle face  
No painter poet ever sung,  
Or saw such saint-like grace.”

Seeing that they were strangers, the lady came back and spoke to them, and gave to Toru's sister, Aru, some roses that she held in her hand, saying,—

“God bless you both, my dears!”

The lines end thus:—

“The lady's name I do not know,  
Her face no more may see,  
But yet, oh yet, I love her so!  
Blest, happy, may she be!  
Her memory will not depart;  
Though grief my years should shade,  
Still bloom her roses in my heart!  
And they shall never fade!”

We cannot do better than finish these remarks with the above lines. This is the last book that will bear the name of Toru Dutt. Yet, as the years roll on, when other names will be added to the list of India's great ones, may we not feel that Toru's name will call forth an echo in hearts both in East and West, and so

“Her memory will not depart.”

MARY E. R. MARTIN.

THE YÂTRÂS, OR THE POPULAR DRAMAS OF BENGAL. By  
NISIKÂNTA CHATTOPÂDHYÂYA. London; Trübner & Co.  
1882.

We have received a copy of this valuable and instructive treatise, by Mr. N. K. Chattopâdhyâya, on the Yâtrâs, the popular Dramas of Bengal, a subject treated of by that writer a year ago in this Journal in a series of interesting

articles. The *Neue Züricher Zeitung* of September 1st contains a well-deserved notice of the pamphlet, of which we give the following translation :—

“The Indian Brahman, Herr Nisikānta Chattopādhyāya, has lately published a work in English (Triibner & Co., London), in order to take a Doctor's degree in the local University. This work treats of the Popular Dramas (*Yātrās*) which are even now occasionally played in the country of his birth, which is Bengal. The *Yātrās* have in their essential nature the greatest resemblance to our Christian mysteries, which in and even after the middle ages represented the theatre of Europe. They describe the acts and sufferings of the Indian gods with the same pathos and devotion as the Christian mysteries, those of our saints ; and while the latter have almost entirely disappeared out of existence, the former have still kept their powers of attraction amongst the peasantry of Bengal. The above-mentioned work communicates besides other extremely interesting information about the Indian literature—that is to say, about the modern Indian literature which came into existence ever since the sacred Sanskrit ceased to be a literary language (although it is still used as a medium of communication amongst the Pandits) and which, as far as we are aware, has *never* yet been treated in any compendium of the History of Literature. We hear that our Indian *savant* (Gelehrte) is now preparing a collection of his Essays on India in the German language, and intends to take up in the same also a German version of the above work which has now been ready for some time.”

O. H.

(Prof. Otto Henne, Am Rhyn, of the University of Zürich.)

## PAPER MANUFACTURE.

As the materials from which paper can be made are so abundant in India, I believe it would be of some interest and use to our fellow-countrymen in general to know the process of making it as pursued in Europe. Modifications in the process may suggest themselves in some of my readers' minds by carry-

ing out which paper might be manufactured on such a large scale that the price might be cheaper than that of paper imported from Europe.

The earliest form of writing in a portable form, if we except China, we find in India. Our best literature perhaps was written on the bark of the *dhurj* tree. Whether this was made into a sort of paper, or how it was prepared beyond the simple process of drying, I am not aware. The earliest and rudest form of paper-making we find in Egypt. The stems of the papyrus plant were laid side by side in one layer, on which another similar layer was placed transversely, and these were pressed together into a matted whole. This form is essentially distinct from the modern way of making paper. The principle of paper-making may be summed up in a few words. A white pulp is obtained out of fibrous materials, this is made into a thickened paste with water, then further diluted and laid in thin layers, the water is drained through and the residue is pressed into a homogeneous sheet of paper.

Simple as the process might appear to a novice, and easily as it can be managed after a fashion on a small scale, the details of making it on a large scale, and therefore at a cheap rate, are enormous. At the end of my article I have appended a list of books on the subject, so that although the principal points of detail will be given here, those of my readers who wish to have more detailed information on the subject can refer to these books.

As to the material to be chosen for paper-making, animal fibres are of no use as a rule in paper-making; of the various kinds of vegetable available only these have been used as being sufficiently cheap to be workable in Europe, namely, rags (cotton), straw and grass, wood and flax, or jute.

The different articles which have been proposed from time to time for the manufacture of paper are (those in use are in italics):—The dwarf palm, leaves of American aloes, leaf-stalks of banana and agave, *bamboo* and rattan canes, stems of horse beans, French beans and scarlet runners, hopberries, nettles, thistles, mallow stems, New Zealand flax, sugar-cane refuse, tobacco and potato stalks, *oil ropes* (junk), *oakum*, *hempen canvas*

and *sacking*, grasses, clovers, lupin stalks, leaves of the pineapple plant, bark of the baobab tree, peat moss and bracken fern, sawdust, spent tan, bast matting, bark of *paper-mulberry* (principally in Japan), floss silk, wool, fur, leather waste, asbestos, *cotton* and husks.\*

According to Schutzenberger the quality of the pulp obtained from the different materials stands in the following order:—1st, rags, &c.; 2nd, wood; 3rd, rye (stalks); 4th, straw (wheat, oats, rye and barley).

*Bamboo paper*.—Young and fresh cut tops and stems of the bamboo are crushed and boiled, washed with hot and finally with cold water, and the pulp is then pretty nearly ready for use. It yields about 60 per cent. by weight of fibre. The innermost layer of the bark makes very good paper, which is known as the “India proof,” and has been long manufactured by the Chinese.

The finest quality of paper is obtained from rags alone, and inferior qualities and boards are obtained from the other substances, these may be either used for parcels, &c., or to mix with rag-pulps in the making of inferior qualities of writing and printing paper and newspapers. The woods generally chosen are pine, aspen and fir.

In the case of rags, they are first of all cut into small pieces (about four inches by three inches), which is done by hand. In this process the workers, generally women, pick out the buttons and other foreign substances. After this the rags are put under a willowing machine, which takes off their dust. In the case of jute and gunny-cloth bags they are at once put under the cutting machine without previous cutting into small pieces (*e.g.*, Donkin and Co.’s “Rag-cutter”).

The next process is to boil the rags in weak soda-lye, by which means the oily impurities in the rags are removed and at the same time the fibres are softened. Then they are washed to separate sand and other dusty matters which are injurious in paper-making, before they are put in the half-hollander. In most cases a separate process of preliminary washing is not

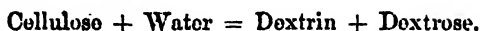
\* See Archer’s *British Manufacturing Industries*. Hofmann’s *Paper Manufacture*.

undertaken, but the rags are put at once into the half-hollander. In boiling, wooden boilers are preferred, as iron is liable to rust through the influence of the caustic lye, and the rust gets mixed with the pulp, remaining adherent to it and imparting a colour to the paper.

The grasses used are generally straw or esparto grass (the latter a kind of very tough Spanish grass). They are not cut into pieces at all, but put under a willowing machine with wooden spokes, which separates the bundles of grass and by shaking them about frees them from a great deal of dust. There are several women stationed here (from twelve to twenty to each machine) to pick out the roots and other useless portions of the grass. They are then removed to another part of the manufactory. In the case of woods, they are best cleaned by washing. The next process is to divide the substances. But before this can be done the fibres of grass must be softened and the compact woody fibres loosened. Esparto grass after being cleaned of dust is put into strong iron boilers heated with steam, containing boiling solutions of caustic soda (any other caustic alkali will do), boiled for about two or three hours till the fibres are quite soft, and then taken out. The grass is washed of the excess of soda and the spent soda in the boilers is evaporated in shallow tanks, but the soda is mostly changed into carbonate by absorption of the carbonic acid from the air, and the soda is recovered from the carbonate by burning with lime.

There are two processes employed in the softening of woody fibres, viz., mechanical and chemical. In the first process they are ground between stone rollers and thus reduced to a coarse powder. This is the old method. By the second the cellulose is partially converted into dextrin and dextrose by the action of acids or alkalies, and the fibres are thus easily separated, the dextrin and dextrose being dissolved by the water. This process was established in 1847. There is a curious circumstance connected with its invention. The patentee had an idea of converting the whole of the cellulose into dextrin and dextrose and finally to obtain alcohol by the fermentation of the last. This speculation proved to be a failure, although the idea was carried

to another and by no means less useful purpose. The reactions may be thus represented:—



Practically this is effected by boiling the wood in caustic soda till it is quite softened. In the case of rags, they are softened either by prolonged boiling with water or by shorter boiling with caustic solutions. They are boiled in caustic soda in order to free them from grease and dirt.

The next step is to divide the small softened pieces so as to make of them a coarse pulp, known as the *half-stuff*. For this purpose a machine is employed, called the *half-hollander*. It consists of a barrel studded with a number of knives, which rolls over an inclined plane on which also a number of knives are set transversely. The softened material together with water is made to pass between these sets of knives, and it is thereby changed into the coarse pulp required. The water cleanses it of adhering dust. Before separating the fibres further, so as to make a fine pulp, it is necessary to bleach the half-stuff. Its colour varies from a yellowish gray to greyish brown, and to make writing or any other but parcel paper it is necessary to bleach this stuff before proceeding further. This bleaching is accomplished by means of chlorinated lime ( $\text{Ca Cl}_2\text{O}_2$ ) and a dilute acid (generally hydro-chloric or sulphuric), or by passing chlorine gas through the stuff. When bleached the stuff is still not perfectly white, but invariably of a pale straw colour. After bleaching it is washed free of chlorine and dried. To obtain perfectly white pulp during the process of reducing it to whole-stuff (as the fine stuff is called) ultramarine in requisite quantities is mixed with it. The whole-stuff is obtained from the half-stuff after the bleaching by another machine, called the whole-hollander. This is similar in construction to the half-hollander, the difference being only in the number of knives both on the cylinder and on the inclined plane. They are also set more closely together and the cylinder rotates with a greater speed, *i.e.*, makes a greater number of revolutions per minute. After the whole-stuff has been obtained it is necessary to mix it with some inorganic substance which may give a *body* or *basis*

to the paper. This process reduces the porosity of the paper and also strengthens it and makes it less liable to be torn. The *sizing*, as this is called, is not necessary in the making of filter or blotting papers. In some papers again the sizing is performed after the paper has been made, such as highly-glazed and the best writing papers, &c., which are then sized by animal matter only. For the purpose of sizing, the substances generally employed are soda, barium sulphate, alumina, china clay, bauxite, &c., also rosin, gelatine and other organic substances. The pulp obtained by the above processes is ready for the preparation of white paper, but for that of coloured paper it is necessary to add some colouring matter. Those generally employed are Prussian blue, ultramarine, indigo, aniline blue, smalts, logwood, Brazil wood, chrome yellow, sesquisulphate of iron, nut-galls, lampblack, &c., &c. The best method of obtaining different shades of colour is to add two colouring substances, which on mixing give the desired tint. After the whole-stuff has been prepared it is dried partially, and then stored up for use.

The next process, namely, that of making paper itself out of this fibrous pulp, is accomplished in two ways. First by hand, as it has always been done, and secondly by machine, which has superseded hand labour in this as in many other branches of industrial art.

In the case of hand-made paper the pulp is mixed with some water in a vessel which is kept constantly agitated, and reduced to the consistence most suitable for working with. The workman takes a "form," dips it into this vessel, gives it a few smart shakes and hands it to the next person. This "form" is a piece of wire-gauze with very fine meshes. The object of shaking it is to distribute the pulp as uniformly as possible and finally to get rid of as much water as possible at this stage. The next workman who receives this form inverts it over a piece of flannel or felt of the same size, and hands back the form to the former workman; over this he puts another sheet of flannel, and thus piles up alternate layers of felt and raw paper till there are about twenty-five sheets of paper, when they are subjected to strong pressure, by which means more water is taken

out. Finally they are taken off and laid to dry on strings in a heated room or in the sun. When they are dry they are subjected to further pressure, generally with the hot iron, to get evenness of surface. The finer sorts for writing which we sometimes find in this country, as *hand-made, old English, &c.*, are generally made also in the above way, but sized afterwards. This after-sizing, which is done in all fine writing paper, will be described later. The process is the same for machine-made paper.

Of course it will be apparent to the reader that the hand process must be very slow. The distribution of the pulp into an uniform layer rests also on the dexterity of the workman, which cannot always be depended upon, and men were not very long in finding this out. The man who first brought out a paper-making machine was Robert, who obtained 8,000 francs from the French Government as a reward for his useful invention. This machine was bought by his master, Didot, for 25,000 francs, and was used by him for the first time in making paper. The machine now has remained in principle the same, but it has undergone a great many changes in the minor parts to serve several other purposes, and I shall roughly try to describe one of the machines of the present day.

The pulp after it has been sized and partly dried is received in large round vessels, which are called *reservoirs* or *stuff-chests* (which can contain about 1,000 lbs. of the pulp), and here it is mixed with the water which comes from the *strainer*. After it has been reduced to the proper consistency it runs out by means of pipes into the *regulating box*, which regulates the flow of the pulp into the next part, which is known as the *horizontal agitator* or *hog*. This is kept constantly agitated, so that the pulp may mix well with the water, and from there it runs on the *endless wire*. This is a piece of wire gauze of requisite breadth (generally about two to four feet) and consisting of very fine meshes, which passes round two rollers, and which is kept constantly rotating round these. Under it is the *strainer*, a sort of metallic table with rims about three or four inches high all round, which receives the water that strains through the wire gauze. This water, which contains a small quantity of very

fine pulp, is passed by means of suction pipes into the stuff-chest. The *suction boxes* assist also in the more complete extracting of water from the thin layer of pulp over the gauze. The whole of this part of the apparatus receives a continual jerking but uniform motion sideways, by which means the pulp is properly distributed over the endless wire, and the motion also assists in shaking out superfluous water. From the last the raw sheet of paper passes under the *couch roll*, i.e., a roller covered with felt and kept rotating just at the other extremity of the gauze. From this it passes through a system of rollers also covered with felt, which are called the *press rolls*, and then through another system which rotates in a reverse direction. The object of this is that the under part of the paper which is generally liable to be rough on account of wire marks may be pressed and made equal to the upper surface in smoothness. From these it passes through another system of very bright polished metallic rollers, called the *calendar rolls*, to give the proper glaze, and it is finally wound round wooden reels or bobbins. The latter system of rollers are slightly heated with steam in order to facilitate the process of drying. It is not unfrequent to have electricity generated and stored round these rollers, and a good shock has been now and then obtained by a careless workman.

With machine-made paper the next process is cutting the paper into uniform sizes. This is done by the cutting machine. But the sizes are not always uniform, therefore the pieces have to be sorted and put together and finally cut to uniform size. Then these sheets are counted, made up into reams and bales, weighed and finally stored up.

In the case of the better sort of writing and note papers *sizing* always takes place, as has been already mentioned, after the paper is made, and in this case only animal size (gelatine, &c.,) is employed. This is generally done by hand, by quickly dipping the paper into the vessel containing the size in solution, drawing it out and drying. The process is one of the most difficult in the art of paper-making, even machinery does not help much, although of late years this has been tried by several experimenters. The superfluous size is expelled by pressing

between rollers. The finish in these papers is obtained by pressing several sheets in a hydraulic press and finally passing them between hot polished rollers or glazing them.

Waterproofing of paper has been accomplished by applying a solution of oxide of copper in ammonia, which has the property of dissolving cellulose. By gently pressing one surface against this solution and then passing it on between rollers and drying an impermeable layer of dissolved cellulose is formed on that surface.

For the method of producing designs on paper and water-lines see Muspratt, Hofmann and other authorities.

Cardboard and thick paper may be made in several ways, such as pressing together several layers, laying the pulp thicker than usual, &c., &c.

For the microscopic analysis of paper and the value of fibres for making paper, see Hofmann, &c.

Some idea of the amount of paper made in Europe may be obtained from the following tabular statement. In 1875 the amount of paper manufactured and the number of factories in different parts of Europe were as below :—

	No. of Factories				Production in kilogrammes.			
Germany ... ..	600	...	...	...	180	millions.		
England ... ..	369	...	...	...	180	"		
France ... ..	634	...	...	...	150	"		
Austria .. ...	214	...	...	...	80	"		
Russia ... ..	112	...	...	...	340	"		
United States ... ..	570	...	...	...	165	"		

(Taken from Wagner's "Technologische Chemie.")

From this it is apparent a country like Russia, which is by no means the most civilized, produced a greater quantity than France and Germany together. This shows that paper-making does not require a very great and minute study, and a country like India with its vast extent and enormous resources for the materials out of which paper can be made, if provided with a few machines, may outbid any country in the world in the production of this commodity. But, strange to say, we obtain most of our paper from the English, French or German manufactories, instead of supplying them with any of our own, as we ought to be able to do.

U. K. DUTT, B.Sc., F.C.S.

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## THE SPOILT BOY.

BY TEKCHAND THAKUR.

*(Continued from page 536.)*

## CHAPTER IX.

It is difficult for a boy who has once gone astray to recover himself. From childhood good principles ought to be instilled into the mind ; if this be done they become firmly fixed with the growth of the character ; evil desires have no place, and the disposition towards good is rendered strong. But if in childhood

boys associate with evil company or receive ill advice, then from the instability of their age only confusion can be expected, therefore until their intelligence is ripe they should continually receive good instruction. If boys are thus taught until they attain the age of twenty-five there is no reason to fear that they will choose evil paths. Their minds become so firmly fixed towards virtue that the mere mention of evil excites repugnance.

It is extremely difficult thus to train the boys of this country. In the first place there are few good teachers, there is also a great dearth of good books. Such books are required as will give birth to good dispositions in the mind. The general belief is that the object of study is attained if the meaning of words is understood.\* Another cause is that few people understand how to train children. Again the company which boys keep is ill suited to induce a love of virtue in their minds. In some cases the guardians are addicted to vice. In many instances the mothers are ignorant and quite unable to care for the education of their children, while from the other members of the family and from the servants they receive much evil teaching. Where one of the above mentioned causes exists it is very difficult to train a boy well, but where all these causes are combined the boy is entirely ruined; as when a heap of straw catches fire at one side, should anyone pour grease upon it the whole is rapidly reduced to ashes. Many people thought that the recent affair with the police would bring Moti Lal to his senses, and that he would give up his evil ways. But the boy who has no good impulses in his mind, who has no sense of honour or disgrace, feels no degradation in such punishment. Evil and good desires arise in the mind, and corporeal punishment or suffering will have no effect in altering mental dispositions. When the sergeant seized Moti Lal in the street and dragged him along, he was certainly sensible of some pain and disgrace, but it was only momentary. He had some little anxiety and fear on being locked up in the station-house, but no sense of shame. During the whole night and on the following day he kept up such a singing and barking that the neighbours, putting their

\* This tale was written many years ago. Since that time the number of good teachers has greatly increased, and many suitable books have been published.

fingers to their ears, declared they would rather live in prison than in the vicinity of such a youth. On the following day in presence of the magistrate he hung his head, and affected shame-facedness to impose upon his father, but in his heart he felt no shame. He feared neither the gaol nor transportation.

Those boys who have no sense of fear or shame, and are addicted to evil only, are afflicted with no common malady. If proper remedies are applied they may gradually be cured. But Baburam Babu had no skill in such matters. He was firmly convinced that Moti Lal was a very good lad. On hearing the censure of others he was at first very angry, but finding the censure continue he heard as though he heard not. As the facts continued to be thrust upon him, a certain doubt of Moti Lal arose in his mind, but fearing unpleasant remarks from others he gave no expression to it, but secretly ordered the gatekeeper not to allow Moti Lal to leave the premises. Thus, though the disease strengthened the proper remedies were not applied. Such slight bonds were of no use, but rather served to stimulate the desire for evil doing.

The gate being closed Moti Lal made his exit at pleasure by climbing over the walls. Haladhar, Gadadhar, Ram Govinda, Dolgovinda and Mangovinda being released from prison came to dwell at Bidyabati, and Kebabram, Bancharam, Bhojo Krishna, Hara Krishna and others of the neighbourhood joined them. Moti Lal, casting aside all fear of or respect for his father, soon became extremely intimate with this troop. Boys who from infancy are not accustomed to innocent pleasures become addicted to amusements of a degrading character. English boys by the advice of their parents indulge in innocent games to refresh body and mind, some take to drawing, others to botany, some to music, some to hunting, some to manly sports, according to fancy each one adopts some harmless mode of recreation. The lads of this country follow the example of their elders. Their chief desire is to decorate their persons with jewels and gorgeous apparel, and to indulge in vicious pleasure. To make a great show is their principal aim, and if care is not taken this inclination becomes confirmed, and gives rise to serious vices which injure body and mind, and bring youth to destruction.

By degrees Moti Lal became very wild. Cunning enough to throw dust in the eyes of his father, he was guilty of much disreputable and vicious conduct. He often assured his companions that so soon as the old man should be removed he would live according to his own fancy. He often extorted money from his parents by the threat that he would hang himself or take poison if they delayed in giving it to him. The alarmed parents reasoned with themselves, "We know not what the future may bring forth. We must do all in our power to preserve his life now, for if he dies before us there will be no one to comfort our souls after death by the performance of the Sraddha ceremonies."

Moti Lal was now always immersed in his pleasures, he scarcely ever spent an hour at home. Now he was eating and drinking in the pleasure gardens, now engaged in rehearsals at the theatre, now in arranging for the Baroari Puja,\* now sitting watching the dancing girls, and again joining in some fight or quarrel. He was incessantly eating or drinking intoxicating things. He and his companions ever appeared foppishly dressed in fine unembroidered Dacca muslin, wearing turbans adorned with gold lace, and shoes of English make with silver buckles, carrying a silk handkerchief perfumed with attar of rose, and a walking cane. They had no leisure to join in the family meals at home, but wherever they went they were accompanied by dainty preparations of food, of sweetmeats and of spices.

Evil propensities if not checked at the outset are certain to degrade the mind to the level of the brute creation. Evil is not distinguished from good, and as the opium eater beginning with small doses finds it necessary constantly to increase them, so those who indulge in vice are led on imperceptibly to the commission of heinous offences. Moti Lal and his companions soon grew tired of the pleasures that had at first satisfied them, and sought for less tame and innocent amusements. Banding themselves together they would set forth after dusk to loot some neighbour's house, set fire to a cottage, or commit some other wicked act. The villagers were much alarmed by these proceedings, and were ready to curse them.

\* The expenses of this Puja are defrayed by voluntary contributions from the people of the locality where it is held.

## CHAPTER X.

It is evening, and the worship of the goddess Nishtarini is being celebrated. Becharam Babu issuing from the temple continues his walk through the streets of Bidyabati. The streets are lined on both sides with shops. In some were mounds of potatoes from Bondipur or Gopalpur, in others rice and peas were sold. Elsewhere the oilmen were reading in a loud voice from the Ramayana, and exciting the bullocks to their work with vehement abuse.

The fishwomen slicing their fish, and placing a lamp near to display it called upon purchasers to buy their goods. In another place the cloth-sellers, making gross blunders because of the reading of the Mahabharat, brought discredit on the sacred writing of Badahasha. These were the scenes through which Becharam Babu was passing. In solitary rambling whatever may be occupying the mind is sure to come uppermost. With Becharam Babu it was a habit to please himself by reciting hymns as he walked, if he came to a solitary place he would sing them aloud. The night was dark, scarcely a traveller was to be met, only a couple of bullock carts creaked and groaned along, and here and there the barking of dogs was to be heard. Becharam Babu had, as we know, a strong nasal intonation whether in speaking or in singing, as he thus amused himself the sound of his voice reached the ears of some village women who fled shrieking, for rustic women believe that only ghosts speak through the nose. Becharam Babu was much ashamed to have produced such an effect, and ceasing his song he hastened to the house of Baburam Babu.

Baburam Babu was entertaining a numerous company, Beni Babu of Bally, Bakkresar Babu, Bancharam Babu and many others were there. Takchacha also occupied a chair near to the seat of Baburam. Many learned Brahmins were present discussing religious questions. Some discoursed on logic, some on the lunar changes, or the intercalary months, others on questions of grammar. An inhabitant of Kamikya, while smoking, addressed the Korta, saying, "You are a fortunate man, you have two sons and two daughters. I hear that this year your son is not behaving very

well ; offer up prayers\* and you will see that he will mend, he will again submit to your control."

On the entrance of Becharam Babu everyone stood up to welcome him. Since the police affair Becharam Babu had maintained his displeasure, but his heart was softened by the warm reception, and the kindly words addressed to him, and he took his seat with a smile near to Beni Babu. Baburam Babu remarked that he was not comfortably placed, and endeavoured to induce him to sit near himself, but Becharam would not change. After some little conversation, Becharam Babu inquired what arrangements had been made for the marriage of Moti Lal.

*Baburam* : I have received overtures from various quarters ; I have rejected all but that of Madhab Babu, of Munirampur. I have resolved to marry Moti with the daughter of Madhab Babu. He is an influential man and there will be a handsome dowry with his daughter.

*Becharam* : Brother Beni, what is your opinion on this matter ? Pray speak freely.

*Beni Babu* : For me to do so would give great offence. The dumb make no enemies ; moreover, the marriage is decided upon, what is the use of discussing it ?

*Becharam* : Nevertheless, you must speak. I wish to go to the root of the matter.

*Beni Babu* : Then listen. Madhab Babu, of Munirampur, is a factious person of rough manners. Being a butcher he makes gifts of shoes by way of displaying his virtue.† It is true he will give a handsome dowry, but is that the only consideration to be attended to in a marriage ? We should look first to the respectability of the family, then to the beauty of the bride, and lastly to the dowry, which should not be esteemed of great importance. Ram Hari Babu, of Kancharapara, is an honourable man, he lives happily on his earnings, and never covets the wealth of others. He is not very well off, it is true, but he has brought up his children well, and he spares no pains to secure their comfort and

\* The Brahmins profess to be able to bring about what change they please by invoking the help of the gods, if they are properly remunerated.

† This phrase means that having amassed money by fraud he distributes it in charity.

well doing. If connection were formed with such a person it would be crowned with every blessing.

*Becharam* : Baburam Babu ! By whose counsel have you formed this connection ? For the sake of money you are ready to sacrifice everything. What more can I say to you ? this is the fault of all persons of our caste. As soon as a marriage is proposed they ask if a silver jug, a pearl necklace, et cetera, will be given in the dowry, they never stay to question as to the respectability of the family or the beauty of the bride, those are insignificant matters, if money be forthcoming they are satisfied.

*Bancharam* : Family, beauty and wealth should all be considered. If we despise money how can we live ?

*Bakreswar* : Rich people should be honoured. What is the benefit of making acquaintance with poor people ?

*Tukchacha (leaning a little forward)* : Why am I thus taunted ? I have advised this marriage. If a connexion be not formed with a man of some repute it will be very shameful. I have thought day and night on this subject. Madhab Babu, of Munirampur, is a good man. In fear of his name the tiger and the cow dwell together in peace. In case of a tumult we should secure the services of his lattials (men with clubs). All the men in the law courts are under his influence, in case of difficulties we should obtain a thousand councillors from him. Ram Hari Babu, of Kanchrapara, is a mere labourer. What is the good of forming an alliance with such a fellow ?

*Becharam* : Baburam Babu, you have indeed found an able adviser ! if you follow his counsel you will be transported bodily to heaven. And what an admirable son you have ! But to return to his marriage, what is your opinion about this, Brother Beni ?

*Beni Babu* : My opinion is that a father should bring up his son carefully, and should lose no opportunity of instilling good principles. When the son arrives at a fit age for marriage his father should give him his best help. Premature marriage is most injurious to a youth.

On hearing all these remarks Baburam Babu hastily withdrew to the women's apartments. The Grihini was engaged in discussing with her neighbours the topic of her son's marriage. Ap-

proaching her the Korta repeated to his wife the remarks that had been made by his friends, and inquired if she thought it would be well to postpone the marriage of Moti Lal for a while.

*Grihini*: What do you say? May ashes be thrown in the faces of his enemies;\* he is sixteen years of age, it will not look well to defer his marriage. If the matter be much discussed the auspicious hour will pass away.† What are you about? would you destroy a gentleman's caste? Go quickly with the bridegroom.

The Grihini's decision steadied the mind of the Korta. Going outside the house he gave orders for the lamps to be lighted for the procession. At the next moment the English band began to play, the bridegroom was seated on his throne, and the Korta set forth arm-in-arm with Takchacha, followed by the relations and friends. The Grihini gazed upon the face of her son from the roof of the house; the ladies with her praised the beauty of the bridegroom. Moti Lal's associates accompanied the procession, doing what mischief they could with the fireworks, now burning some one on the body, now setting fire to the houses and property of the poorer people, who looked on in dismay but did not dare to complain.

After a short time the bridegroom with his party arrived at Munirampur, the streets were lined with people assembled to gaze upon the bridegroom. Some of the female spectators remarked, "He is a handsome boy, but his nose is not quite the thing." Others said, "His complexion is too light." The marriage was fixed for a late hour. At ten o'clock Madhub Babu issued from the house, followed by his servants bearing lights to usher in the bridegroom's party. On the meeting of the two parties half an hour was passed in the exchange of compliments, each party entreating the other to proceed first, but Beni Babu begged them to mingle together and proceed at once, as the night was too cold for further delay in the streets. Thereupon the whole company

\* A common expression with Hindu ladies when they mention the age of their children.

† Among Hindus the time for marriage is fixed by the astrologers. If at the last moment a marriage is broken off the family is somewhat lowered in public estimation, but does not lose caste as we find in the text.

continued their way, and entering the house of the bride, the bridegroom was led to his seat in the assembly, surrounded by a troop of Bhats, Rayes\* and Barowari men. Much talk ensued, in the which, finding that all pecuniary matters had been settled by Takchacha, one of the Bhats, a rough, strong fellow, placing himself in front of Takchacha, exclaimed, "Who is this Mahomedan? let him get out of this place. What has a Mussulman to do with Hindu affairs!" Takchacha became furious at this insult, his eyes became inflamed with anger, and his beard shook as he poured forth curses on the Bhat. Haladhar, Gadadhar and the rest of their party finding their opportunity began to exhibit themselves in their true characters. Seeing that clouds had arisen a storm might ensue; therefore some began to put out the lights, some to break the lamps, and other mischief. This being resented by some members of the bride's party, high words and blows ensued. Moti Lal seeing the quarrel began to think he was not destined to be married. However the marriage was performed, verses in honour of the occasion were recited and the party returned home.

## CHAPTER XI.

Becharam Babu is sitting in his Boitakhana, near him some singers are reciting portions of the history of Krishna; one concerning the herding of the cows, another of Radhika's displeasure, another of the separation of Krishna and Radhika, and various other fragments in succession. Some are so enchanted by their own singing that they have lost their senses and are rolling on the floor. Becharam Babu sits like a statue amid the din; at this moment Beni Babu came in.

Instantly stopping the singing, Becharam exclaimed, "Ah! Brother Beni are you still in existence? Baburam is as a burning rug to us, he is determined to cling to us, though we would not help him in that affair. We have received a hard lesson in the Munirampur marriage."

*Beni Babu:* Do not speak of Baburam, I can't bear the sound of his name. I wish I could leave Bally. I know not what other calamities are reserved for me in the future in connection with him.

\* Bhats and Rayes, a low class of Brahmin beggars.

*Becharam* : Baburam is well known to us. He himself, his councillors, his associates, his son are all alike, and as they are so are their doings. But how well his younger son is turning out ! what can be the reason of that ? He is like a lotus growing in the mire.

*Beni Babu* : You may well ask that. It is a marvellous thing, but there are special reasons for it. You may remember the account I gave you of Baroda Prasad Biswas. Since sometime he has been living at Bidyabati. I reflected that if Ram Lal, the younger son of Baburam Babu, should grow up like Moti Lal, Baburam's family would soon be ruined. But I saw that there were the makings of a good man in Ram Lal, therefore I have entrusted him to the care of Biswas Babu. Ram Lal regards him with great veneration. He seldom stays at home, but is constantly with this gentleman whom he looks upon as a father.

*Becharam* : I remember your relating to me Biswas Babu's good qualities. I have never heard of a man possessing so many virtues. He is now in a good position, yet he shows no pride ; where has he obtained so much gentleness ?

*Beni Babu* : One who has known abundance from infancy, who has never suffered want, and whose riches are ever increasing, seldom learns humanity. Such a man is incapable of entering into the minds of others, he does not comprehend their likes and dislikes, he is absorbed in himself and his own pleasures. He esteems himself of great importance, and his friends and relatives pay great court to him. A man in such a position becomes very haughty, kindness and gentleness find no place in his heart. That is the reason that the sons of rich men in Calcutta seldom turn out well. Finding their fathers rich and highly placed, they treat everyone with scorn. Unless a man suffers adversity he seldom obtains strength of mind. Humility is the most essential of the virtues to the human mind. Without it a man will never perceive or correct his defects, nor can he progress in virtue.

*Becharam* : How did Baroda Babu become so noble ?

*Beni Babu* : In his youth he knew much suffering. Whilst struggling through many troubles he prayed unceasingly to God. By constant prayer his mind became firmly established in the belief that it is the duty of man to do whatever is pleasing to

God, and to refrain from whatever is displeasing to Him, even at the cost of one's life. This is the principle which influences his actions.

*Becharam* : But how can he determine which acts are pleasing to God and which are displeasing ?

*Beni Babu* : There are two ways in which to acquire that knowledge. The first essential is to concentrate the mind. To attain this concentration meditation is necessary and the cultivation of pure desires. The calm heart by meditation is able to perceive the confusion of the mind, the susceptibility of conscience is increased, and as it increases man becomes averse to that which is displeasing to God and devoted to that which pleases Him. Secondly, by weighing the writings of good men the power of the judgment is strengthened. Baroda Babu has spared no effort to correct his faults. Even now he does not, like ordinary men, spend his time in idle talk. On rising in the morning he offers up prayer, and the thoughts that arise in his mind at that time may be guessed by the tears that flow from his eyes. When his prayer is concluded he reflects upon his past actions. He is not proud of his virtues, and should he find a fault in himself he is truly penitent. He rejoices over the good qualities of others, and if he hears of their errors expresses a kindly regret. By this course he has rendered his mind pure and calm. Is it strange that a man who has so mastered himself should grow in virtue ?

*Becharam* : Brother Beni, it is quite refreshing to hear of such a man, I should like to meet him. How is he occupied by day ?

*Beni Babu* : By day he is occupied in his worldly affairs, but not after the fashion of ordinary people. People in general think only of increasing their wealth and fame. But he attaches little value to these things, he knows that wealth and position are like bubbles, good to look at but no more. They go not with you to the grave, but rather if you walk not carefully many evils may arise from both. In his affairs his chief aim is to make them a means whereby to strengthen and purify himself. When men are engaged in worldly affairs, avarice, anger, envy, injustice are apt to obtain the mastery over them, and many are ruined thereby. He who can conquer them is truly virtuous. It is very easy to talk of virtue, but not so easy to put it into practice. Baroda Babu

always says the world is like a school where in the practice of business virtue is to be learnt.

*Becharam* : Then does not Baroda Babu value wealth ?

*Beni* : No, no, it is not that he does not value wealth, but that he values virtue more, paying the highest honour to virtue he accumulates wealth.

*Becharam* : What does Baroda Babu do at home in the evening ?

*Beni* : He passes his evenings in reading and in pleasant conversation with his family. Admiring his character his family endeavour to resemble him. His behaviour towards his family is so beautiful that his wife hopes that, however often she may be born to an earthly life, she may ever have him for a husband ; his children are restless if they miss him for an hour. Baroda Babu's sons are as well behaved as his daughters. In many houses there is constant quarrelling between brothers and sisters. Baroda Babu's children never speak rudely to anyone, whether at study or at any other time, they always speak pleasantly. If the parents are not good neither will the children be so.

*Becharam* : I have heard that Baroda Babu goes about the village a good deal.

*Beni Babu* : That is true. Whenever he hears of sickness or of trouble to others he cannot rest until he has tried to relieve it. He is constantly doing good to his neighbours, but he never breathes a hint of this to anyone, nor does he pride himself upon his beneficence to others.

*Becharam* : Brother Beni, not only have I never met such a person, but I have never even heard of such a good man. If an old man dwelt with him he must needs improve, for a child then it must be very good to live with him. Ah ! he will be the happy means whereby Baburam's younger son may grow up to virtue.

(To be continued.)

## THE UTTARPARAH HITAKARI SABHA.

The Reports of this Society for the two years ending March 31st, 1882, show a steady increase in its usefulness.

The following is a brief abstract of their principal

features :—The Uttarparah Hitakari Sabha (Uttarparah Beneficent Society) was established on the 5th April, 1863, and has thus completed the nineteenth year of its existence.

The objects of the Sabha have been to educate the poor, to distribute medicine to the indigent sick, to support poor widows and orphans, to encourage female education and to ameliorate the social, moral and intellectual condition of the inhabitants of Uttarparah and the places adjoining.

Almost from the establishment of the Sabha it has exerted itself diligently in the promotion of female education. A special feature has been the adoption of the system for the award of scholarships to girls. The Society holds an annual competitive examination of a number of Girls' Schools and awards scholarships to the most successful candidates. Ninety girls, from thirty-five schools, presented themselves for examination this past year, of whom thirty-three are married, fifty-six unmarried, and one is a widow thirteen years of age. Fifty of these passed, and to twenty-seven scholarships were awarded.

The Sabha extends its examination to the Zenana, and there is a growing disposition to profit by the advantages thus offered.

We are glad to note that the Sabha intends to hold an Examination in January, 1884, to ascertain whether the girls who had obtained scholarships from the Society ever since the introduction of the system, and who have now become young women, have kept up their studies in the current literature. The Examination will be held chiefly to test the examinee's command of language and habits of reading. Two prizes of the value of Rs. 100 each are attached to this examination. This should prove a powerful stimulus to continued effort on the part of those who have passed beyond the school course.

## INDIAN INTELLIGENCE.

The Lieutenant-Governor of Bengal has appointed Babu Bhudeb Chunder Mookerjee, the senior Inspector in the Education Department, to officiate as Director of Public Instruction during the absence of Mr. Croft on leave.

The new volume of the "Mary Carpenter Series" of Reading Books, issued by the Calcutta Branch of the National Indian Association, is *A Short Life of Mary Carpenter*, in Bengali, by Pandit Rajani Kanta Gupta.

The Government of Bombay has replied in a most favourable spirit to a memorial asking it to assist in the establishment of an industrial school in Bombay. A public subscription of rs. 40,000 has been collected for this purpose.

The subject selected by the Syndicate of the Bombay University for the Sir George Le Grand Jacob Prize for 1883 is "The Revival and Development of Municipal Institutions in the different provinces of British India through Legislation and the influence of the Government and the Local Authorities."

The subject for the Karsandas Mulji Prize for 1883 "Is the influence of Caste beneficial or injurious on the progress of Indian Society?"

On August 1st was celebrated the Third Annual Festival of the Bengal Ladies' Association with great *eclat*. The hall was decorated with palm leaves. There were nearly one hundred ladies present, and the business was conducted with great enthusiasm. Songs specially composed for the occasion were sung. The meeting was opened by a prayer, followed by poetical recitations by two girls. Then came the report of the business done by the Association since the last Maghotsob. Notice was taken of the work done in different branches, such as prayer and discussion meetings, popular lectures delivered systematically on subjects intended to promote general knowledge. Mention was also made of the successful efforts of the Association in establishing a library. Financially the Association is in a much better condition than in former years. Prizes of books were then distributed to the young lady who had written the best essay on the "Aims and Aspirations of Woman's Life." Chemical experiments followed, which were much appreciated. After refreshments the pleasant gathering broke up.

The Maharajah of Kuch Behar has conceived the noble project of uniting the educated classes in Bengal in social and intellectual fellowship upon the model of English "clubs." The "India Club" proposes to "afford opportunities and facili-

ties for cementing the ties of social fellowship among the various groups into which educated society in India is divided." It will have a library and reading-rooms, a billiard-room, a hall for musical entertainments and social reunions; and a refreshment-room. His Honour the Lieutenant-Governor of Bengal has consented to be the patron of the Club.

We understand that Raja Sourindro Mohan Tagore has sent the handsome donation of Rs. 300 to the National Anthem for India fund, and the following is an extract from his letter to Rev. Frederick Harford in regard to the movement:—"I am proud of the honour that has been done to me by asking my co-operation in the noble and loyal cause in which you have interested yourself; and I beg to assure you, sir, that nothing will be wanting on my part to be useful to it. Some years ago I published a work styled *English Verses set to Hindu Music*; and *God Save the Queen* forms the concluding piece of the work.' I beg to send you a copy of the music by this mail, and I shall shortly after have the pleasure of sending you a variety of Indian melodies which I shall begin to compose for the National Anthem. When I receive your approval of the piece chosen from those that will be sent, it will be easy to print the music at Calcutta according to the European system of notation, &c. P.S.—I have commenced a Sanskrit version of the Anthem, which I hope to send you on an early occasion."

It will interest those who are taking part in the present movement to hear that eleven years ago Mr. Kabraji, a distinguished poet and composer, of Bombay, now Editor of the *Rast Gostar*, composed a loyal hymn in Guzerati, written in the measure and sung to the music of the National Anthem.

### PERSONAL INTELLIGENCE.

The Gilchrist Scholarships for this year have been awarded to Babu Prafulla Chunder Roy, of the Calcutta Metropolitan Institution, a native of Jeypore, and K. N. Badhurji, of St. Xavier's College, Bombay.

Rao Saheb Shankar Pandurang Pundit, Oriental Translator to Government, has been appointed to the Wilson's Philological Chair for the year 1883.

*Arrivals.*—Mr. M. L. Sandel, M.A., B.L.L., from Calcutta, on a visit. Mr. Parthasaradhi Chetty, for the study of Medicine. Mr. A. S. Gour, from the Central Provinces, on furlough.

*Departures.*—Mr. Dadabhai Sorabji Shroff, as Surgeon on the *s.s. Clan Macleod*, for Bombay.

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**IN AID OF**  
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**IN INDIA.**

**No. 143.—NOVEMBER, 1882.**

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To extend a knowledge of India in England, and an interest in our Indian fellow-subjects.

To co-operate with the efforts made by Indians for advancing education and social reforms.

To promote goodwill and friendliness between England and India.

THESE OBJECTS ARE CARRIED OUT IN ENGLAND BY,—

- 1.—Friendly intercourse with Indians who come to England, supplying them with introductions, affording information in regard to professional studies, &c.
- 2.—Organizing lectures by Englishmen and Indians on subjects connected with India.
- 3.—Undertaking the superintendence of teachers sent to England from India for the study of methods of teaching, and selecting English teachers for families and schools in India.
- 4.—Grants in encouragement of female education, and grants to educational and philanthropic institutions in India, books to libraries, scholarships, prizes for schools, &c.
- 5.—The publication of a monthly Journal, recording educational work in India, and containing articles by Englishmen and Indians of experience on subjects of social reform.
- 6.—Correspondence with the Secs. of the Branch Committees, &c.
- 7.—Soirées held three times in the year, January, April or May, and November, open to members.

In India there are Branches of the Association at Calcutta, Bombay and Madras, which undertake educational work and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed twelve years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between the people of England and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

*In all the proceedings of this Association, the Government principle of non-interference in religion is strictly maintained.*

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Subscriptions, intended exclusively for the promotion of female education in India by Home Teaching, &c., may be sent to the Hon. Sec., Miss E. A. MANNING, 35 Blomfield Road, Maida Hill, W.

A subscription of 10/- and upwards constitutes membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEWAN PAUL & Co.; Bristol, J. W. ARROWOOD); and it can be procured through Booksellers.

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# JOURNAL

## OF THE

# NATIONAL INDIAN ASSOCIATION.

No. 143.

NOVEMBER.

1882.

### ADMINISTRATION OF TRAVANCORE.

The present Maharajah of Travancore, soon after his installation in June, 1880, selected as his Dewan the Hon. Vembaukum Ramiengar, C.S.I., whose first annual report has been recently submitted to the Madras Government by the Resident. Few Hindoo princes have ascended the throne of a native state with 'so high a personal reputation as His Highness Rāma Varmā. In 1861, when still a very young man, he was nominated a Fellow of the Madras University. Soon afterwards he and the late Maharajah, both pupils of Sir T. Madhava Rau, visited Madras, and Mr. John Bruce Norton, in his annual address at Patcheappah's Hall, in 1863, observed that they had left only one impression behind them, that of mingled pleasure and astonishment at their European turn of thought, and the enlightenment and liberality of their opinions. Since then His Highness Rāma Varmā has, from time to time, given public expression to his views on a few literary, social and political questions, and no one can have read these occasional lectures, letters and speeches, without being struck with the sagacity and good sense which characterize them, and the well-chosen language in which they

are expressed. The minister whom he has chosen was educated at the old Madras High School, where he took his Proficient's degree in April, 1845, at the early age of seventeen, previous to which he had carried off, with V. Sadagopah Chary and M. Sadasevah Pillay, Patcheappah's Vernacular prize for expositions of Hume's *Essays on Commerce* and Whateley's *Lessons on Money Matters*. Mr. Ramiengar rose rapidly in the public service, and was the first native gentleman who attained to two of the posts filled by him, viz., that of Superintendent of Stamps and Inspector General of Registration. He was also for many years a member of the Legislative Council.

The Dewan's report is for the Malabar year, 1056, which commenced on the 15th August, 1880, and ended on the 14th August, 1881. The season was very unfavourable for agricultural operations, the rainfall being scanty and unequally distributed. Although there was no actual scarcity—as the market was supplied with imported grain—there was considerable distress among the labouring population, and it was found necessary to employ a part of this population on relief works. Forty-five tanks in the southern talooks were repaired in this way, and as the repairs were much needed, this expenditure is likely to prove permanently beneficial. The land revenue was of course affected by the bad season. There was a large decrease of cultivation; nearly one-eighth of the assessment on rice lands was remitted, and the aggregate demand for the year was reduced to Rs. 1,782,262, of which Rs. 127,005 remained uncollected. The unfavourable season also retarded the collection of old arrears of revenue amounting to Rs. 240,194; of this amount a part, viz., Rs. 4,058, was remitted, and only Rs. 26,509 recovered.

The revenue from Customs, including Rs. 40,000 paid by the British Government under the Inter-postal Convention,

fell from Rs. 1,254,668 to Rs. 1,186,448, owing to a reduction on the duty on tobacco, which was granted by the present Maharajah on his accession. The deficient rainfall was favourable to the manufacture of salt, and the produce of the pans was accordingly the highest on record, being 2,841 garces against 1,257 in the previous year. As hitherto managed, the salt works have not usually succeeded in meeting the demand for home consumption, and it has been necessary to import salt from Bombay, and occasionally from Tinnevely, but the Dewan considers that Travancore ought to be able to produce all the salt needed for its own population, and reforms in this department are under consideration. The net revenue from this source was Rs. 1,250,498. Abkary and opium yielded nearly the same amount as usual, viz., Rs. 195,333 and Rs. 10,673, but of the former amount Rs. 6,589 was recovered after the close of the year. The forests were formerly worked by departmental officers, but forest officers now merely mark the timber which is to be cut, and this is then felled and floated down by contractors. The new system has been extremely profitable to the state, the net revenue having risen in one year from Rs. 46,134 to Rs. 101,874, and there being no less than Rs. 210,000 worth of timber on the banks of the rivers ready to be floated down. Some rules have been laid down to check the indiscriminate destruction of forests, and the teak plantations, which are in a flourishing condition, are to be extended by planting out 700,000 new plants. There was a great falling off in the sales of cardamoms, which realised Rs. 343,922 against Rs. 487,520 last year. Judicial fees yielded Rs. 311,247, of which only Rs. 172,543 was spent on judicial establishments. The receipts from the registration of assurances amounted to Rs. 122,025, against an expenditure of Rs. 59,118, the total number of instruments registered being 72,623. The actual

cost of the postal department was Rs. 30,327, of which Rs. 20,954 was covered by postal charges on 372,938 private letters, while 662,089 official letters were carried for Rs. 9,283 instead of Rs. 135,298, which would have represented the postage chargeable on them. Miscellaneous revenue fell from Rs. 550,741 to Rs. 448,896. The aggregate revenue from all sources, including Rs. 212,887, being the interest on Government securities, amounted to Rs. 6,203,841, or Rs. 304,680 less than the previous year.

On the other hand the expenditure, as shown below, amounted to Rs. 6,377,675, against Rs. 6,027,802 in the previous year.

	Rs.
Public Works ... ..	1,404,489
Subsidy to the British Government ..	810,652
Huzar Cutcherry and Civil Establishments	598,934
Religious Institutions... ..	574,521
The Palace ... ..	538,535
Cost and charges of goods sold, &c....	492,790
Charitable Institutions ... ..	326,518
Contingent charges ... ..	290,238
Nair Troops... ..	185,042
Education, Science and Art ... ..	183,696
Pensions ... ..	175,186
Judicial Establishments ... ..	172,543
Police do. ... ..	161,659
Medical ... ..	103,265
Elephant and Horse Establishments ...	95,238
Anniversary, &c., of the demise of the late Maharajah ... ..	63,803
Poakavaravu Department ... ..	60,657
Registration of Assurances ... ..	53,890
Post Office ... ..	30,221
Census ... ..	26,218
Sexennial ceremony ... ..	14,641
Conservancy ... ..	4,939

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**Rs. 6,377,675**

There was thus a deficit of Rs. 173,834, and the year which opened with a balance in hand of Rs. 5,448,182 closed with a somewhat smaller balance of Rs. 5,274,348. Thanks to this balance the finances of this State are, notwithstanding a somewhat adverse season, in a thoroughly sound condition.

The export trade amounted to Rs. 8,413,698, against Rs. 8,483,518, and the import trade to Rs. 5,160,912, against Rs. 4,789,451 in the previous year. The produce of the cocoanut tree forms the staple article of trade along the coast, and the exports of copra and cocoanut oil, coir, coir fibre and cocoanuts amounted to no less a sum than Rs. 4,585,600. Next in importance come *longo intercallo* coffee, the produce of the areca nut, pepper, cardamoms and dry ginger, but there was a falling off under all these heads except pepper, to the growth of which the season was specially favourable. The remaining exports consisted chiefly of palmyra jaggery, salt fish, tamarinds, timber and hides. Most of this trade is with British India and Ceylon, but there is some trade with Great Britain, Jeddah and New York. The principal imports are tobacco, grain and piece goods, the amounts under these heads being Rs. 2,150,555, 974,203 and 790,122. Less important are thread and coins. There has been some increase in the imports of thread, which, taken in conjunction with a falling off in piece goods, seems to point to an increase in the demand for home-made stuffs.

From the statement already given it will be seen that public works form a very heavy item in the expenditure of Travancore. This department consists of two branches; all large works requiring professional knowledge are entrusted to a European chief engineer, while the Maramut department, under the direct orders of the Dewan, is responsible for palaces, pagodas and chattrums, village roads, ordinary tank repairs and the distribution of water for

irrigation. The expenditure in the chief engineer's department, including establishments, came to Rs. 898,729. No very large new scheme was undertaken, but the existing communications were improved, and some useful new roads were opened. The most important event was the completion of the Warkally Barrier Works, which, since their commencement in 1870, have cost upwards of seventeen lakhs of rupees. Although not an immediately remunerative work, it is likely to give a great impetus to trade by the removal of the only barrier to through communication over a distance of 150 miles, and already there are proposals before Government for introducing steamboats into the canals. Two important projects for improving the irrigation of South Travancore have been long under consideration, but as it was considered desirable to have them thoroughly investigated by a competent hydraulic engineer, the services of Major Mead, R.E., have been placed at the disposal of the Travancore Government for that purpose. The expenditure in the Maramut department came to Rs. 4,923,747, being an increase of more than a lakh of rupees over the previous year. This is mainly due to the erection of a new palace for the present Maharajah, of new cavalry stables, and two new rest-houses for travellers. The palace is said to reflect credit on C. Colondavaloo Moodeliar, by whom it was designed and executed at a cost of only a lakh of rupees, just about the amount which Thackeray paid for his little brick villa in Kensington.

One of the most important measures introduced during the year was the separation of the police from the magistracy. There are no professional criminal classes in Travancore, such as abound in the Madras districts, and the inhabitants are generally quiet and peaceful; but, although there was a large police force, it was badly paid, undisciplined and not only utterly inefficient for the prevention and detec-

tion of crime, but often an engine of oppression in the hands of revenue subordinates, who were magistrates as well as police officers. The officer selected for the new post of Superintendent of Police was Mr. Bensley, who had been some years Magistrate of the Cardamom Hills, and a native officer who had had considerable experience in police work was appointed his assistant. Both these officers were sent to Tinnevely to study the Madras police system, and on their return a regulation was passed constituting the new police and defining its duties. A few qualified constables were obtained from Tinnevely and Malabar to teach the Madras system, clothing was ordered from Madras, and by degrees the new organization was introduced into one Talook after another.

The necessity for reforms in the police and in the judicial departments has been of late years frequently urged on the Travancore Sarkar by the Madras Government, and the attention of the present Maharajah was specially directed to this important subject immediately after his accession. So far back as 1874 Mr. Chellappa Pillay, the First Judge of the Sadr Court, was called upon to frame a Penal and Procedure Code for Travancore, and after six years' labour he submitted drafts of both codes, which were referred for consideration to a committee, consisting of the Dewan, the three Sadr Judges and a retired Judge. The committee however came to the conclusion that instead of having special codes for Travancore it would be better to adopt, *mutatis mutandis*, the Indian Penal Code, Whipping Act and Criminal Procedure Code, and in a very few weeks effect was given to this suggestion, which in fact emanated originally from the Dewan himself, by the enactment of regulations adopting them as the law of Travancore. There is something so melancholy in the history of abortive codes, that one cannot help regretting that this simple ex-

pedient should not have been thought of at first. However Mr. Chellappa Pillay may console himself by the recollection that even Jeremy Bentham, the father of English jurisprudence, who when upwards of eighty-two described himself as "still in good health and spirits, codifying like any dragon," did not succeed in inducing any country to adopt the code at which he had laboured for so many years.

As a result of these measures most of the divisional sub-magistrates and police aumeens have been dispensed with as unnecessary; the taluq magistrates have been invested with third or second class powers, the division magistrates with first class powers, and the chief of each of the Zillah courts has been appointed sessions judge.

Equally important reforms in the civil courts have been under consideration, although not actually carried into effect until after the close of the year. The people of Travancore are very litigious, 31,361 suits having been filed during the year, in addition to 4,078 pending from the previous year; but in spite of the multiplicity of courts and judges of various grades, the work which has to be done is not overtaken, and the statistics show that at least 6,000 parties to suits and 30,000 witnesses are kept hanging about the courts and unable to follow their avocations. The salaries of the Moonsiffs and the Zillah Judges are too low to attract men of superior intelligence and character, and these officers, moving as a class in an atmosphere of suspicion, fail to command the entire confidence of the public. This was exemplified by the fact that during the year under review charges of bribery and corruption were brought against no less than three Moonsiffs, and that one of the Moonsiffs was convicted and dismissed. Although Travancore has an area of only 6,730 square miles, and is therefore somewhat smaller than some of the neighbouring Madras districts, there are no less than 19 Moonsiffs,

being at the rate of one for every 354 square miles, against one to every 1,251 square miles in the Madras districts. Five of these men receive Rs. 100 and fourteen Rs. 70 a month. In the Madras districts four-fifths of the civil litigation is disposed of in a simple and inexpensive manner by the heads of villages, and District Moonsiffs, whose jurisdiction extends to Rs. 2,500, have small cause jurisdiction in suits not exceeding Rs. 50. In Travancore, there being no village courts, every case however petty goes to the Moonsiff, and although there is no appeal from his decision in suits up to Rs. 10, he has no small cause court jurisdiction even in these petty cases, while on the other hand his jurisdiction is limited to Rs. 200. The effect of this is that the Zillah courts are flooded with suits which in British territory would be dealt with by the District Moonsiff, and that instead of one Zillah court and one Zillah judge there are five Zillah courts and fourteen Zillah judges, the first judge drawing a monthly salary of Rs. 300, the second judge of Rs. 200, and the third and additional judges of Rs. 150. These judges hear and decide appeals from the Moonsiffs, and take cognizance of all suits above Rs. 200. Their judgment is final in cases in which the subject matter of the appeal is personal property of the value of Rs. 50 and under. The Sadr or chief court is presided over by three judges, on salaries of Rs. 1,000, 900 and 800, aided by a Pandit on Rs. 100. Regular appeals from the Zillah courts of the value of Rs. 700 and under are disposed of by a single judge. Regular appeals above this amount and all special appeals on points of law are heard by two judges. The civil and criminal work which devolves on this court does not seem to leave the judges any time for the efficient supervision of the courts below, of the general condition of which a very unfavourable description is given. An appeal lies from the Sadr court to the Maharajah himself,

but no proper arrangements have been devised for dealing with such appeals. In a recent case quoted by the Dewan, the appeal was referred to a body called the Judicial Committee, which was composed of the first and second judges of the Sadr court, and which had been nominated for another duty of a temporary kind. It so happened that both these judges had already heard this very case in the Sadr, and had expressed their opinion on it, but although one of the appellants strongly objected to the constitution of this judicial committee, no redress could be given.

The following is an outline of the scheme drawn up by the Dewan for the better administration of civil justice in Travancore.

He proposes that a village court, analogous to the village Moonsiff's court in the Madras Presidency, shall be established in every Proverti, to take cognizance of petty suits for money or personal property not exceeding Rs. 10 in value, the experiment being tried first in Trevandrum and other large places, and gradually extended.

The nineteen District Moonsiffs are to be divided into three grades, viz., four on Rs. 200, six on Rs. 150 and nine on Rs. 100. Their jurisdiction is to be raised to Rs. 500, and they are to be invested with small cause jurisdiction in all suits for personal property of Rs. 20 and under.

As this will diminish the work of the Zillah courts by nearly a third, the number of Zillah judges is to be reduced at once from 14 to 9, the first judge of the five courts receiving Rs. 400 per mensem, and the second judge of four courts Rs. 300. It is hoped that eventually five Zillah judges on Rs. 500 will be found sufficient.

Lastly, a fourth and fifth judge, each on Rs. 700 per mensem, are to be added to the Sadr court, so that two judges may be available when required to hear appeals from the

Sadr to the Maharajah, and one may be available for periodical inspections of the lower courts.

The importance of these reforms has been fully recognized by the Resident of Travancore and the Madras Government. One of the local newspapers questions the expediency of the arrangement under which the Sadr court is to combine within itself the double functions of a High Court and of a Judicial Committee, and some regret is expressed that when borrowing a Code of Criminal Procedure the Travancore Government did not take the Code of 1882 instead of the now repealed Act of 1872.

No changes appear to have been made in the educational department. The number of pupils in the Maharajah's College and High School at Trevandrum has varied but little. Twelve students from this institution passed the Madras B.A. examination against six last year, eleven the F.A. examination against twenty-three, and forty-five the Matriculation examination against thirty-nine. There was a slight decrease in the strength of the preparatory school attached to the High School, and eventually these elementary classes will probably disappear altogether, as the work is taken up by other schools. The number of English district schools has remained stationary, but the attendance has risen from 1301 to 1357. With three exceptions these all appear to be State schools. Mr. Ross, who inspected them all, considers that some progress is being made, and that the work, though less pretentious than it used to be, is more thorough. The main difficulty of these schools seems to be that many of them are under teachers who have never possessed the necessary qualifications for their duties, but who cannot now be easily got rid of. The nature of the standard aimed at in these schools is not shown in the report. The English girls' school at Trevandrum passed five out of six pupils sent up for the middle school examination and appears to be well conducted,

but the attendance has fallen off. There is also a high caste girls' school in the Fort conducted by the Zenana Mission, with the aid of a monthly grant of Rs. 62, besides a school-house and furniture free, but there is nothing to show what kind of work is done in this school. The number of vernacular schools has risen from 598 to 665, and the attendance in them from 29,363 to 33,110, of whom 5,074 are girls. Of the Government schools 33 are described as district schools and 197 as village schools, while of the aided schools 25 are called town schools and 410 provincial schools, but there is nothing to show the standard reached in any of them. All the aided schools, with very few exceptions, are missionary institutions. The results of the census taken during the year will of course appear in a future report, but according to the last published census the number of children of a school-going age is 568,902. The proportion of pupils under instruction in Government and aided vernacular schools is according to the figures given above 5.8 per cent., but a very large number attend the indigenous village schools, of which no statistics are available.

The Trevandrum Law Class had an average attendance of 18 students, but not a single candidate succeeded in passing the B.L. examination. The only other professional and technical schools are the Trevandrum Medical School, in which students, selected by competition, go through a four years' course, and are ultimately employed in the hospitals and dispensaries, of which there are 31 in Travancore, and a small school of art in which instruction is given in carving in ivory. There are no normal schools in Travancore, but students are occasionally sent to be trained in the normal schools of the Madras Government.

The reforms which have been already noticed would be sufficient to mark this year as a memorable one in the annals

of Travancore. They do not, however, exhaust the list of improvements which have been effected. Intramural labour has been introduced into the central jail at Travancore, the scale of diet has been revised, new rules have been framed for the management of the jail, and a new central jail has been planned, and is now being erected at Poojapera. The defects of the postal system have been thoroughly overhauled, and a British Postmaster has been placed at the head of the department. The Government Gazette has been improved and brought within the reach of the lower officials and more intelligent landholders. Sanitary measures have been carried into effect which have greatly improved the condition of the capital.

The general principle on which nearly all these reforms are based seems that of adapting, with some modifications, the system which is in force in British territory. As that system is the outcome of many experiments and long deliberation, there is much to be said in favour of this course, and certainly in no other way could so much have been effected in so short a time. The future working of the measures described by the Dewan in his first report will be watched with interest.

R. M. MACDONALD.

## HISTORY OF THE VERNACULAR PRESS IN THE WESTERN PRESIDENCY.

The rise, progress and history of the Vernacular Press in India is a subject of varied interest and increasing importance. The Vernacular Press in the Bombay Presidency has been the means of exercising a very beneficial influence over the minds of the people, and particularly of those who are ignorant and illiterate. The Press has by degrees created in these an

eager desire to be acquainted with the topics of the day, and to a certain extent it fills up the sad gap as to self-culture and enlightenment which the want of opportunity of acquiring polished education has caused in them. Generally those who are ignorant of the English tongue are more or less conversant with the vernacular dialects. To these particularly the Vernacular Press has been for years past an inexhaustible source of useful information and very often of valuable instruction. To men who can only just read word by word like a schoolboy one of the vernacular dialects these papers are instruments of pleasure and supply a profitable way of passing time. What is more interesting and amusing than to watch, while going through the native *bazar*, the shopkeepers with looks of assumed importance, with spectacles on and legs crossed, or half reclining on a cushion, reading one of the Vernacular daily or weekly papers in a tone either suppressed or loud enough to attract attention? What is more gratifying than to see in a small town or village just receiving the incalculable benefits of education a peaceful looking crowd gathered round a smart faced youth or a grave old man, and listening in a breathless attitude to one of the Vernacular papers, which is often read aloud from top to bottom? Facts such as these amply show the importance, usefulness and influence of the Vernacular Press in regard to the masses. To review, then, the life and describe the merits of the Vernacular Press, which has been working zealously and assiduously to ameliorate the condition of the people, both socially and morally, is simply to do it adequate justice.

As a whole the Vernacular Press of the Bombay Presidency well deserves full credit for preserving its high character of sincerity, loyalty and good feeling towards the British Raj. The Guzerati Press of this Presidency is much in advance of the Marathi. The former is older in date than the latter.

This is perhaps owing to its founders' enterprise and the early beginning of education among the Guzerati speaking population. The three leading, enterprising and influential Guzerati Presses in the Bombay Presidency, and all owned by Parsees, are the *Bombay Samachar Press*, conducted by Mr. Manerkji Burjorji; the *Duffar Askara Press* of Messrs. Byramji Furdoonji and Co.; and the *Union Press*, managed and owned by Mr. Nanabhoi Rustomji Ranina. It is worth noticing here that Mr. Furdoonji Murzban, the father of the present proprietors of the *Duffar Askara Press*, was the founder of the Guzerati types. To him is due the full credit of casting types on the English system. This incident carries us back to the beginning of the nineteenth century, and the first Guzerati Press that was conducted by Mr. Murzban, the father of Guzerati types, the *Bombay Samachar*. In connection with this Press he started the *Bombay Samachar* paper. What a contrast between the *Bombay Samachar* in its infancy and that in its manhood now! It has grown like the growth of man. From one sheet of the size of the English *Punch* it has been up to this enlarged to the size of a little more than one sheet of the *Daily Telegraph*. The present size is not large enough for the variety of subjects it treats. It is noted for very ably written articles, and on such subjects as scholars and thoroughly educated men would not be ashamed to go through. It is perhaps the only Vernacular paper which, on account of its size and large staff, can afford to give important Parliamentary news and the translation of speeches on very important subjects delivered in Parliament. Its present editor, Mr. Burjorji, who is also its proprietor, has proved himself an accomplished writer and an able scholar without boasting of any University education. He conducts the paper since the last 15 years, and handles any subject in a masterly manner. The paper was in the height of its glory

when a few years ago the editor was assisted by a Parsee gentleman who has now taken to the legal profession in England. If I mistake not, the *Bombay Samachar* is the oldest paper, with the exception of one, in India. Those who cannot afford to buy this daily content themselves with its summary, the *Soke Mitra*, which is no way inferior to any first-class Vernacular weekly. The enterprise of the *Bombay Samachar Press* deserves some favourable notice. Its painstaking proprietor, who is himself a very good Persian scholar, has caused the *Burjo-Nameh*, in Persian, containing a thrilling narrative of the heroism of the ancient Persians, to be translated into Guzerati, and of this interesting version about 20 large size volumes have up to the present time issued from the press. Moreover, the same press has published at great cost an *Illustrated History of the Russo-Turkish War*, both in the Guzerati and Marathi languages. This history affords very interesting reading to the lovers of war and history.

The *Rust Gofstar* is considered the leader of the weekly papers, just as the *Bombay Samachar* is of the dailies, in the Bombay Presidency. It was established in 1852, and now commands a very wide circulation. The well-known names of Messrs. Dadabhoy Naoroji, Nowrozjee Furdoonjee, Sorabji Shapoorji and Kursandass Moolji are intimately connected with the rise and progress of this paper. Its present editor, Mr. Kabraji, yields to none of the above in experience and the requisite qualities for keeping up the reputation and prestige of the paper. The proprietors of this paper, who are also the proprietors of the *Dustar Askara Press*, are very enterprising men. They have ample experience in printing any kind of work. Their work is admired for its neatness and get-up. The family of the Murzbans has a natural fondness for the press. Mr. Jehangeer Murzban, son of the proprietor, though

young, has been able to manage the printing establishment of such a large concern as the *Times of India*. Of the innumerable Guzerati works that have come out from the *Duffler Askara* the most noticeable are two large publications on *Medicine*, the *Illustrated History of the Franco-Prussian War*, and the *Illustrated Natural History*, both compiled by Mr. E. J. Khory, now barrister-at-law, who is also the author of the *Russo-Turkish War* issued from the *Samachar Press*.

The third press of long standing and repute is the *Union Press*. Besides the issue of the *Native Opinion* from this press and the publication of Vernacular Dictionaries, the general printing done by its intelligent proprietor, Mr. Ranina, is admired for cleanliness, accuracy and despatch.

The *Saty Mitra* is a Guzerati weekly, and is known for the fluent, powerful and pleasing language in which it is written by its well-known editor and proprietor, Mr. Munsookh, who is an acknowledged poet and a very good Persian scholar. Much of the sweetness of the Persian language is lent to the Guzerati by this editor. The *Nirala Parast*, also a weekly, treats much on religious subjects, and enlightens the Parsee public as to the forms, ceremonies, tenets and history of its religion. In the beginning of its career able articles were contributed by one of the well-known high priests of the Parsees. The *Jam-i-Jamshed* is a Guzerati daily of the size of the *Globe*. It was started about half a century ago and is edited by a Parsee merchant, Mr. Dhodi, who possesses good common sense and has a store of mercantile information with him. His paper is more a favourite with merchants and tradespeople than with educated young men. It is rather a sharp critic on the social condition of the Parsees, their female education and their English refinement. The *Guzerat Mitra*, a weekly journal printed and published in Surat, has a very remarkable history of its own.

About ten years ago, when this paper was edited by the powerful and independent pen of Mr. Dinshaw Taleyarkhan, who is now in a high post in the Gaekwar's dominion, it rivalled in influence, voice and effect the first-class English daily in the whole of the Bombay Presidency. This paper has been noted all along for the fearless independency and impartiality with which it handles public matters. Notwithstanding change of hands in the editorial department it is still popular in Guzerat, and is almost a household word with the people there. Hand-in-hand with the above papers the *Guzerati*, the *Kaiser-i-hind*, which are of recent birth, and many papers published in Ahmedabad, have preserved the reputation of able, experienced and loyal public organs.

The two best known and very ably conducted Anglo-Marathi papers are the *Hindu Prakash* and the *Native Opinion*. The names of distinguished University men and very accomplished scholars of the old school have been associated with them. These two organs of public voice and grievances represent the rising educated class and carry some weight with the ruling authorities. In the course of our passing review of the Vernacular Press in the Bombay Presidency, I may mention here the *Indian Spectator* which, though conducted purely in English, yet deserves some mention on account of its entire management being in native hands. After many stumbles and falls since its birth it has at last settled down as a temperate and well-conducted journal. It owes its present position to Mr. Malbari, a rising young man full of enterprise and intelligence.

Next to papers, as important public organs, we have to notice the monthly Magazines. They are very useful in affording popular reading for families, especially for educated females and those males who cannot, on account of

their limited knowledge of the English tongue, make use of books written in this foreign language. As a rule half the pages of these pamphlets are filled by able and accurate translations from English. The *Nooré Elum*, the *Stree Bodh*, the *Sookh-Dookh-na-Suthi*, the *Dagan Vardhak*, the *Budhi Prakash*, the *Balodaya*, the *Fursond*, the *Gool-Apsan* and the *Vidya Mitra* are respectable pamphlets of cultivated taste, and are no mean pioneers in the spread of education among thousands of uneducated and ignorant natives. The *Stree Bodh*, which was established for the instruction of women, is the oldest in standing and commands a very large circulation. The style and manner in which the *Nooré Elum* and other pamphlets are edited and conducted indicate the intellect and ability of the writers. In Ahmedabad, the pamphlet published under the auspices of the Guzerat-Vernacular Society, under the guidance of its able Secretary, Mr. Mahipatram Rupram, is very valuable as regards the originality of its subjects and the pure and correct Guzerati in which it is written. Of late the *Vidya Mitra* seems to have become very popular in Bombay. It treats on innumerable subjects. Young men of intellect and experienced scholarship contribute to enrich its store. It is particularly noticeable on account of its masterly imitation of the splendid original essays and humorous sketches found in Addison's *Spectator*. In this form, which is novel and peculiar of its kind, it imparts knowledge which is both instructive, amusing and interesting.

In closing our short sketch of the life of public Journals in the Western part of India, it will suffice to remark that to become a journalist is not an easy task. It is neither safe nor always satisfactory to sit as a stern critic on the conduct and career of the public in general and individuals in particular. Notwithstanding this stern reality, there is in

young men a tendency, particularly deplorable in its present form, to start, for want of any better avocation, a paper or a pamphlet, and to sit as judges on the conduct of others. University graduates, who are sometimes very able scholars in their own sphere, are in a great measure unacquainted with worldly experience. These men have, as a rule, great liking to journalistic writing. No doubt they have acquired that kind of refined education which instils in them the spirit of independence and a habit of freedom in thought and speech, but as soon as they come out in the world they often find themselves in a pretty good mess. Without possessing the experience, tact and sound common sense befitting public writers, they indulge in unrestrained expressions of their half-formed ideas, and thus very often incur the opprobrium of disloyalty from their rulers and childishness from their countrymen. It is high time now that educated young men fresh from Colleges should open their eyes to these shortcomings and profit by the wisdom and experience of their elders. Their noble attempts at enlightening the masses by imparting the fund of knowledge they possess ought to be appreciated, but their efforts should be exercised in the right direction.

As the native press is yet in its infancy, and as it has much to achieve in the cause of education, social as well as political, and as it is generally considered to be the harbinger of India's social and moral improvement in this progressive age, it must not be allowed to be nipped in the bud for the sins of commission and omission of a few misguided, mischievous and indiscreet writers, who neither represent any influential class of the natives nor have any moral or material support from their educated and enlightened countrymen.

NUSSERWANJI SERIARJI GINWALLA.

Broach.

## THE EDUCATION COMMISSION.

We have the pleasure of publishing the following reply, which has been received by the Hon. Sec. of the National Indian Association from Dr. W. W. Hunter, C.I.E., LL.D., President of the Education Commission, in acknowledgment of a copy of the Journal of the Association for August, containing a report of Mr. Lethbridge's paper and the discussions in July last on the subject of High Education in India. The letter is dated Stirling Castle, Simla, September 7th, 1882 :—

"I thank you for your letter of the 4th August, with its enclosures.

"I have read with much interest Mr. Lethbridge's paper, and the valuable discussion upon it. I shall do myself the pleasure of placing it before my colleagues of the Commission.

"Perhaps I should mention, however, that the idea which seems to be in the mind of certain of the speakers, that the Commission may prove hostile to High Education, is happily not consistent with the facts. The Government of India took special care to prevent the possibility of any such feeling, by appointing a large majority of the members from among gentlemen who have held important positions in the Education Department, or who are personally engaged in the work of Collegiate Education in India.

"I sincerely trust that the result of our labours may be to extend education along the whole line.

"I have always watched with deep interest the work of the National Indian Association.

"I am, &c., &c.,

W. W. HUNTER."

The evidence given before the Education Commission as reported in the Indian papers, becomes more and more enlightening as to the state and needs of female education. The following two articles, which appeared in the *Indian Daily News* of Sept. 11th and 12th, summarising the replies of the well-known Rama Bai, and of Mrs. F. Sorabjee, of Poona, will, we are sure, be read with deep interest :—

*A Notable Native Lady.*—The following is the account which Mrs. Rama Bai, Sanskrita, gave of herself before the Education Commission at Poona :— She was born in Zillah Mangalore, in a forest named Gun-gamul, on a plateau of the Western Ghauts, in April, 1858. Her father, a native of the village of Mûl Heranje, situated at the foot of the plateau, removed his residence to the forest. He was a learned Pundit and Sanskrit scholar, and he communicated his learning to his wife, who also acquired a considerable knowledge of Sanskrit. In her turn she taught her daughter Sanskrit when the girl was only nine years of age. Rama Bai acquired Marathi from hearing her father and mother speak it, and was in the habit of reading newspapers and books in that language. Subsequently, while travelling about, she acquired a knowledge of Kanarese, Hindustani and Bengali. From her earliest years she had a love of books, and as her father and mother were united in opinion against infant-marriage, they kept her with them studying Sanskrit until she was sixteen, when, in 1874, they both died within a month and a half of each other. Left thus alone, she thus pathetically describes her life :—“ After this my brother and I travelled about the country. We went to the Punjab, Rajpootana, the Central Provinces, Assam and Bengal, and other lands. We lectured in the large cities on female education, *i.e.*, that before marriage girls should be instructed in Sanskrit and their vernacular according to our Shastras. Afterwards my brother died. I was then alone in the world. I got married. On the 4th of February last my husband was carried off with cholera, sixteen months after our marriage. My little daughter is now one year old. The above is a short account of my life. It will thus appear that my

parents and brother being learned people, my husband also being M.A., LL.B. and a vakil, I had many opportunities of forming an opinion on the subject of female education in the different parts of the country above-mentioned. I am the child of a man who had to suffer a great deal on account of advocating female education, and had to discuss the subject amidst great opposition, as well as carry out his own principles. My brother and I had on this account, that is to say, on account of persecution for the cause of female education, to leave our home and travel through distant lands often in want and distress. We thus spent our time in advocating this cause according to the *Shastras*. I consider it my duty to the very end of my life to maintain this cause and to advocate the proper position of women in this land."

The Pundita says that women in order to become teachers should have a special training, and ought to acquire English as well as a correct knowledge of their own language. She would also have them of good families. Further, she considers that boarding-schools for girls under native ladies of good position are very desirable. She advocates female inspectresses over female schools, and thinks they ought to be women of the age of thirty or upwards, of a very superior class, whether native or European. Again, in her opinion, "in ninety-nine cases out of a hundred, the educated men of this country are opposed to female education and the proper position of woman." She thinks that women "being one half of the people of this country are oppressed and cruelly treated by the other half. To put a stop to this anomaly is worthy of a good Government." She went on to say:—"Another suggestion I would make is with regard to lady-doctors. Though in Hindustan there are numbers of gentleman-doctors, there are no ladies of that profession. The women of this country are more reserved than in other countries, and most of them would rather die than speak of their ailments to a man. The want of lady-doctors is therefore the cause of hundreds of thousands of women dying premature deaths. I would therefore earnestly entreat of our Government to make provision for the study of medicine by women and thus save the lives of those multitudes. The want of lady-doctors is

one very much felt and is a great defect in the education of the women of this country."

In reply to the President, Pundita Rama Bai said there are very few native ladies in the Bombay Presidency that receive a good education at home. She herself only knows of two or three. These ladies learn their own language, and a very few of them have a slight knowledge of Sanskrit. They do a great deal of needlework, make their own clothing and embroider their own bodices. Yet in almost every house there is some woman who can recite the Purans or the national songs; that is, in almost every house some women can recite poetry of certain kinds, but not high-class poetry. In a few houses there are women who can read and write, but, as a rule, very few women acquire a knowledge of arithmetic. She admitted the difficulty of finding teachers for a Medical College for women, which she thought ought to be established in every large city, and as female teachers are not readily procurable, she remarked "the medical teachers ought to be old gentlemen and very, very respectable." At the end of her examination—"The President expressed to the witness through Mrs. Mitchell, who acted as interpreter, the great thanks of the Commission for her very valuable evidence. He added: personally, this lady is a very old acquaintance of mine, because I read a translation of a speech she made at Benares to a large meeting in Edinburgh some time since, and the whole of the audience loudly applauded, being delighted to hear that a native lady had taken such a position. I have referred to this subject in a book which I will send to her through Mrs. Mitchell."

*A Native Female Educationalist.*—The evidence of Mrs. F. Sorabjee, given before the Education Commission, seems of unusual value. She is Superintendent of the Victoria High School in Poona, which she established seven years since, and now carries on with the help of her daughters. In her opinion home instruction is not generally satisfactory, except when it is supplementary or auxiliary to school instruction. She thinks that the grant-in-aid system should be framed upon a more liberal and equitable scale, in order to induce public-spirited men to come forward

and assist in the establishment of schools and colleges. She is also of opinion that more than ordinary encouragement should be shown to girls' schools, so as to stimulate female education into healthy growth. "In fact, in my opinion, education in the proper sense of the word must begin and grow with woman to be of any use to man, and hence no labour or expense should be spared to attain that end." Speaking from her experience, she gave it as her opinion "that undue attention to the preparation for University examinations practically unfits young men for the requirements of ordinary life," and she supported this opinion by stating a fact which must be within the common experience of almost everyone, that she had met several youths, who, though matriculated members of the Bombay University, were unable to write a correct note in English, or a petition, or to carry on any ordinary business; and referring to the inevitable system of cram which prevails, Mrs. Sorabjee remarked, "that what is crammed in haste leaks out at leisure, leaving behind no good or permanent results." She would remedy this defect by the establishment of a "separate higher graded Government Service Qualification Entrance Examination," and for those who wish to devote themselves for the educational profession, she would raise the standard of matriculation to that of the London University—a reform which will have the advantage "of qualifying the lads here who wish to complete their education in England." The following passage from her evidence is worthy of very careful consideration :—

"I do think that the number of candidates who present themselves for the University Examination is unduly large when compared with the requirements of the country. For instance, throughout India at least 10,000 students present themselves annually for matriculation solely with a view to enter Government service. Now it is impossible to create a sufficient number of posts for so large a number of applicants. The consequence is disaffection and a great waste of country's energy, for about one-third of these candidates are drawn from the artisan class. To remedy this evil I would suggest the establishment of Mechanical and Industrial Schools in very large towns throughout the country, and that trades be taught on English models.

This would have the advantage of enabling this class of people to learn their respective trades, and earn independent livelihoods. Unless some such measure is resorted to, I fear that higher education will deteriorate rapidly, especially in a country where little or no value is placed by society on intellectual culture."

Mrs. Sorabjee advocates "the State keeping in its own hands, for at least fifty years to come, the primary and secondary schools in which the interest of the masses is involved;" but she thinks that a special preparation for teaching is necessary on the part of the teachers if these schools are to be a success. In the Deccan the people are not yet fully alive to the importance of female education, and all that has been done in the Bombay Presidency as yet amounts to only a beginning. The great drawback is a want of female teachers, and on this point Mrs. Sorabjee advances the following opinion:—

"The best method for providing teachers for girls' schools is, I believe, that of training the wives of the masters of vernacular schools as mistresses, in order that they may conduct the girls' schools in the towns or villages where their husbands are in charge of the boys' schools. The reason for this arrangement is, that the customs which obtain in India regarding women do not allow of their living alone or independently as in England. I may suggest that in the present scarcity of native female teachers, encouragement might be given to Eurasian and Anglo-Indian girls to qualify themselves to become mistresses or superintendents of native schools. I have made a beginning of this class in my own school."

It is pleasant to hear so practical an educationalist testify to the interest taken in Indian female education by European ladies, and to listen to her belief that in large cities and towns immense good would result from the formation of ladies' committees. Strange to say Mrs. Sorabjee, although her experience has been widely different from that of Pundita Rama Bai, agrees with that lady in the importance she attaches to the training of native women in the rudiments of medicine. On this point she says:—

"A branch of female education, other than those already referred to, which urgently calls for Government's attention, is the training of women as doctors and midwives. Even a class

for teaching midwifery and simple household medicines might be formed wherever a civil or military hospital exists; this will provide the means of saving thousands of lives (chiefly women and children) which are now lost for want of a knowledge of these branches."

Lastly, in concluding her examination, Mrs. Sorabjee pressed upon the attention of the Commission the propriety of encouraging native embroidery, which she thinks is in some danger of dying out. Now, it seems to us that Mrs. Sorabjee's evidence is that of a lady who thinks as well as teaches, and whose opinion, especially on the subject of female education, is entitled to every consideration. When we find her agreeing with Pundita Rama Bai as to the want of native female teachers and of native female doctors, we may be sure that we have come upon a practical requirement of the day, and one which the Government should take into consideration.

## CASTE AMONG DOMESTIC SERVANTS.

Possibly some of the readers of this *Journal* may be interested in the following notes on the caste of the servants in an English household in Behar. One is so apt to think of caste as confining the members of each of its divisions to certain hereditary trades or work, that perhaps, like myself, your readers will be surprised to find how considerable is the variety of occupations followed by men who are caste-fellows.

1. Brahmins. We have our messenger\* (*chaprasi*) belonging to this caste. He has the title of "*Dab*," i.e. one who has read two books of the Vedas, but he bears it only by hereditary right, or courtesy, as his knowledge extends only to reading Hindi and writing in Nagari. It is interesting, how-

\* The messengers named throughout these notes are official servants, and included in our households only as giving wider information as to caste. They attend their master at his private residence, but are not usually employed in any but official work. They are paid by Government.

ever, that he has placed his son with a pandit in order that he may learn Sanskrit and study his two Vedas as his grandfather did.

2. *Rawani Kahars*. This was originally an agricultural caste; now its members have added many other occupations to their nominal one of cultivators. It is, amongst lower castes, a highly respectable one. In our household there are five *Rawani Kahars*: three bearers, a *chaprasi* and a gate-keeper. Bearers are important servants in a house, and it is not too much to say that the head bearer gives the tone of respectability or the reverse to the whole domestic equipage. If I mention some of the varied duties of our bearers it will be seen that they are certainly not restricted to any narrow set of duties by their caste. They take charge of everything within the house, furniture, books, wine, stores, linen. They have charge of their master's clothes (no light task in a country so infested by insects as India) and act as valets to him. They trim lamps and dust furniture; they act as escort to the children when walking or riding. One of ours has in succession taken care of the last baby in so far that he always prepared its food, and took it out to "eat the air," and was its special comforter in all troubles. They will hand wine and biscuits, indeed anything but beef, and if any member of the family is condemned to a "three times a day" tonic they will rigorously present it at the appointed time. They buy the food for the horses and serve it out daily to the grooms. They keep the billiard table in order and act as markers. They are the channel of communication with lower servants, and exercise some authority over them. Most Englishmen keep their bearers year after year in their service, and regard parting with them as a serious inconvenience and source of regret. The bearers in a house are usually related to each other, and one's old bearer not unfrequently brings his son or

his son-in-law to learn his work under him. Our bearers are all fairly educated ; they all read Hindi and write in Nagari characters ; they can keep accounts ; one reads Persian and another Bengali. The duties of a messenger are not so varied as those of a bearer. He delivers letters, receives visitors' cards, and has little else to do if his master's work lies at home. If however his Sahib goes into camp he arranges with cartmen and coolies, and generally superintends camping, details of conveyance and tent pitching. If he is a cutcherry messenger he has other duties, such as being a court-usher, taking letters to the post, &c.

In Calcutta the gate-keeper (*darwan*) has for natural functions to sit in a little lodge at the gate, and to keep strict watch on all servants, tradespeople, box-wallahs, &c., who pass in and out, as well as to open the gate for carriages. In the mofussil however there are usually no lodge houses and no *darwans*. Ours is an old servant, and being a man of versatile talent he now acts as a bearer, taking special charge of all out-of-door matters.

3. *Gowals*, or herdsmen. We have of this class a cow-man, a grass cutter, two gardeners and a watchman. As a set they are reputed turbulent and quarrelsome, but they are good and hard working servants, usually of strong physique.

4. *Koeri*, or cultivators. Of this caste we have two members, and they follow what is a development of their hereditary occupation, for both are gardeners.

5. *Teli*, or oil-makers. Of this caste we have two members, both gardeners.

6. *Barhi*. Our dexterous carpenter represents this caste. He works not only in wood but in iron, and can not only make iron bars and strong railings, but can carve a picture-frame and mount a lady's fancy work. He, like a bearer, will do the most varied work. He lengthens or shortens the

cumbrous dining table; he rearranges with a long pole the rings of the muslin curtains which drape the many open doors and windows of our rooms, and which afflict a neat person by their disorder after a strong breeze. He opens cases and performs surgical operations on the dolls and horses of the nursery. He mends broken windows and frames pictures. It is indeed difficult to think of anything to be done with the hands which he would not succeed in doing. He has some education, and is skilful in measurements and calculations.

7. *Dhobie*, or washerman. We have one member of this caste, and he follows his hereditary occupation.

8. *Chamars*, hide curers. Of this caste we have a groom. It is a despised caste, and this probably accounts for its members (including our syce) being somewhat quarrelsome and turbulent. Our man is an excellent servant, of tall, well-built figure, and with the very dark complexion common to the low castes. He would appear to have entirely forsaken his hereditary occupation, except in so far as he practises now on the living subject in grooming his horse.

9. *Dosádh*. Dr. Hunter describes this class as "semi-Hinduized aborigines." Other Hindus deny the possession of caste to *Dosádh*s, but our *Dosádh* servants speak of their "jāt" (caste), and although their only distinction may be that no one else will eat with them it is polite to accept their claim to exclusiveness of some kind. We have a varied list of *Dosádh* servants, comprising the cook, the poultry man, a groom,\* a gardener and two grass cutters. I believe they will eat anything and everything, and I fear they are not a sober class. This last fault does not, I may remark, come

\* This man, an excellent servant, and who had proved himself faithful and courageous in travelling emergencies died quite suddenly since these notes were made, and to our surprise it was discovered that he had killed himself by toddy drinking.

before their master's notice very often, as they discreetly confine their potations to the hours after work.

10. The Sweeper and *Ayals*. These servants cannot, I believe, in any way be considered as possessing caste; yet they have distinctions amongst themselves. There are three sets of them in our neighbourhood, and these are mutually exclusive in all that concerns eating and drinking. All our ayals and the sweeper call themselves *Khákrób*. They will eat food prepared by all the upper Hindu castes, but not by *Chamars*, or *Téli*, or *Dosádh*s, and also by Mahomedans, but they affect an exclusiveness against European food. They have all a considerable amount of strength, and are indeed patient and hard working servants.

I have now enumerated all the castes and classes represented in our household except the Mahomedans. They have no caste, but make amongst themselves well marked social distinctions. Two of these classes are numerous represented amongst our servants—Sheiks and Mussulmans. To the first belong the tailor, coachman, head and under table servants and a groom. To the second the water carrier and the scullion.\*

As I have mentioned some of the attainments of our Hindu servants, I should say also that all our Sheiks are educated, *i.e.*, they can read, write and keep accounts. It would delight the heart of a lover of books to see our coachman's library; each volume has its cover—a neat bag which protects the whole book. I often see the little library put to use, and think it a most pleasant sight. The group of listeners surrounding a reader sitting or lounging on a mat under a big banyan tree near the roadside well will recur to me as both picturesque and interesting if ever I am so long away

\* I may remark that Sheiks are distinguished as Syeds, Moguls, and Pathans.

from India that its scenes shall serve as food to my "inward eye."

In what I have written I find I have been frequently tempted from my strict subject into praise of our servants. Perhaps this would be forgiven if my readers knew how very much more I could willingly and justly have said.

A. S. BEVERIDGE.

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## REVIEWS.

THE WANTS AND CLAIMS OF EDUCATION IN INDIA. By A TEACHER. Surat, 1882.

The appointment of the Education Commission has called forth many opinions and suggestions on the educational question in India besides such as were specially elicited by Dr. Hunter and his colleagues. A pamphlet lately published with the above title seems well worthy of notice, referring, as it does, to many practical hindrances which affect the present methods of school teaching, and the status of the staff of instructors. The writer begins with some introductory remarks, explaining his views as to what education ought to aim at, namely, "to develop the child and youth healthfully and vigorously, bodily, mentally and morally." He then compares the present system, under the heads of "the *material*, the *instrument* and the *agent*," with the ideal which he has put forward, and he urges that the education imparted in India is one sided as well as defective in its machinery. The latter part of his essay points out certain evils, by the removal of which the writer considers that schools might be rendered healthier in action, and consequently more productive of good results.

We shall proceed to give some extracts from this pamphlet respecting the points of defect that the author has observed.

Referring to the absence of sympathy between teachers and pupils, and of a feeling of brotherhood in the profession, he writes :—

“Frequent changes in the school staff produce by no means a salutary effect. The bond of sympathy between head masters and their assistants (where there exists any), and that between their assistants and their pupils is thus frequently broken. The feeling of attachment, which long service in a particular school gives rise to, ought not to be despoiled of its salutary influences by unnecessary and frequent changes. Also, changes in the staff of a school in the middle of the year cannot but have a pernicious influence on the success of the school. Promotions might be given to assistants and other higher members of the department without transferring them from one place to another, except for special reasons.”

Again, as to Examinations—

“The encouragement given by the department to the increase of the amount of school fees has not been productive of very happy results. Head masters in increasing the amount of fees are apt to think less of the quality of boys than of their number. Encouragement is given to raw boys to enter English schools; further encouragement is given to idleness when unfit boys are promoted. Under such circumstances there is fear of an antagonism springing up between the interests of the head master and those of his assistants. Such a state of thing is by no means imaginary, and its moral effect deserves careful consideration. While all credit goes to the head master for the increase of school fees and the number of students, all responsibility falls on the shoulders of his assistants for the results of their classes irrespective of other circumstances. The assistants have no choice left. They know their prospects depend on the results of their classes. And the results depend on the numbers passing the uncertain test of the annual examinations. It then becomes their interest to see large numbers passing anyhow at these examinations. They do not teach the boys with a view to draw out all their faculties, but prepare them with a view simply to see them through the inspectorial examinations. Inspectors cannot do much to remedy

these evils. With hundreds of schools and thousands of boys to examine annually, together with a large amount of correspondence, what inspector can spare more than three or four minutes on an average to examine a pupil? Within this time a pupil's, or rather a teacher's, annual work must be inspected and judged. Instances are known of teachers conniving at their boys' dishonesty during the examination, and even of helping them in other ways. Inspectors have tried to put down such evil practices, but it is impossible for them to stamp them out altogether."

The writer considers that various causes have contributed latterly to lower the position of the teachers in the eyes of the pupils. Formerly all instruction was in the hands of the Brahmins, and when the Government educational system came into operation teachers of that caste "were retained on fixed salaries, while in addition they used to receive customary presents from the parents of the pupils." But when men of other castes entered the profession the same respect was not paid to the schoolmaster, and they could not "expect those presents which were paid to the old teachers on account of their sacred character. Thus the teachers' profession became less respected and less remunerative than it had been." This state of things no doubt has caused temporary difficulties, but it was inevitable that others besides Brahmins should begin to conduct schools under British rule, and it will probably soon be recognised on all sides that payment by gifts has gone out of fashion. It is much to be desired that teachers' salaries should be higher in the case of the many who do good work. The means of effecting this must be the raising of fees, which the writer for the reason stated above objects to. When the value of education is more widely recognised it will become possible without attendant disadvantages. There should certainly be, as is here strongly urged, as much inducement to teachers to remain in the educational department as there is to members

of other branches of service. It appears that at present some of the most experienced teachers are attracted away from the profession owing to the want of equally good future prospects in educational work, as compared, for instance, with medical.

The concluding extract that we shall make from this thoughtful and practical pamphlet refers to the importance of training for those who are to practice the art of teaching. It is as follows :—

“If we ask what preparation is made to ensure intelligent teaching, the invariable answer is—except a certain amount of so-called school or collegiate training—none ; no special preparation is insisted upon, because none is thought necessary. It is entirely forgotten that ‘education is an art like locomotion, mining or bleaching, which may be pursued empirically or rationally, as a blind habit, or under intelligent guidance ; and the relation of science to it is precisely the same as to all other arts—to ascertain their conditions and give laws to their process. What it has done for navigation, telegraphy and war it will also do for culture.’ The few books which have been published of late in England on the subject are scarcely known here. The same empiricism which once reigned supreme in the domains of chemistry, astronomy and medicine still prevails in many instances in the domain of education. If we ask why nothing has been done to improve the methods of teaching, the answer is—‘because, in the prevailing system of culture, the art of observation, which is the beginning of all true science and the basis of all intellectual discrimination, and the kind of knowledge which is necessary to interpret these observations are universally neglected. Our teachers mostly belong to the old dispensation. Their preparation is chiefly literary ; if they obtain a little scientific knowledge it is for the purpose of communicating it, and not as a means of tutorial guidance. Their art is a mechanical routine, and hence, very naturally, while admitting the importance of advancing views, they really cannot see what is to be done about it.’ Every graduate or undergraduate is thought equally fit to undertake the most responsible work of ‘teaching the young idea how to shoot,’ although he has

no conception whatsoever of the laws of the mind—laws according to which the human faculties unfold themselves in a certain order. We fear that an unskilled workman with the most perfect implements will botch his work. But we are not afraid that an unskilled teacher will botch the most curious and delicate of all works of nature—the human mind.”

#### BENGALI PUBLICATIONS.

A SHORT LIFE OF MARY CARPENTER. By BABU RAJANIKANTA GUPTA.

The above work has been prepared by the learned author of “A History of the Great Sepoy War,” at the request of the Committee of the Bengal Branch of this Association, and is the second of the *Mary Carpenter Series* from his pen. The child life of Mary Carpenter, given in some well told anecdotes, is followed by a brief account of her English work, and a more extended history of her Indian labours. The style is admirably suited to interest the readers for whom it is intended—the ladies in the Hindu homes of Bengal.

#### ANECDOTES FROM EMINENT LIVES. Part I.

This little pamphlet of forty-eight pages presents the principal incidents in the lives of Theodore Parker and Sister Dora, and some of their more characteristic trials, in a series of anecdotes. These sketches have already appeared in the pages of *The Bamabodhini Patrika*, and are now launched in a separate form. The anecdotes are told in an attractive manner, calculated to induce the reading of more complete histories of these eminent persons, the example of whose lives is well set forth by the author.

## A MEMORIAL IN REGARD TO FEMALE EDUCATION IN BENGAL.

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(The following Memorial is interesting as showing the interest that exists in respect to female education among a section of the Bengalis, and their views as to the best methods of aiding it.)

To A. W. CROFT, Esq., M.A., *Chairman of the Bengal Provincial Committee of the Education Commission.*

The humble Memorial of the members of the Backergunj Hitaishini Sabha, the Sylhet Union, the Vikramapura Sammilani Sabha, the Faridpur Suhrid Sabha, the Puschim Dacca Hitakari Sabha,

*Most respectfully sheweth,—*

1. That the Associations named above have been formed in Calcutta, and have for their principal object the spread of female education in their respective Districts or Sub-Divisions, by means of periodical examinations, granting of scholarships and prizes to girls, occasional helps to existing girls' schools, and establishment of new ones where practicable, and the publication of suitable books for the use of females. More than 550 girls and adult ladies were examined last year by these Associations.

2. That your memorialists are highly grateful to the Government for its having opened schools and colleges for the high education of the male population of Bengal. These institutions have exerted a most beneficial influence upon the nation, and have been the ultimate sources of many reforms.

3. That your memorialists have noticed with great pleasure that the attention of the Government has lately been drawn to the education of the masses, and that a separate sum, out of the state grant on education, has already been set apart, to be spent solely for the education of the masses, and that, in consequence of such grants, a very large number of schools for primary education have gradually sprung up.

4. That the recent assurance on the part of the Government of India (*vide* the Resolution published in the *India Gazette* in its issue of 3rd February, 1882), that all the departments of Public Instruction should, if possible, move forward together and with

more equal step than hitherto has greatly re-assured your memorialists ; and that while they are justly grateful for the unusual interest the present Government is showing in the education of all the male classes, they regret that the education of women has not hitherto received that attention and patronage from the Government which it has a claim to, and that, of all the branches of Public Instruction, the branch of female education is the most neglected. It is the duty of the Government to provide that this branch may move forward, so far as may be practicable, at the same pace with the branches of Public Instruction.

5. That with a view to extend and improve the education of women, your memorialists pray that a certain portion of the state grant on education be set apart for this special purpose (just as a portion is set apart for mass education), and be prevented from being applied to any other purpose. It will not, perhaps, be necessary for your memorialists to show the reasonableness of such a prayer, as the Government has already recognised it, by making a separate allotment on behalf of mass education.

6. That, while appreciating fully the wisdom of His Excellency the Viceroy's remarks as expressed in his recent Resolution on education, that if satisfactory progress is to be made at all in education, "every available private agency must be called into action to relieve and assist the public funds in connection with every branch of Public Instruction," and that it is to the extension of the grant-in-aid system "specially in connection with high and middle education, that Government looks to set free funds which may then be made applicable to the promotion of the education of the masses," your memorialists would beg leave to observe that the funds, thus set free, should not be applied to the education of the masses only, and that the education of women has, if not superior, at least an equal, claim to these funds. If it should be urged, as it has often been, that, by educating a certain portion of the men of this country, the Government has done its duty in respect of education, and is no longer bound to educate the women likewise ; and that the responsibility of educating the latter falls upon educated men, your memorialists would beg leave to observe that supposing these (the educated men) to be neglecting their duty in this relation, that would be no reason why the

Government should do the same. The responsibility of a Government does not in the least diminish in relation to one portion of its subjects on the ground that it has done its duty in relation to another portion. Your memorialists respectfully submit that Government should pay more attention to female education in Bengal than it has done hitherto. Such being the claims of women upon Government in respect of education, your memorialists would submit the following prayers :—

7. That wherever the existing condition justifies such an establishment, colleges or high schools for the higher education of women should be established entirely at Government expense.

8. That with a view to place medical education—which has become a crying necessity—within reach of women, either separate classes should be opened, or such arrangements should be made for their admission into the existing classes of the Medical College, as would enable them without difficulty or inconvenience to attend the classes.

9. That sufficient encouragement and pecuniary aid should be given by the Government for the establishment of lecture-rooms and libraries for the higher education of women. It will be found that the Court of Directors of the East India Company, in their letter dated 4th December, 1854, signified their approval of the establishment of such lecture-rooms and libraries.

10. That, in order to improve the vernacular education of girls, 20 first-class model vernacular schools on an average cost of Rs. 75 per month per school, and 30 second-class model vernacular schools on an average cost Rs. 50 per mensem per school, should be established on the plan of the model schools founded with the approval of the Court of Directors as signified in their letters No. 12 of 1855 and No. 96 of 1856. Your memorialists believe that some of these schools, designed for boys, can without difficulty be converted into girls' schools. In the selection of localities for the establishment of model vernacular girls' schools it would be necessary to adhere to a uniform plan. Your memorialists would recommend that where the local inhabitants guaranteed to provide at least 40 girls and keep a certain number of them at school till they were twelve years old a first-class model school might be established, and a second-class model school, where they guaranteed

40 girls—keeping a certain number of them at school till the tenth year of their age. But it would be desirable to some extent not to stick to the number 40 where the girls could be induced to stay at school *after* their tenth year in one case and twelfth in the other, because the attainment of a higher standard would be a greater gain than a wider spread of a lower standard of education.

11. That the existing rules for making grants<sup>a</sup> to private institutions should be so modified as to suit the requirements of the existing girls' schools, and that the grants to girls' schools should under no circumstances be less than the amount raised from local sources. Sometimes it may even be necessary for the Government to bear three-fourths of the whole cost of maintaining such a school. It would therefore be desirable to fix the minimum rate of grant to a girls' school at one-half, and the maximum at three-fourths of the whole cost of its maintenance.

12. That Rs. 5, which is the maximum grant to which a patshala is entitled, should be given to every patshala for girls, because a guru, teaching a girls' school, is not likely to get so much in the shape of fees from his students as his rival teacher in a boys' patshala will. Without any such inducement it is not probable that any guru, competent for a patshala for boys, will willingly undertake to teach a patshala for girls. Your memorialists are humbly of opinion that unless and until liberal grants are made both to aided girls' schools and to patshalas for girls it will be almost impossible to improve the condition of such institutions.

13. That, for the improvement of indigenous vernacular schools for girls, your memorialists pray that circle schools, similar to those established by the late Mr. Woodrow with the sanction of the Court of Directors of the East India Company, be established, or that some of the existing circle schools be converted into schools for girls. The success of the circle system in improving the indigenous vernacular schools has been so marked as to require little to be said in support.

14. That, in order to help the education of adult ladies who, by the custom of the country, cannot attend public schools, it is necessary to organize secular zanana agencies—some on the grant-in-aid system with the help of local bodies, and others entirely at Government expense. Several such local bodies are in existence,

especially in East Bengal, which would be glad to co-operate with the Government in extension of female education. The work already accomplished by the Associations which your memorialists represent will appear from the reports sent herewith.

15. That, for ladies studying in the zenana, a graduated course of study should be appointed, and periodical examinations held for testing progress. Ladies willing to receive instruction imparted by zenana agencies, whether Governmental or grant-in-aid, must be prepared to be visited and examined by such ladies as the Government may appoint for the purpose.

16. That what is known in Scotland as the System of Education by Post may with great advantage be introduced here for improving the education of ladies in the zenana.

17. That with regard to the courses of study to be pursued in girls' schools, your memorialists would only observe that multiplicity of subjects should be avoided, as it is desirable that within the short time a girl is allowed to stay at school she should learn a few subjects well rather than many subjects imperfectly.

18. That each local body should be allowed to select its own courses of study suited to its peculiar requirements, and that too much official interference in this respect should be discouraged. What the inspecting officers ought to see is, that the efficiency of the institutions is maintained and proper judgment shown in the selection of text books. The undesirability of further interference than is sufficient for this purpose has been so ably shown by His Excellency the present Viceroy, in his Resolution, dated 3rd February, 1882, that your memorialists beg leave to quote here the following passage from the above-named Resolution :—  
“It is chiefly in this way that the native community will be able to observe that freedom and variety of education which is an essential condition in any sound and complete education system, that it is not, in the opinion of the Governor General in Council, a healthy symptom that all the youths of the country should be cast, as it were, in the same educational mould. Rather is it desirable that each section of the people should be in a position to secure that description of education which is most consonant with its feelings and suited to its wants.”

19. That the extension and improvement of female education

will greatly depend upon the supply of properly qualified female teachers and of a staff of dutiful and zealous inspecting officers.

20. That qualified female teachers are scarce in this country. To supply this want it will be necessary gradually to establish female normal schools and female Guru Training schools, one at least in each Commissioner's Division. Your memorialists are fully aware of the difficulties which exist in the present social circumstances of the country in the way of obtaining pupils for such institutions. But at the same time they believe that the time has come when, if an earnest effort were made and the co-operation were sought of those who are sincerely interested in the cause of female education in this country, training schools could at once be set up in more than one centre. They are strengthened in this belief by their personal knowledge in several cases of females, who would be ready to avail themselves of such training with a view to their future employment as teachers in schools in their own neighbourhood. Another way to supply the want of qualified female teachers would be to examine ladies who had been taught privately, to grant certificates of competence to such as might be found qualified, and to appoint such teachers to—or to give them permission to open—girls' schools.

21. That as far back as 1859 (*vide* Despatch No. 4, dated 7th April, 1859), the Secretary of State for India remarked, that "although the special interest of the Home Authorities and of the several Governments in India, in the work of female education, had been plainly declared . . . it did not appear that, except in the case of the Agra and neighbouring Districts, any active measures had been taken by the Department of Education for the establishment of female schools." What was said in 1859 is still applicable and with equal force. Your memorialists are humbly of opinion that among the several causes that have kept down female education in India, one is the want of sufficient zeal and energy in the Subordinate Inspecting Officers in respect to female education. The Deputy Inspectors and Sub-Inspectors, as a class, have not, in our humble belief, much faith in female education; and as their promotion does not depend upon the work being done well or ill in this particular connection, little or no effort is made by them in this direction.

22. That proper care and attention on the part of the Inspecting Officers will do a great deal to promote female education is evident from the following facts : *First*, in 1856 Pandit Iswar Chandra Vidyasagar was able to establish about 40 schools for girls, and if funds had been forthcoming he might have established many more. *Secondly*, Thakur Kalyan Sing, Deputy Inspector of Schools, North Western Provinces, founded several female schools within his jurisdiction, and adopted several excellent means for increasing the number of pupils—means which, he found, answered extremely well. His work in this connection was noticed with satisfaction by the Secretary of State in 1864 (*vide* the Despatch of the Secretary of State, No. 6, dated 16th March, 1864).

23. That to place female education on a satisfactory basis, it will be necessary to appoint separate Deputy Inspectors and Sub-Inspectors from among such persons as have special knowledge of, aptitude for, and interest in, the work. To avoid difficulty in making such a selection, as well as to bring under Government inspection, zenana education and such female schools as are not accessible to outsiders, it might be worth while to try afresh the experiment tried some years ago, in the Punjab, of appointing an educated married couple jointly as Deputy Inspectors. The education of women has so far advanced in Bengal that it will not perhaps be difficult to find a few married couples willing to undertake the work. Further, it need not be husband and wife only ; brother and sister, father and daughter, might with equal advantage be appointed. If a distinct body of inspectors were thus created, female education would rapidly improve.

24. That in order “to secure that freedom and variety of education which is an essential condition in any sound and complete education system, and to foster such a spirit of independence and self-help that each section of the people should be in a position to secure that description of education which is most consonant to its feelings and suited to its wants,” it will be necessary to bring the existing local bodies, and those that may be hereafter established for the promotion of female education into active sympathy and co-operation with Government officials. There are already existing several Associations, some of which

your memorialists represent, who would be glad to co-operate with the Government in diffusing female education and emancipating the women of this country from their degrading yoke of ignorance.

And your memorialists as in duty bound shall ever pray.

## THE SPOILT BOY.

BY TEKCHAND THAKUR.

(Continued from page 613.)

[The names of the characters in this tale being, in some instances, much alike, a descriptive list of the principal persons mentioned in this section is subjoined, for the assistance of the reader.]

<i>Baburam</i> , a Zemindar of Bidabati.	<i>Bancharam</i> , clerk in the office of
<i>Grihini</i> , his wife.	Mr. Butler, a lawyer.
<i>Motilal</i> (the spoilt boy) } sons of	<i>Bakrenwar</i> , a schoolmaster.
<i>Ramlal</i> , } Baburam.	<i>Haladhar</i> , } nephews of Becharam.
<i>Boroda</i> , Ramlal's friend and tutor.	<i>Gadhadar</i> , }
<i>Tak Chacha</i> , a Mahomedan pleader.	<i>Mangovinda</i> , } boys of Bidabati.
<i>Tak Chachi</i> , his wife.	<i>Ramgovinda</i> , } companions of
<i>Becharam</i> , resident of } relatives of	<i>Dolgovinda</i> , } Motilal.
Calcutta,	<i>Brojonath Rai</i> , a native doctor.
<i>Beni</i> , resident of Bali, } Baburam.	

## CHAPTER XII.

Boroda Prasad Babu was well versed in English learning. He had deeply studied human nature. The powers of the mind and its dispositions were well known to him, and the means by which they may be stimulated so as to render the possessor wise and virtuous. The duties of a teacher are not simple. Many people of but slight education, not readily finding other employment, take up the profession of teaching; but they are not able to discharge its duties. The true teacher ought to understand the movements of the mind and its varying dispositions, and be able to determine the best modes of bringing about the end in view. To attempt the education of youth without such study is like digging stony earth, where a hundred blows may be given with the spade without making any impression. Boroda Babu had much penetration, he had devoted many years to the science of

teaching, was well acquainted with the best methods, and had always proved successful.

Happily Ramlal became a pupil of Boroda Babu, who trained carefully all his mental faculties. This was effected more by good association than direct teaching, as by grafting one fruit tree is changed into another, so by association with others the mind can be modified. The influence of a good mind is so powerful that its shadow falling on one of a lower nature raises the lower nature by degrees to its own level. In the society of Boroda Babu, Ramlal's mind came to resemble that of his teacher. Rising early in the morning Ramlal would walk in the open country to strengthen his body by fresh air and exercise, for he knew that the health of his mind depended on that of his body. Returning from his walk he would devote some time to prayer and self-examination, and chose for his books and his companions those from which he could derive instruction and improvement. If Ramlal heard the name of a good man, he would seek his society without reference to his caste or position in life. Ramlal's understanding became so vigorous that he cared only to talk on useful subjects, he would not waste his time in gossip. If he were compelled to listen to idle talk in others, he managed to extract something useful from it. He was constantly meditating upon those themes which promote love towards God, the cultivation of the moral sense, and the strengthening of the understanding. By constantly pursuing this course his disposition, character and actions became worthy of the highest praise.

A good character cannot remain hidden. The neighbours said to each other, "Ramlal has sprung from a divine race like Prehlad."\* If any of any of them fell into trouble, Ramlal hastened to relieve them, by labour, by money, or by advice, in whatever way he could. The old, the young and even the children became warmly attached to him. Censure of Ramlal pierced their ears like an arrow, while his praises delighted them. The old women of the neighbourhood said, "Had we such a son we could never spare him from our sight; surely his mother must be an extremely virtuous woman to have obtained such a son." The young women, charmed with his beauty and his excellent qualities,

\* *Prehlad*, an incarnation of Deity.

thought within themselves, "I would desire such a man for my husband."

The fame of Ramlal's sweet disposition and pure nature gradually spread in every quarter, neither in his own family was he neglectful of his duty towards anyone.

Ramlal's father observing his son's course thought to himself, "I fear my younger son's faith in the Hindu religion is lax, he does not paint his forehead with the *tilak*, he does not use the holy vessels in performing worship, nor does he pray by counting beads; still he worships God after a manner of his own, and he is not found to be addicted to any ungodly ways. The rest of us are constantly speaking lies, but he is a stranger to untruth. He is devoted to his parents, but never at our request does he consent to do anything wrong. I am a worldly man, and in my business both truth and falsehood are needful. Pujah ceremonies are performed in my house, how can we expect him to observe them? Motilal is wicked, but he observes the Hindu ceremonies; taking his faults and virtues into consideration, I think he is not very bad, as he increases in years he will abandon his evil habits."

Ramlal's mother and sisters were charmed with his amiable disposition. As a light is pleasant after total darkness so were they delighted with Ramlal's behaviour after the conduct of Motilal. Ashamed and dejected as they had been at the universal censure of Motilal, so now were they made joyous and happy by the good qualities of Ramlal. The men and women servants who had been constantly threatening to leave because of the abuse and blows they received from Motilal, were now softened by the kind words and gracious manner of Ramlal, and rendered more attentive to their duty. Motilal, Haladhar and Gadhadar, observing Ramlal's ways, said to each other, "The boy is foolish, there is something wrong with his head, we must ask the Karta to send him to the lunatic asylum. The child is always speaking of religion, which does not sound well from an infant's lips."

Mangovinda, Ramgovinda and Dolgovinda would sometimes say, "Motilal, you are a fortunate fellow! Ramlal's ways do not promise long life, by this constant study of religion he will bring on an early death, and you will inherit the whole estate! Even if he lives he will be nothing but an idiot. Ha! ha! As is the teacher

so is the pupil ! Could they not have found a better teacher for him than a man who can only walk about talking religion ! If they go on boasting of their religion we will soon settle them. The chattering boy is always saying, ' How good it would be if my elder brother would give up his evil associates ;' and again, ' If he could but learn of Boroda Babu he would become a good man.' Boroda Babu, indeed ! the fountain of learning ! the personification of virtue ! Take care, Moti Babu, that you are not beguiled into going near him. What can he teach us ? Let him come to us, we will teach him ! We want sport, enjoyment, and we will have it."

When Tak Chacha heard Ramlal's good qualities spoken of he reflected much upon them. His design was to secure to himself a portion of Baburam Babu's possessions. He had succeeded in bringing about many lawsuits, but somehow they had ended without material benefit to Tak Chacha. Still he did not give up his purpose. Ramlal's character and disposition troubled him greatly, for he feared that the son would warn his father of the snares laid for him, and enable him to extricate himself. Tak Chacha was deeply concerned, he feared to see the moon of his hopes extinguished by the clouds of disappointment. After much reflection, he one day addressed Baburam Babu, saying, " Babu Sahib, your younger son's manners are not good, he is very disrespectful to me, he is bold enough to accuse me of corrupting you. This is very bad ! To-day he censures me, to-morrow he will not hesitate to censure you. A youth should be respectful and humble, moreover the education he is receiving will not qualify him to manage an estate."

A weak-minded man is much disturbed by the opinions of others. As an inexperienced boatman, caught in a gale, finds himself utterly bewildered, and is unable to make for the shore, so the weak-minded man sees darkness all around, and is unable to distinguish good from evil. In the first place, as we know, Baburam Babu's understanding was mean, and, secondly, he had great faith in Tak Chacha, therefore, after looking about him helplessly for some moments, he asked, " What remedy is there ? " Tak Chacha replied, " Your son is not a bad boy, Boroda Babu is the cause of all the evil, if you get rid of him the child will be all right, Babu Sahib ! The son of a Hindu should observe all the ceremonies of

his religion. Also in the business of life both truth and falsehood are needed ; as the world is not truthful of what use is it for one to be truthful ? ”

When a man hears opinions put forth which agree with his own practice, he is ready enough to accept them. Tak Chacha knew very well that he could sway Baburam to his purpose if he urged the observance of Hindu ceremonies and the preservation of his property ; and so it proved. On hearing this advice, Baburam Babu replied, “ If you hold this opinion, put it into execution quickly ; I will bear the expense, but I leave the matter in your hands.”

In this manner the affairs of Ramlal were discussed. Many men have many minds. Some praised the boy for this, and some for that ; and some thought, because of the presence of one quality, his virtues were of no account, as a drop of acid will destroy a whole jug of milk ; others, again, said the boy had not a fault.

While such discussions were being carried on, suddenly the elder daughter of Baburam Babu fell dangerously ill. Her parents called in many distinguished physicians, who treated her according to the Hindu system of medicine. Motilal never once went to see his sister. He said, “ Among people of good family it is better to die than to live as a widow ; ” and during her illness he pursued his pleasures to excess ; but Ramlal, forsaking food and sleep, devoted himself to the care of his sister, serving her to the best of his power ; but she did not recover. On her death-bed she blessed him, saying, “ Ram, if I am destined to be born again into this world I desire to have such a brother as you ; you have done much for me ; may God make you as happy as your mind is pure.” While uttering these words she placed her hands on her brother's head and expired.

## CHAPTER XIII.

Lads given up to dissipation are never satisfied with their amusements ; they want ever something new. If they find nothing out of doors to please their jaded tastes, they return to be miserable at home. Motilal and his gay companions spent their

time in devising and carrying out practical jokes. For how long they would be able to go on thus it would be difficult to say. Their thirst for such diversions increased day by day. One day Haladhar, leaving Dolgovinda wrapped in a blanket, and instructing the rest in their parts, set forth for the house of Brojonath the Kabiraj (doctor). In the house of the Kabiraj many drugs were being prepared for use; in one place various medicines were being pounded together; in another a certain oil was being heated, useful in cases of madness; elsewhere gold was being reduced to ashes.

Kabiraj Mahashoi was issuing from his house, holding in one hand a pot of medicine, in the other a bottle of oil, when Haladhar, coming up, addressed him, saying, "Rai Mahashoi, please to hasten to the Zemindar's house; there a boy is suffering from a severe attack of fever. I fear for his life; it depends entirely on your skill. He may recover if suitable remedies are applied. If you are able to cure him a handsome reward will be given to you." On hearing this the Kabiraj hastened to the sick-bed. On his approach all the lads who were with the patient rose to welcome him and describe the nature of the disease. "Dolgovinda has been confined to his bed fifteen days; his thirst is excessive; he can get no sleep at night and is extremely restless. Please, sir, to smoke a pipe, and then feel his pulse."

Brojonath Rai was an old man; he had no learning; in the treatment of disease he was not able to form an opinion of his own, but went entirely by the suggestions of others. Rai Mahashoi was lean of body, toothless, so that he could not speak distinctly; his moustache was grey, still he preserved it with fond care. He felt the pulse of the invalid and drew a long sigh, but said nothing. Haladhar said, "Kabiraj Mahashoi, will you not speak?" But the Kabiraj, not answering, continued to stare at the patient, who in his turn now stared hard, now put out his tongue, ground his teeth, drew his breath laboriously, or tugged at the doctor's moustache. The Kabiraj seated himself at a greater distance; the patient, rolling about, snatched from him his bottle of oil. The lads asked, "Oh, Rai Mahashoi, what is this?" He replied, "This is a frightful disease; I fear he has rheumatic fever. Had I been called in earlier I could have cured him, now Siva"

\* *Siva*, one of the Hindu Trinity, the preserver of the world.

himself could not do it." At this moment the patient, opening the bottle, applied some of the oil to his body. The Kabiraj, seeing that he would thus lose his oil, hastily took the bottle, fastened in the cork, and prepared to depart. The lads asked, "Where are you going, sir?" The Kabiraj replied, "The disease is rapidly gaining ground; you should not keep the sufferer here any longer, but do that which shall benefit him in his future life."\* On hearing these words the patient rose from his bed, whereupon the Kabiraj hastened away, followed by the whole troop of lads. After running for a short time he stood still, breathless and alarmed. The young Babus seized hold of him, and bearing him upon their shoulders, carried him to the banks of the Ganges, shouting "Haribole" as they went. Then Dolgovinda, coming near him, said, "Kabiraj Mama (uncle), you advised that I should be sent to the Ganges, but now the fate you destined for me shall be yours; it is you who shall be placed on the funeral pyre." Fortunately jesters of this kind are apt to change their minds quickly. After a little while Dolgovinda said, "Will you again think of sending me to the Ganges? Go your way home, only leave that bottle of oil with me." Thus saying the frolicsome youths, taking the oil, rubbed it over their bodies and jumped into the stream. Under this treatment the Kabiraj had become perfectly stupified. Now feeling he might be thankful to escape with his life he was about to flee, when he heard Haladhar, who was now swimming, call out, "Kabiraj Mama, I am suffering from an attack of bile; leave me a dose or two of that medicine; do not run away; should you do so your wife will become a widow." The Kabiraj then threw down his pot of medicine and beat a precipitate retreat.

In the month Phalgun (middle of February to middle of March) the branches of the trees begin to sprout, and the air is filled with the perfume of flowers. Boroda Babu's dwelling stood on the Ganges bank. In front of it was an eight-sided bungalow surrounded by a garden. Boroda Babu was accustomed to sit in this bungalow in the evening to breathe the pure air and to converse with any relatives who might visit him. Ramlal was his constant companion, and to him Boroda Babu would open his mind

\* That is to say, take him down to the Ganges.

freely, and in this manner Ramlal obtained much instruction. When opportunity served he used to ply his preceptor with questions how to acquire knowledge of God and purity of heart. On one occasion Ramlal said, "Sir, I have a great desire to travel; staying at home I am constantly troubled by the harsh words of my elder brother and the evil machinations of Tak Chacha, but love for my parents and my sister restrains me from going abroad. I cannot determine what to do."

*Boroda Babu* : There are many advantages to be derived from travel. The sight of many countries and association with different peoples expand the mind. Much instruction is to be obtained from examining into the usages of different nations, their business habits, and the causes of their good or evil condition. Association with various races removes prejudice and induces sympathy. Mere study at home makes a man learned, but does not suffice. Book knowledge, association with good people and knowledge of business are all necessary; also intercourse with different classes of people. By these means the understanding is enlightened and an amiable disposition is cultivated. But before setting forth on travel it is necessary to learn in what directions research is useful, otherwise it is but to tread as an ox in a mill. I do not say that no benefit is derived from travelling without such previous knowledge, but in my opinion the benefit is very small. Many Bengalis travel, but few know anything of the countries to which they go. This is not their fault, but that of their education. \* Not having been taught to enquire or reflect, the intellect cannot become suddenly enlightened. Children should be shown pictures and taught to compare one with another, and to perceive that one animal has hands, another is without feet, that this one's mouth is of peculiar shape, and that another has no tail; by such comparisons the powers of observations and reflection are strengthened. In course of time such comparison will become easy to them, and they will readily discover in what particulars one thing is distinguished from another, and will be able to classify all things in their respective order. In this country this mode of teaching has not been observed; hence the intellect is confused. If any subject arises for consideration, its nature is not easily comprehended, nor the right

\* This was written many years ago.

mode of investigation pursued. It is not untrue that many travel without deriving benefit therefrom, but I hope you will profit by travel because of the way in which you have been educated.

*Ramlal*: If I travel I shall stay some time in every inhabited place. With which nations would you advise me to associate most?

*Boroda Babu*: To that question it is not easy to reply, it requires thought. There are good and bad in all races. When you find a good man cultivate his society. You know the characteristics of a good man, it is needless to repeat them now. Those who associate with English people become brave. The English worship courage. Should an Englishman be guilty of a cowardly action he cannot enter into good society. Still every brave man is not a righteous man. Every man should be brave, but that is true courage which arises from the love of God. I have told you before, and I now repeat that you must cultivate a religious spirit, otherwise whatever you have, hear, or see will tend to increase your pride and self-importance. Men have a tendency to imitate each other; especially some Bengali gentlemen, if they associate with Englishmen, imitate their vices only and become conceited. All their actions are prompted by pride. This you will do well to remember.

As they thus conversed some peons approached hastily from the western side of the garden and surrounded Boroda Babu. Looking at them the Babu enquired who they were. They replied that they were policemen, and added, "There is a charge of secret murder against you, sir. You must appear before the magistrate at Hooghly, but we must make search here." Ramlal, on hearing this, stood up and read the warrant, trembling with rage because of the false charge. Boroda Babu, seizing his hand, made him sit down, saying, "Do not excite yourself; let us enquire into the matter. Many dangers threaten us in this world. We should not shrink at the sight of danger; it is foolish to show irritation in time of trouble. I know that I am innocent of any crime, therefore what have I to fear? The order of the court must be obeyed, therefore I must hasten thither. Let the peons search my house and see that I have not secreted any one."

On receiving this order the peons made a thorough search, but found no one secreted there.

Boroda Babu caused a boat to be brought, and was about to start for Hooghly, when Beni Babu accidentally arrived. Boroda then set forth, accompanied by his two friends. Beni Babu and Ramlal showed much anxiety, but Boroda Babu, with a calm and smiling countenance, endeavoured to compose their minds by cheerful conversation.

#### CHAPTER XIV.

The magistrate's court at Hooghly was densely crowded. Plaintiffs, defendants, pleaders, clerks, prisoners, all were arrived, and moved restlessly about, expecting the magistrate, but he did not appear. Boroda and Beni Babus, with Ramlal, having spread a carpet, seated themselves under a tree to await their turn. Some of the clerks of the court came to Boroda Babu and hinted to him that certain bribes would be useful, but he would not listen to them. To frighten him they said, "The magistrate is very strict, but all the papers are in our hands, and we can make of them what we please. It is our place to write down the depositions, and we can alter them as we please, but we require money to do it. This is the time to make the arrangement, for if the decree is once passed we are powerless."

Ramlal was much terrified at these words, but Boroda Babu, with undaunted mien, replied, "Do as you think proper; I shall not offer a bribe, for I am guiltless. I do not fear." Vexed at this reply the amlas returned to their places. Then came one or two pleaders to Boroda Babu saying, "You are evidently a gentleman who has fallen into some difficulty. See that you do not lose your case from want of proper management. If witnesses are wanted we can easily arrange it; everything can be managed if you are willing to bear a little expense. The Sahib is about to come, therefore lose no time." Boroda Babu replied, "You are very kind, but I am ready to go to prison; that does not trouble me. It is a disgrace certainly, but I can bear it. I will never have recourse to unworthy means." The pleaders smiled tauntingly and left him, saying, "We perceive you are a man of the Age of Truth;\* the Raja Yudisthir has reappeared in you."

\* The Hindus divide the time of the earth's existence into four ages, one of which was the Age of Truth.

Two o'clock struck, but yet the Sahib did not appear; Everyone was impatient. Some asked a Brahman astrologer, "Can you tell by your calculations whether the Sahib will come to-day or no?" The astrologer said, "Name a flower." One man said, "Java." The Brahman made his calculations, counting on his fingers, and then said, "No; the Sahib will not come to-day, he has business at home." All believing this announcement prepared to go home, expressing their satisfaction at being able to take their rest. Tak Chacha sat in the midst of the crowd, with four companions. He had a bundle of papers beneath his arm, his face was covered with a cloth, his eyes but dimly seen, his beard hanging down, his neck bent. He was going away, when Ramlal caught sight of him and informed Beni and Boroda Babus, adding that he believed him to be at the bottom of the matter, else why did he avert his face. Boroda Babu looked at Tak Chacha, and afterwards remarked, "I am of the same opinion; why does he keep looking our way, and when our eyes chance to meet why does he turn away? He is certainly at the bottom of this mystery." Beni Babu's face was always smiling; he could often enquire into a matter in a jesting fashion. Not able to preserve silence, he called aloud to Tak Chacha. The call was repeated six or seven times in vain. Tak Chacha was busy examining his papers, seemed not to hear, did not raise his head. Beni Babu coming near, touched his hand and asked, "What is the matter? Why are you here?" Tak Chacha spoke not, but continued turning his papers about; a death-like feeling of shame stole over him, but he had to evade Beni Babu. Not replying to his questions, he said, "The river is very rough to-day, Babu; how shall you reach home?"

*Beni Babu:* Why are you here?

*Tak Chacha:* Why do you repeat that question? I am much engaged; I will talk with you some time hence, let me go."

Having said this, he turned abruptly away and plunged into conversation with another person.

Three o'clock struck; everyone was wearied with waiting. In the Mofussil courts business is not soon ended; men are sick to death with attendance. The court was about to be closed, when the rattling of a carriage was heard, and every one cried out, "The Magistrate is coming!"

The astrologer grew pale. Some congratulated him on the accuracy of his calculation ; he excused himself on the plea that he had eaten something hot which had caused an error in his reckoning. The clerks resumed their usual places. As the magistrate entered every one bent to the ground in salutation. Whistling an air, the Sahib took his seat upon the bench ; an attendant placed a huka beside him. Placing his feet on the table and leaning back in his chair, the Sahib began to smoke and to cool his face with lavender water. The head clerk's office was full of men ; the depositions were being taken down, but the victory was to him who had given a sufficient bribe. The Serishtadar, handsomely dressed in shawl and turban, read out the cases to the magistrate, while that gentleman was reading the newspaper or writing his private letters. When the reading of each case was ended he would ask, "Well, what happened?" The Serishtadar would explain the matter according to his own wishes, and whatever might be his decision it was confirmed by the magistrate.

Boroda Babu now stood at one side of the court, with Beni Babu and Ramlal. He was aghast at the mode in which the decrees were being passed, and thought there was no hope for him from the manner in which the evidence was being recorded ; nor did it seem likely that the Serishtadar would help him, his one hope was in God. While he was thus thinking his case was called on. Tak Chacha, swelling with self-importance, appeared with his witnesses. When the case had been read to the magistrate, the Serishtadar said, "My lord, the secret murder has been satisfactorily proved." Tak Chacha, twisting his mustaches, frowned at Boroda Babu, thinking within himself, "At last he is caught in a net."

After the hearing of the case, the defendants in the other cases were not called upon for their defence ; they are led like goats to the slaughter. But before passing sentence the magistrate's glance accidentally fell upon Boroda Babu, who respectfully explained the whole case in English, saying that he had never seen the man who was said to have been murdered, that when the court peons searched his house they could find no body, and that at the time of the arrival of the peons Beni Babu and Ramlal were present. He begged that their evidence might be taken.

Boroda Babu's respectable appearance and his reasonable speech induced the magistrate to investigate the matter further. Tak Chacha continued to make signs to the Serishtadar, who, fearing he would have to return the money he had received, ventured to address the Court, saying, "My lord, there is no need to hear this case further." Upon this the Sahib rested his head upon his hand, biting his nails in perplexity. Seizing the opportunity, Boroda Babu once more explained the case to the magistrate, who immediately took the evidence of Beni Babu and Ramlal, which sufficiently proved the charge to be a false one, and then dismissed the case. Scarcely was the decree passed ere Tak Chacha ran hastily from the place. Boroda Babu, saluting the magistrate, left the court. Those present lavished praises upon him; but he, paying little heed to their words, not even showing joy at his acquittal, got into his boat, accompanied by Beni Babu and Ramlal.

(To be continued.)

## THE DIAMOND FIELDS OF INDIA,

EMBRACING FIVE GROUPS, NAMELY,

GUDDAPAH, NANDIAL, ELLORE, SUMBHULPUR AND PANNA.

(Translated by E. REHATSEK, from "*Ritter's Erdkunde von Asien*,"

B. IV., Abth. II.)

PRELIMINARY REMARKS.—India has from the most ancient times been celebrated for its *Diamonds*, and their Sanskrit name *Wadjra* has passed into Tibetan, Mongolian, and into other languages of eastern Asia.\* The *Adamas* of the Greeks and Romans—undoubtedly from the Arabic *Mas* and with the article *Al-Mas*—is the *Diamas* mentioned in the 13th century by Albertus Magnus (*De Mineral*, I. II., 1.) the *Demant* of Luther's translation of the Bible. But it designates only since the time of Theophrastus, (*De Lapid*, § 32) about 800 years before the Christian era, the most precious of gems, because in earlier times the word *Adamas* had among the Greeks and Romans, from Hesiod

\* Ab. Edmuntz, *Recherches sur la pierre de Ju*, in *Hist. de la ville de Khotan*, Paris 1890. 8. 167.

to Pindar, Herodotus and Plato\* the much wider signification of hard metals, or steel, and other substances. According to Theophrastus the name *Adamas*—usually derived from *ἀάμις*, the unconquerable, the hard—designates the precious stone the home whereof is in India. This opinion is supported also by Juvenal, Seneca, Pliny, Dionysius, Periegetes, Ptolemy, and other authors, but was first enounced with certainty by the unknown author of the *Periplus, Maris, Erythr.* Strabo, however, does not yet know the name, and still comprises the diamond under the general designation of crystal† in the *Periplus*, where the wares of the marts of the western Dekkan are enumerated; also entirely transparent stones, namely, the *Adamas* and *Hyacinth* are mentioned after other products of inner (ἐκ τῶν ἐσω τούτων) that is to say eastern India, which words the historian Heeren, as well as Robertson and M. Pinder, have with the greatest probability of correctness, translated by *Diamonds* and *Rubies*. Ptolemy is the first author who mentions a fixed locality, the *Adamas-river*, where diamonds are found (Ptol. VII. I. fol. 169) near the mouths, but to the south-west of the river Ganges; but he alludes also in some other places to these precious stones. Thus in the nation of the *Sabares*, (Ibid. fol. 173, 174) again on the east coast between the Ganges and the *Massolus* (near *Masulipatum*), whereby he accordingly points out the diamond region between the present Bengal and the northern Sirkars (on the *Muhanadi* about Sumbhulpur, and names the town *Kossa*‡ as the mart of diamonds (*Kόσσα ἐν τῇ Αἰάμῃ*). These facts, together with the rich ornamentation of the cave-temples of the highest antiquity, as well as on the Trimurti of Elephanta, plainly show that diamonds were used in early times, although it cannot be pointed out with the same certainty that they were also exported. Although it is certain that the Arabs and Phenicians traded early with India, and the voyages to Ophir were undertaken during the reign of Solomon, it is not certain whether there was such a connection as early as

\* M. Pinder. De Adamante, commentatio antiquaria, Berol. 1829. 8. pp. 19, 20, 24, 68.

† Ibidem p. 41. See Arriani Periplus Mar. Erythr. ed. Huds. Geogr. Vet. Min. I., p. 32.

‡ Mannert Geogr. der Griechen und Römer. Th. V. I. H. S. 152.

the time of Moses; and therefore whether the names of the precious stones on the breast-plate, the *Urim* and *Thummim* of the High Priest, are to be explained according to the Levitic law (Exod. xxviii. 18, xxxix. 11, &c.) or whether the precious stone, the Hebrew name of which is *Shamir*, ought to be translated by Diamond. According to Bochart, Rosenmüller\* and Pinder, *Shamir* would rather appear to be identical with *Smiris*, the so-called diamond dust with which precious stones were polished, whereas according to Jeremiah (xvii. 1. "The sin of Judah is written with a pen of iron and with the point of a *Shamir*") it means evidently a *diamond*, or diamond needle, used also by other nations (*see* Plin. H. N. 87 c. 4 § 15). Every inquiry of this kind however leads to the *east side of the Dekkan peninsula* as the Diamond country, as will appear from what follows :—

1. THE CUDDAPAH GROUP OF DIAMOND FIELDS ON THE PENNAR RIVER.—The southernmost group of diamond fields begins only in the vicinity of Cuddapah on the Pennar, where they have been worked since several centuries with varied success. They were visited by B. Heyne,† who had been told that they stood under the protection of *Anmawara*, the goddess of wealth. There are several localities in which diamonds are found, namely, near *Cuddapah* itself on the Pennar, then near *Condapetta* and *Ovalumpally*, but also at *Landur* and *Pimchelgapadu*, still further upwards in the Pennar valley as far as *Gandicotta*,‡ according to Rennel, and even as far as *Gutidrug*.

Near *Cuddapah* (475 feet above the sea) the *conglomerate layer* consists of a stratum of earth from 10 to 20 feet thick, but the mountains are more than 1,000 feet high. The strata succeed each other as follows:—The uppermost is  $1\frac{1}{2}$  feet sand, gravel and loam, then comes blue or black muddy soil, without any stones at all, of the depth of 4 feet, and this is followed by the *diamond layer*, easily distinguishable from the preceding one by its numerous imbedded, large and rounded stones. It is 2 to  $2\frac{1}{2}$  feet thick, and consists of gravel mixed with loam. This stratum is in the district of *Ellore* covered by a strong layer of lime tufa. The gravel pieces

\* Rosenmüller *Handbuch der biblischen Alterthumskunde*. Leipzig 1830. 8. Th. IV. p. 45. Pinder de *Adamante* l.c. p. 36.

† B. Heyne, *Tracts on India*. London 1814. 4. p. 461.

‡ Heeren *Ideen*, Th. I. Abth. 1, 3. Anl. S. 121. Notes.

are of great variety, often decayed, and known by diamond seekers under various names, such as—1. *Tella Bendu*, white, earthy, blunt edged; 2. Transparent quartz, yellowish; 3. *Pistazit*; 4. *Gajja Bendu*; 5. Red, brown, blue, jasper-gravel; 6. *Karla*, basaltic gravel; 7. Sandstones with ochre crusts; 8. *Kinna*, hazelnut sized bullets of round iron-stones, which constitute the most important gravel in the Ovalumpally mines; 9. *Korund*. In the more northern diamond diggings at *Partal*, near *Ellore*, on the lower Kistna, to these yet chalcedon and cornelian gravel must be added. The bigger lumps of the size of a head, mostly of hornstone, *débris* from the adjoining mountains, form around *Cuddapah* the greatest mass of the diamond stratum.

The *Ovalumpally* mines are like the just mentioned situated on the right bank of the Pennar, only a few hours west of *Cuddapah*. The diamond layer seems to follow the course of the river, and is of various breadths. The diamonds never occur in crystals, but always rounded off. Those found still further west are considered better. The Hindus here distinguish four kinds\* of diamonds, according to their own caste divisions, namely, 1. *Brahman*, clear, milk white; 2. *Ksha'tra*, clear, honey coloured; 3. *Tysiah*, cream coloured; 4. *Sudra*, grey white. Of weights and prices a table was given by B. Heyne. The diamond diggers are *Sudras* from the adjoining villages, who carry on their business without inspection, and are proud of their honesty. They could not be bribed. The pits in which they dig are only quadrangular holes, at the utmost 16 feet deep. Their gain resembles that of a lottery.

2. THE NANDIAL GROUP OF DIAMOND FIELDS, BETWEEN PENNAR AND THE KISTNA (OR KRISHNA), NEAR BANGANPALLY.†—Only 15 geographical miles north of the preceding group, on the north end of the same plain, which stretches along the west side of the Nalla Malla mountains as far as the town of *Nandial* (672 Paris feet above the sea), the second principal group of diamond pits is situated, in the same climate, on ground of a similar nature, which here gently rises on the north bank of the Pennar towards the north. The diamond district of *Banganpally*—according to B. Heyne—is situated only one hour from the new town

\* B. Heyne, l.c. p. 99.

† Ibidem l.c. p. 102. *Voyage on the Diamond Mines of Southern India*. Asiat. Res. Serampore 1825. Vol. XV. p. 124.

of Kottapettah, but 16 geographical miles north-east of Gutydrug—is situated only 5 hours west of Nandial, surrounded by mountain spurs, the flat ridges of which extend to a distance of 8 hours, and are covered with arable land, joining the higher, properly so called, mountain chain at a greater distance to the north and south. B. Heyne states that the pits, which are not more than 20 feet deep, occur in the conic hills, the height of which is from 100 to 200 feet. Voysey, who paid a visit to these mines in 1821, and therefore later than B. Heyne, confirmed this opinion by remarking that since many years diamonds were sought *only in heaps of rubbish and side hills* again and again, on account of the prevalent impression that diamonds grow, and that from small particles larger ones are produced.

Voysey found here a dozen parties, each consisting of from 7 to 8 men, and working in separate hills of *débris*. All were *Dhers*, or low outcasts, destitute and wretched men, without supervisors. Here also the diamond stratum skirts only the foot of the hills, and is at the utmost only *one* foot thick, and the stratum above as well as beneath it is distinguishable by a much larger quantity of rounded gravel. Here the diamonds are indeed smaller than those about Cuddapah, but crystallized, whilst those of Cuddapah are often not so, or have perhaps been rounded and rubbed off only in consequence of friction. This diamond stratum, says B. Heyne, is situated from 10 to 20 feet deep under the surface, whilst that of Cuddapah is only from 3 to 6 feet beneath it. Those on the lower Kistna, about Ellore, near Malavilly and Pantal, are likewise 20 feet deep, but others arise in entirely similar proportions. In all these groups always *only one diamond stratum* occurs, and never a repetition of it at a greater depth. Most of the diamonds here imbedded in stones, or easily separable, or loose, have the crystal form of a double pyramid, a dodecahedron, or a lens. In the rainy season the mountaineers work in the diamond pits, situated on the declivities, says B. Heyne; during the remainder of the year, when the river is shallow, they proceed to the pits which lie deeper towards the Kistna.

The whole territory, in which in these two groups as well as in the others in the Kistna diamonds are found in *alluvial*,\* but

\* B. Heyne *loc. cit.* p. 107. Voysey *loc. cit.* p. 125.

with primitive strata ; in these the largest diamonds of the whole of India have been found. Formerly diamonds were searched for in many more places of these alluvial plains ; but at present the pits do not yield so much. This is however probably to be attributed also to the fall in the prices of diamonds. The painful search does not pay so well since the Brazilian mines have poured forth their treasures. Voysey\* is of opinion that *the same diamond stratum is very widely spread through India*, and that therefore the *field of its possible sphere of propagation is very large* ; it is a *sandstone breccia* belonging to the *argillaceous-schistus formation*, but as Calder† observes, of very peculiar proportions and transitions. In the most ancient times the diamonds were with the *débris* of this alluvial soil conveyed to their present localities by a flood, and they are by no means of a comparatively younger period. But probably no example of their occurrence in the argillaceous-schistus mountains themselves is known. On the other hand, the diamonds found in the rubbish heaps and river beds have undoubtedly been washed down by annual rains from their higher positions into the lowlands. Voysey asks whether the diamonds of northern India—near Panna in Bundelkund—belong to strata like these ? And this question we may answer affirmatively, according to the reports of J. Franklin‡ and Dr. Adams. He is furthermore dubious whether he ought to assent to the *generally* current opinion among the miners, that there is an *after-growth* of diamonds. This hypothesis of Dr. Brewster,§ who would like to ascribe a *vegetable origin* to the formation of diamonds on account of their strong refraction of rays and combustibility, might be supported by this opinion ; also decided data for re-crystallization are said to exist, at least of Amethysts, Zeoliths and Felspaths in alluvial soils ; and in the torrid zone generally crystallization progresses with wonderful rapidity.

\* Voysey l.c. p. 127.

† J. Calder, *Gener. Observ. on the Geology of India in Asiat. Res.* l.c. Vol. XVIII., P. I., p. 9. Conf. Jamieson in *Hist. and Descr. App. of Br. India.* Edinb. 1836. 3 Vol. III., p. 333 seq.

‡ Capt. James Franklin on the Diamond Mines of Panna, in Bundelkund, in the *Asiat. Res. Calc.* 1833, Vol. XVIII., p. 118-122. Dr. Adams *Geolog. Notices*, l.c. in *Mém. of the Werner Soc.* IV., p. 33, 43, &c.

§ J. Muntz, *On the Diamond*, l.c. p. 24.

## MADRAS BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

We have the satisfaction of reporting that the Madras Government have sanctioned Grants-in-aid which can be taken advantage of in regard to the Home Teaching lately commenced by the Committee of the Madras Branch of the National Indian Association, as will be seen by the following notification:—

No. 52.—The Right Honourable the Governor in Council is pleased to sanction the following addition to Rule 46 of the Grant-in-Aid Code:—

(b) Grants-in-aid of the salaries of qualified female teachers of Hindu and Muhammadan girls pursuing their studies in private houses may be sanctioned by the Director of Public Instruction according to the scale laid down in Rule 43, provided (1) that the teacher is employed by the manager of a girls' school, or by a regularly constituted committee, society, or association; (2) that the current accounts, the list of establishment, each household class, together with the time-table, the scheme of studies and register of attendance, so far as secular instruction is concerned, are subject to Government inspection; (3) that the instruction given does not fall below that prescribed for the 4th Standard; (4) that each pupil receives instruction, according to the standard in which she may be studying, in one or more languages, in arithmetic, and in history and geography; (5) that such monthly fees as may be from time to time prescribed are levied; (6) that the total number of pupils under instruction shall not be less than fifteen and not less than three in any one household; (7) that the pupils under instruction be not less than twelve or more than twenty-five years of age; (8) that the teacher devote to each household class not less than four hours, and in the aggregate to all the classes not less than twenty hours weekly.

C. G. MASTER,

*Chief Secretary.*

## THE BENGALI LADIES' ASSOCIATION.

This useful little Society, for mutual improvement among Brahmica ladies at Calcutta, held its third anniversary meeting on August 1st. Papers suitable to the occasion were read, and the President, Mrs. A. M. Bose, gave an excellent address on the work of the Association. A prize of rs. 20 and some English books, as Mr. Sasipada Banerjee's prize, were awarded to Miss L. P. Bose, for a competition essay which she had written on "A Woman's Aims in Life." After the more formal part of the proceedings had been concluded, the evening closed pleasantly with games and conversation. The half-yearly Report, which was read on this occasion, stated that four meetings are held in the month. The first is a religious meeting; the second, for reading a paper and discussion; the third, for ethical and social debate; the fourth, for instruction in elementary knowledge. In the beginning of the half-year only three meetings could be arranged, owing to the low state of the funds; but these having somewhat improved, and a monthly subscription having been received from an unknown friend, the usual number of meetings had been resumed. The Association has prepared a memorial to the Education Commission on the means by which female education might be improved. A scholarship has been started, and a library established, for which suitable contributions are much valued. We are very glad to find that the members are able to keep up their meetings and educational efforts with so much spirit and perseverance, and we can assure them that their friends in England look with much interest on this practical endeavour to improve the position and to increase the usefulness of Indian ladies.

## INDIAN INTELLIGENCE.

We learn from the *Hindu Patriot* that the Government of Bengal has again offered two Agricultural Scholarships of the annual value of £200 each, tenable for two years and a half at the Royal Agricultural College at Cirencester, with an allowance of Rs. 1,000 for the expenses of the successful candidates going to England, and a similar allowance for their return journey.

Applications must be sent in before the 30th of September next to the Director of Public Instruction, and only natives of Bengal, Behar and Orissa, who have passed the B.A. Examination on the Physical side, will be eligible.

Mr. B. K. Venkata Varadan Iyengar, Assistant Commissioner of Bangalore, to perpetuate the memory of his father, the late B. Krishnagan, Esq., C.S.I., has offered for the Bengal Presidency Rs. 50,000 in 4 per cent. promissory notes, out of the interest of which Rs. 500 will be set apart for awarding gold medals to those who stand first in Arts, Law, Medicine and Agriculture. Rs. 1,500 will be applied to scholarships to be distributed among deserving students at the discretion of the Director of Public Instruction. In mentioning this example of liberal assistance to education *Brahmo Public Opinion* observes:—“If instead of spending their thousands and lacs on *shrads*, marriages and such things, our countrymen had given away to some charitable institutions a portion of the same for public good, they would have done a signal service to the country.”

Mr. Anundram Boruah, of the Bengal Civil Service, whose Anglo-Sanskrit Dictionary was favourably reviewed in the *Academy* by Prof. Max Müller, intends to publish a comprehensive Sanskrit Grammar in twelve volumes. Its object will be to simplify the rules as far as possible, to illustrate them fully from the existing literature, both ancient and modern; to give a complete commentary on all the Vedas, and to lay the foundation for a critical examination of the language in all the philological and indirectly historical bearings.

A biography has appeared in Bengali of Muhammad Mohsin, the founder of the Muhammadan College of Hooghly. It is written by Mr. Pramatha Nath Mitra.

### PERSONAL INTELLIGENCE.

Mr. Ali Akbar, a nephew of Mr. C. Tyabjee, of Bombay, has successfully passed his final examination in Civil Engineering at the Royal Cooper's Hill College. This gentleman is the second Indian who has passed through the College.

*Arrivals.*—Mr. Dwarka Nath Ráy, brother of Dr. P. K. Ráy (Professor of Dacca College), for medical study; Mr. Prafulla Chunder Roy, Gilchrist Scholar, from the works of Bengal. Mr. A. Rajahigopaul, son of Rev. P. Rajahigopaul, from Madras, for medical study.

*Departures.*—Mr. and Mrs. O. M. Oursetjee, Mr. M. D. Karangia, M.B.C.S., Mr. E. J. Khory, Barrister-at-Law, all for Bombay. Mr. A. Chatterjee, M.R.O.P., for Calcutta.

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- 2.—Organizing lectures by Englishmen and Indians on subjects connected with India.
- 3.—Undertaking the superintendence of teachers sent to England from India for the study of methods of teaching, and selecting English teachers for families and schools in India.
- 4.—Grants in encouragement of female education, and grants to educational and philanthropic institutions in India, books to libraries, scholarships, prizes for schools, &c.
- 5.—The publication of a monthly Journal, recording educational work in India, and containing articles by Englishmen and Indians of experience on subjects of social reform.
- 6.—Correspondence with the Secs. of the Branch Committees, &c.
- 7.—Soirées held three times in the year, January, April or May, and November, open to members.

In India there are Branches of the Association at Calcutta, Bombay and Madras, which undertake educational work and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed twelve years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between the people of England and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

*In all the proceedings of this Association, the Government principle of non-interference in religion is strictly maintained.*

### MEMBERSHIP, &c.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W. ; to FRANCIS WYLLIE, Esq., Treasurer, East India United Service Club, S.W. ; to ALAN GREENWELL, Esq. (Bristol), Treasurer, 8 Alma Road, Clifton ; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

Subscriptions, intended exclusively for the promotion of female education in India by Home Teaching, &c., may be sent to the Hon. Sec., Miss E. A. MANNING, 35 Blomfield Road, Maida Hill, W.

A subscription of 10/- and upwards constitutes membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co. ; Bristol, J. W. ARROWSMITH) ; and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.

OFFICE, 6 JOHN STREET, BEDFORD ROW, LONDON, W.C.

# JOURNAL

OF THE

## NATIONAL INDIAN ASSOCIATION.

No. 144.

DECEMBER.

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### MEDICAL WOMEN FOR INDIA.

A MEETING of the National Indian Association, to discuss the important subject of Medical Women for India, will have taken place before this *Journal* is in the hands of our readers, but owing to its late date in the month we are compelled to reserve the report until our next issue. A Paper will be read by Dr. Frances Hoggan, and it will be followed by a discussion, which ought to be fruitful in good results. The Indian experience of the Chairman, Surgeon-General W. G. Hunter, M.D., late Principal of the Grant Medical College, Bombay, is a guarantee that the matter will be dealt with in a thoroughly practical manner. The ladies joining in the proceedings—Dr. Elizabeth Blackwell, Mrs. Garrett-Anderson, M.D., and others—have encountered so many hardships and difficulties in their course of study with invincible courage and determination, that the position of the question in England is familiar to them in all its bearings. The opinions of the Indian gentlemen present (among whom the Hon. Syed Ameer Ali) add an important feature to the meeting, as they, and they only, can tell through intimate acquaintance

with the state of things in their own homes, the great need that exists of trained medical aid for the ladies and children of the Zenana, and how important it is that this aid should be provided. The discussion has moreover the approval of Sir George Campbell, M.P., K.C.S.I., Professor Fawcett, M.P., W. G. Pedder, Esq., Surgeon-General Balfour, Dr. Goodeve, Dr. John Rae, Dr. de Gorrequer Griffith, and many others connected with official and non-official life in India. With such a combination of knowledge, experience and sympathy, the meeting ought certainly to succeed in dispelling prejudice, and in following up the small beginnings which have already been made in the desired direction by proposing some well-defined and permanent plans of action.

The article contributed by Dr. Frances Hoggan in August last to the *Contemporary Review*, which was reprinted, by permission, in the October number of this *Journal*, has stirred up increased interest in this subject in various parts of India. Letters have been received showing how greatly the want of qualified women doctors is regretted by those who live in that country, and putting forward ideas as to how the want is to be met. Among the suggestions made is one which appears very capable of execution if it could be worked energetically by persons on the spot who are well acquainted with the condition of Indian society. This plan is that in any town or district, native gentlemen impressed with the importance of securing female medical aid based on Western science for their families, should raise a fund sufficient to pay the passage, outfit, and three or four years' salary of an English lady willing to undertake practice among them. By the end of that period the doctor would probably be able to maintain herself by fees, but this would be a matter of time, as the movement is so new and untried. It cannot be expected that lady medical students, to whom many openings present

themselves when they have obtained their diplomas, could encounter the uncertainties and risks which would attend the endeavour to get up an Indian practice by slow degrees. Such students would seldom have the capital at command which might enable them to wait for some years. This being the case, and established practitioners not being likely to be willing to transplant themselves, it becomes almost a necessity to place medical women at ease in regard to the preliminary difficulties of their professional career, which in India must be so much greater than at home.

If a fund for this purpose were absolutely raised, and the plan were duly organised, the Committee of the National Indian Association would be prepared to act as the intermediate agency in the matter, undertaking the money arrangements, communicating between the two parties, &c. This kind of help the Committee have already rendered in regard to educational work, by selecting and providing teachers for schools and families in India, and they would willingly assist also in facilitating medical work, the promotion of which is entirely in harmony with the aims of the Association.

We are convinced that the carrying out of such a plan would be in no way antagonistic to the encouragement of medical study with a view to practice on the part of Indian ladies themselves. It is satisfactory to learn that one native lady has lately joined the Medical Classes at Madras, and that another is studying medicine in England. There are great advantages to be perceived in the training of native ladies for this work as a profession. In many respects they have peculiar aptitude for it, and they would not be affected by the numerous obstacles which an English lady would have to surmount. We cannot but think, however, that the presence of some English ladies would be a help instead of a hindrance to the enterprise of their Indian

sister-practitioners, and that the mutual support which would result would be found invaluable.

Whatever line the discussion takes it is most desirable that the subject should be fully brought before the public here and in India, and that it should be considered from various sides and various points of view. No one disputes that a vast amount of preventible and curable disease renders the lives of numbers of Indian ladies miserable, and brings many of them to an early grave, nor that the existing suffering cannot be effectually dealt with at present on account of social customs. Wherever English or American women have undertaken medical practice in India, they have been welcomed in the zenana, and have been implored for advice and help. That which seems now to be required is an organised system of providing qualified practitioners to lead the way in this new road. If energetic efforts are made with this view, it may be that before many years have passed a good remunerative field of work will thus be opened, and that in time, through the scientific skill of their own countrywomen and of English medical women, Indian ladies will have those opportunities of receiving due care and attention in illness which they now so lamentably need.

### RAMA BAI AND THE MAHRATTA LADIES.

In the *Journal* of last month we printed the interesting auto-biographical sketch with which the Pundita Rama Bai prefaced her evidence before the Education Commission, and also the views she there expressed as to female education. We have since received from Mr. D. N. Gangooley an account of an Association for Indian ladies, the Aryamahila Samaja, lately founded at Poona by Rama Bai and other Mahratta ladies anxious for the improvement in culture of their country-

women. A copy of the proceedings at the opening meeting and of the rules has been forwarded by request of the members, through Mr. D. N. Gangooley, to the National Indian Association. We are glad to be able to publish the address made on that occasion by the Pundita, who has undertaken to be Secretary of the Association, and we shall have much pleasure in inserting reports of its work. The Committee of the National Indian Association have the greatest sympathy with efforts made in an independent way for promoting education among Indian ladies, because such movements are likely to have more vitality and adaptiveness than those organised from outside the community. We will proceed to give the address of Rama Bai at the opening meeting, held on May 31st, to the assembled Mahratta ladies, only remarking that the speaker seems to under estimate the liberal feeling towards female education which exists now among many native gentlemen of various sects and parties.

The lamentable condition in which we are at present is known to you all. I ascribe this to man's apathy towards us. God has created man and woman as two members of the family system. He has endowed them with the same privileges as rational beings: and why should one be considered as inferior to the other? They are in fact the two wheels of the domestic car, equal in every respect. It is only when they work in harmony that the car can pass on safely in the career of this world; and it is, I may say, the fiat of the Ruler of the universe that they should work together unanimously and live in friendly communion and love. I am not singular in this opinion. Have not the greatest men of the world said to the same effect? But it is a matter of regret that man, having the advantages of education on his side, should deprive woman of her rights, and treat her like a bondmaid. What can be more lamentable than that man should exercise over woman—the so-called better-half—the same power as he does over his immovable property! Such being the position of woman in Hindu society, it has become almost impossible to elevate her con-

dition. But should we give ourselves up to despair? Is there no hope left for us? What has raised man to his present superb position? Is it physical strength? I say, no. It is knowledge that has raised him, it is knowledge that has pointed out to him his position as a rational being, and knowledge, you know, is power. Now look at the other side of the picture. See to what depth of degradation we have fallen. Is not want of knowledge the cause of our degradation? Ignorance has put such a veil over us that we fail to see our importance, we fail to recognise ourselves as rational beings. Ignorance has placed us in our present condition, ignorance has lowered us to the level of brutes, and so long as we remain ignorant we must submit to the harsh treatment of man. Compare our present condition with what it was in ancient times. Read the *shastras*, and you will find them full of injunctions enjoining due regard for the female sex, and there are evidences to show that women enjoyed equal privileges with men. As the members of both the sexes assisted each other and lived on terms of equality, peace reigned in the family and they passed their time happily. Now why did the ancient Aryans give these privileges to the females? Because they deserved them. They had the blessings of education, and men felt pleasure in their company. But those days are gone. The brilliant orb has passed away and darkness has enveloped the land. Men are seen complaining of the inconvenience of passing their lives with ignorant wives. But are they not themselves to blame? They have withheld from women all the means of acquiring knowledge, they have thrown obstacles in the way of their improvement. As soon as girls attain the age of eight or nine years they are married. Their path of progress is thus blocked, and they are destined to lead lives of drudgery and servility. Happily, by the aid of certain philanthropists some of us have received the light of knowledge to a certain extent. We have now begun to feel that we are human beings and have a right to enjoy with men equal privileges. It is true that in the family system different duties are assigned to members of the two sexes, but it is desirable that both should act harmoniously. In the righteous kingdom of God no one can go beyond his prescribed limits. If any one does he is a violator of the sacred rules of Heaven. If either of the two

members of the family system gains a mastery over the other the golden rule is transgressed. Man by violating this rule has created disturbance in the family and lowered the position of woman. It is incumbent on us now to set aside our apathetic feelings and exert in right earnest to regain our lost rights. But whilst doing so let us not forget that special domestic duties are assigned to us, and we must perform them with zeal and moderation. Knowledge, as I have told you before, is the source of all bliss, and we must take steps at once to gain it so that we may be the better able to claim our rights. It is true that this is not an easy task. We are weak and dependent on man to a great extent. But if our sisters in different parts of India, setting aside their jealousies and apathetic feelings, unite in the common cause and exert their utmost to elevate their condition, it will not be impossible to attain the object in view. It has been said by a learned poet, "A single blade of grass is in itself very feeble, but when several blades are united together so as to form a rope they become strong enough to enchain a huge and furious elephant."

I have been anxious for a long time to establish a ladies' society with a view to concentrate and direct the combined efforts of our sisters living in different parts of the country towards the realisation of the wished for object. But many difficulties came in the way and prevented me from carrying it out. This day, by the grace of God, we have assembled together, and a rare opportunity like this should not be passed over. I propose that an association for Indian ladies, having for its object the amelioration of their condition, be established. But as it requires both pecuniary and personal assistance to carry out the object of the association, I humbly ask the co-operation of all ladies and gentlemen interested in the cause. Women ought not to be indifferent to this call of duty, as it involves the welfare of their own sex. Men are also in duty bound to lend a helping hand, for their own happiness depends in a great measure on the elevation of their so-called better-halves. Let then, I repeat, men and women all unite in carrying out this work of love.

The meeting thanked Pundita Ramabai for her eloquent address.

Mrs. Ramabai Ranade, Mrs. Tanubai Tarkhadkar and Mrs. Gharubai Limaye then addressed the meeting on the same subject, endorsing the views expressed by Pundita Ramabai. Mrs. Sorabji briefly addressed the meeting on the importance of religious and moral culture among women, and exhorted the ladies to carry on in right earnest the object in view.

The following Rules were proposed and adopted for the Association :—

1. That the Society be called "Aryamahila Samaja," the Indian Ladies' Association.
2. That its principal objects shall be :—
  - (a) To diffuse education among females ;
  - (b) to take steps towards the removal of many injurious customs, such as early marriages, that are impediments towards our progress ;
  - (c) to improve the social, moral and religious condition of native women.
3. That the Society be composed principally of native ladies residing in any part of India.
4. That European, or other foreign ladies who may lend a helping hand to this Society be nominated corresponding members.
5. That females only be admitted as members of this Society.
6. That all the members of the Society shall possess equal rights and privileges, no distinction being made of caste, family, rank, wealth and social position.
7. That all propositions brought before the meetings be decided by a majority of votes.
8. That a minimum annual subscription of Rs. 6 be paid by every member, payment of a higher sum from those who can afford to do so being thankfully accepted.
9. That such of the ladies as may be too poor to pay even Rs. 6 per annum be admitted as members on payment of a minimum subscription of Rs. 3 per annum.
10. That the funds of the Society, after the defrayal of the necessary expenses, be deposited in the Government Savings Bank in the name of the Association.
11. That every intending member be required to make a declaration to the following effect :  
"I will assist to the utmost of my power in carrying out the object of the Association without prejudice and partiality."
12. That the members of the Society failing to act up to the declaration or violating the above rules be removed from the Association.

Most of the ladies present became members at once of the Association. The number of members is gradually increasing, and the formation of Branch Associations has been invited in all parts of India.

On the occasion of the visit of the Education Commission to Poona, the Arya Mahila Samaja convened a public meeting of Mahratta ladies in the Town Hall to show that, although (as the President of the Commission had stated) the Municipality had not encouraged girls' schools, a real movement was being made by the best families of the Mahratta country. Notwithstanding heavy rain about three hundred ladies, nearly all Brahmins, and representing the most influential families in Poona, assembled, with their children and many of the principal native gentlemen, in the Town Hall. Pundita Ramabai Sanskrita, the Secretary, read an address to the Education Commission and made an eloquent speech in Mahratti. She dwelt on the great difficulties which their efforts as women of good family had to encounter from the absence of trained female teachers whom they could trust, and the absence of school books fit to be placed in their girls' hands. They wanted education for their girls as much as for their boys, but Government had supplied trustworthy teachers and suitable books for their boys and none for their girls. The lady's speech was frequently applauded, and evidently expressed the sense of all present. The President of the Education Commission, in replying to the address, expressed his pleasure at meeting such an assembly, which was altogether a new experience to him in India. He laid stress on the help which such a Ladies' Association could render to the cause of female education. He believed that, if their learned lady Secretary would prepare girls' school books, which were really suitable, they would be translated into every vernacular. If the women of India

had really made up their minds that their girls ought to be educated, all minor difficulties would quickly disappear. The President of the Association, the wife of the most influential Brahmin in Poona, concluded the proceedings by a Mahratti speech, delivered with great dignity, in which she dwelt on the stimulus which the actual presence of the Commission was giving to female education both here and in every province which it visited.

Mr. D. N. Gangooley, in sending a copy of the rules and proceedings of this Association of Indian ladies, writes as follows :—

“Knowing full well the disadvantages under which the women of India labour, Roma Bai has resolved to carry out the object of her mission. With this view she has made Poona her head-quarters. . . . Since her arrival here in March last, she has published in Mahratti a book on the duties of women, and is now employed in translating the life of Rajah Ram Mohun Roy from Bengali to Mahratti. Besides Sanskrit and Mahratti she knows the Canarese, the Hindustani and the Bengali languages. She is now studying English. In her leisure hours she gives lessons of morality and religion as contained in the Hindu Shastras to the women of Poona.”

After relating the incidents of the life of Ramabai, Mr. D. N. Gangooley continues :—

“Such is the career of a lady who is doing so much for the unfortunate women of India. But she can hardly achieve any success single-handed. It is incumbent on men to set aside their apathy towards females, to give them the concessions they have a right to claim, and to support them in their efforts towards progress. If they do not give a helping hand to the so-called feeble sex, time will come when the members of that sex will form themselves into a strong com-

munity and challenge them to open war. It is hoped that our enlightened brethren in different parts of India will lend their aid towards the establishment of branch associations and induce their female relations to join this society. The National Indian Association, it is also hoped, will give its cordial support to this movement."

### THE DANDY-WALLAH IN THE HILLS.

Nothing that can, however remotely, lay claim to the epithet "Indian," appears foreign to the pages of this *Journal*, so that possibly a few remarks on what the writer has seen of a humble but useful class of coolies in hill stations may not be unwelcome. Do the non-Anglo-Indian readers of the *Journal* know what a *jumpan*- or a *dandy-wallah* is? or even a *jumpen* or a *dandy*? "*Wallah*" conveys a meaning to most people, we believe, and the impression it gives to each, however different from that of his neighbour, is likely to be quite correct, because it is a word of most comprehensive signification. In our present application of it, it means "a man who carries." "*Jumpens*" and "*dandys*" are conveyances used in Himalayan Hill Stations, and are carried by men. The *jumpen* is large and needs four bearers, and is suited for persons of stouter build, while the *dandy*, in all its forms, is used by those whose weight can be supported by two.

The *dandy-wallahs* whom we have lately seen belonged, *pro tem.*, to the large and beautiful station of Mussourie, in the N.W. Provinces. They are a picturesque feature on the roads, for they almost all wear a costume devised by their employers. It is amusing to see the freaks of feminine fancy displayed in their livery, both in form and

colour. One may see a sober train of black-coated, green-trimmed bearers, followed by a set of mock Neapolitan fishermen in pink and white cotton, with long tasselled caps nodding over their eyes as they run. Then an æsthetic lady will pass with her men in the sad hues of autumn, and after her a believer in the "red cloak in the landscape," her retinue gorgeous in scarlet, and so on—*tot femine, tot sententie*. Each *jampān* has eight bearers, who work by fours, and most *dandys* have four, who work by twos, so that the number of quaintly-costumed figures visible at any fashionable gathering is very large. When choosing one's bearers one has to be discreet in pairing them, for the swift pace of two men ill-matched as to height is really most trying. Nothing but finding that one has remained whole at the end of a previous journey, can persuade one *en route* that one's bones are not being dislocated. Those who have no experience in this mode of locomotion would be surprised at the great difference there is amongst bearers in what one calls action in horses. Of our four, two when going quickly trot like short-legged ponies, while the other two, who are tall men, have a quite agreeable and even exciting pace, more resembling an easy canter.

When we first came to Mussourie we hired four men, "*ticca*" men, as they are called—*i.e.*, by the day. They looked like common coolies, of somewhat forbidding aspect, each being clothed in the dirtiest of jackets and blankets, fastened by wooden skewers. The same men chanced to have been engaged for several days by us, when they suggested that they should like to become regular servants at a monthly wage. As this suited us, and was decidedly advantageous to them, the arrangement was made. It suited them because they had no idle wet days unpaid, because they were dressed in a respectable warm livery, and because on the

strength of the official position of the head of the family they demanded and obtained higher wages than are usually given. It suited us because it clothed them and banished the blankets, and it gave our house-servants four slaves to fetch and carry for them. Several things about our *dandy-wallahs* appeared to me rather noticeable; they were, before being civilised, certainly very uncouth-looking, but when they became possessed of their tidy clothes there was none of the awkwardness of an English poor man in his "Sunday clothes;" they were quite at ease. They were destitute of anything that we call education—three being labourers and coolies, the fourth a sepahi in the army (?) of the Raja of Tiri, a neighbouring Hill State—yet their manners were polite, and kindly feeling showed itself in many ways towards the baby of the house—a little invalid. If we walked out one man always escorted us, as is usual, and he always unbidden gathered a bunch of the brilliant single dahlias which, degenerate vagrants from the station gardens, now run wild over the cliffs of Mussourie. They regarded with indulgent smile the baby's love of trotting, and gratified it at the expense of the mamma's comfort; indeed they set up such a friendship with the baby that we came to feel that they existed only to receive her two-years old orders, and subsided into being the "*baby-wallah*"—i.e., the person who nursed the baby when she rode out in the *dandy*.

It does not appear that *dandy-wallahs* have any natural love of work. Our theory is that they look upon coming to the Hills as a six-months' holiday. With us their work was very light, because we are fond of walking, and to carry the empty *dandy* must be light work indeed compared with the cultivation of the shelves which do duty as fields on the precipitous mountain sides of the lower Himalayas. One's bearers usually leave home at a dull and solemn walking

pace. If their orders are for a remote spot, and they can find the opportunity for saying a word, they remark that it is very far, or the road is bad, or that leeches abound; but when they see that in spite of all these drawbacks their mistress is bent upon going to that same disadvantageous place, they warm to the work, and, especially on the return journey, get over the ground with excellent speed. One soon acquires complete confidence in their surefootedness, and no fear is felt even when, with the universal love of coolies, ponies, and mules for the "outside edge," they suspend one over precipices. As Mussonrie is chiefly composed of precipices, and as one cannot shudder continuously, one soon feels a kind of excitement in looking over the side of one's *dandy*, one, two, or three thousand feet down, on the dwarfed trees and potato-fields below, and one forgets to bid the *dandy-wallahs* to walk further from the fenceless edge.

In conclusion, we may add that these four bearers of ours, although in appearance and in occupation of such low social position, call themselves by a name which has always to English ears a tone of valour and breeding—Rajpoots.

A. S. BEVERIDGE.

Mussourie.

### ADVICE TO INDIAN GRADUATES.

His Highness the Maharaja of Travancore presided in June last at the Prize Distribution to the Students of the Maharaja's High School and College at Trevandrum, and he made a short address on the occasion, containing the following valuable remarks in regard to the position and responsibilities of educated native gentlemen:—

"One of the prominent drawbacks which the general run of educated natives exhibit is a sort of isolation which they, perhaps

unconsciously, maintain with respect to the body of their own countrymen. I admit that some little effort is necessary on the part of the educated native, fresh with his improved faculties and enlightened ideas, to reconcile himself to the thoughts and ways of his less favoured countrymen.

"But remember that it is your duty to make that effort patiently, and overcome the difficulties in your way. Education will have secured only a moiety of its aim if it benefits only those who directly receive it. For the present and for a long time to come it cannot hope to bring within the fold of its direct operation every unit of society. It must rest content with employing an intermediate agency, and of that agency you, educated natives, are the constituents. You are expected to enlighten and purify such of your uneducated countrymen as may come within the reach of your influence. It will not do for you to consider yourselves as superior beings and despise your less fortunate brethren. The formation of such a chasm would be more detrimental to the march of civilization than the worst features of caste distinction. You need not take the consolation that the loss will not be on your side. If you have much to teach you have also much to learn. If an average graduate were suddenly called to manage his patrimonial estate, and thrown upon his own resources, as it were, I am sure he would be at sea. Education does in no way require that you should eschew the common sense and practical knowledge which your forefathers did, and your brethren around do, possess. Remember that your practical education begins when your school education ends. You have to learn much out of school.

"It is no doubt a noble mission of yours to engraft the stock of Western knowledge which you have obtained on the healthy indigenous saplings, but it should not be your chimera to disdain indigenous growths and import Western growths root and branch. If you would succeed in this mission you should commune with your brethren freely, study patiently all the features of society as they exist, glean all that is sound and useful, and judge carefully to what extent and in what manner your education can be utilized in improving the existing social status without avoidable friction and violence.

"I have known many Indian graduates—excellent young men who have worthily won their spurs, and from whom I expect much good to the country in the future. But I cannot conceal the disappointment I have felt in respect to their practical knowledge of things of every day concern in the society in which they move. Educated natives may be counted by scores who can with great ingenuity mark out the provinces of will, understanding, reason and emotions in the metaphysical map, but who do not know what sort of grain is fit to be sown broadcast and what to be transplanted from a nursery in clusters, or for what length of time a heap of vegetable mould should be allowed to ferment before using it as field manure. It was a relief to me to see a native gentleman, Babu Gajadhar Sukar, while at Jabalpur. He is not a B.A. Perhaps he is not even an undergraduate. He does not hold high office, but is only an accountant in the D. W. P. Nevertheless he writes and speaks the English language much better than an average B.A. Though himself of poor circumstances he is so public spirited and sensible that he is the leader of every public movement, and his influence thoroughly permeates the higher society, of which he is the very salt. There are many subscription schools of which he is the life. Having had to change horses half way between Jabalpur and the Marble Rocks I had a half-hour's conversation with this gentleman. The road lay through a rural district of wheat fields, and our conversation turned upon wheat cultivation. I can boldly say that I never enjoyed a more interesting or profitable half-hour than this in the course of the whole tour. It is *such* men that we want by hundreds and by thousands. So long as you look down upon your uneducated countrymen we may despair to raise such a crop. On the contrary, it is the sacred duty enjoined upon you by our Creator, and which the education you have received has only rendered a hundred fold more imperative, that you should hold out your hand of help and raise your less favoured brethren to your level."

## "GOD SAVE THE QUEEN" IN INDIA.

On November 2nd, a Public Meeting was held in the Egyptian hall of the Mansion-house in furtherance of the movement which has been set on foot for the purpose of making the National Anthem popular and familiar to the different races of Hindoos dwelling within Her Majesty's Indian Empire. The Hon. E. Stanhope, M.P., presided, in the absence at Liverpool of the Lord Mayor, and among others present were Sir Harry Verney, M.P., Mr. Denzil Onslow, M.P., Rev. Canon Rowsell, Rev. F. K. Harford, Mr. Roper Lethbridge, late Press Commissioner of India, Sir Louis Jackson, C.I.E., Sir P. Cunliffe Owen, Mr. C. R. Wollaston and Dr. Mackay. It was stated that by permission of the Governor-General and the Secretary of State for India, a most influential Committee has been formed, of which Messrs. W. H. Allen and Co., of 13 Waterloo-place, are the treasurers, to carry out the objects of the movement. The National Anthem has been translated into Arabic, Hebrew, Persian and Hindostani by the Mirza Mahammad Bakir Khan, of Persia, and the high quality of the translations was shown by letters given by Sir Henry Rawlinson, K.C.B., and several others of the chief Orientalists in England. In order to suit the requirements of the Oriental words, two chief authorities in music—namely, Mr. Cusins, Master of Music to the Queen, and Mr. Frederick H. Cowen, have consented to rearrange the notation of the hymn, in compliance with a suggestion that the anthem would win its way more quickly into certain parts of the East if Oriental music was adopted. Rajah Sourindro Mohun Tagore, C.I.E., of Calcutta, has been requested to arrange an edition of the melody which shall accord as closely as possible with the musical instincts of

Hindustan. In order that the experiment might be fairly tried, it was proposed to translate the Anthem into twelve other languages, besides the four already mentioned—viz., into Bengali, Punjabi, Hindi, Marathi, Guzerati, Kanarese, Malay, Tamil, Telugu, Singhalese, Burmese and Sanskrit, and copies will be scattered as widely as possible throughout the native schools and local societies, civil and military. Large expenses must necessarily be incurred, and committees were being formed in London, Calcutta and Bombay, in order that the project might be carried to a successful issue. Mr. E. Stanhope, M.P., in opening the proceedings, said he ventured to say that in the feelings of many natives of India, in spite of some grumbling and some criticism of the Government under which they live, there was at heart a knowledge that they could look over and beyond the particular individuals who were engaged in the administration of the Government to their gracious lady the Queen-Empress, the embodiment of justice and the fountain of honour. They desired to give the natives of India an outward expression of those loyal sentiments which were so widely spread, and he believed that in doing so they would cause a new bond to be formed—one of common loyalty between the people of England and the inhabitants of our Indian dominions. Canon Harford, the promoter of the movement, read a report of the committee upon the subject in which it was stated that hitherto no serious attempt had been made to obtain material assistance from the British public, although several voluntary donations had been given which had happily sufficed to cover the preliminary expenses of the undertaking. It would be impossible to calculate what amount of money would be required to carry out the project in its entirety, but a sum of at least £3,000 would be necessary in order to make a fitting general commencement among the schools and educated classes in India and establish

a solid institution. Mr. Denzil Onslow, M.P., moved as a resolution, "That this meeting, convened by the Lord Mayor as Chief Magistrate of the City of London, being impressed with the importance and desirability of establishing in India the National Anthem, 'God save the Queen,' resolves that the nation at large be invited to co-operate in the movement, and enable the committee of the National Anthem for India Fund to carry on an enterprise which is beyond the capability of private effort." Mr. Onslow corroborated the remarks of the chairman as to the existence of a deep and widespread feeling of loyalty among all classes of the Queen's Indian subjects, and he believed that if the project were carried out it would tend to strengthen the union between India and this country. Sir Louis Jackson seconded the resolution, which was supported by Mr. Lethbridge, Canon Rowsell, Mr. C. Akilandaiya and other speakers, and carried unanimously. In the course of the proceedings the National Anthem was excellently sung in Hindostani and Bengali by a choir of ladies and gentlemen. In *Allen's Indian Mail* of Nov. 10, a full account was given of the eloquent and interesting speeches delivered at the meeting.

## REVIEWS.

OUR JAILS. A Lecture delivered at the Bangalore Literary Union, on February 4th, 1876, by S. AROKEUM PILLAY. Bangalore, 1882.

The above pamphlet contains a Lecture delivered at Bangalore on the Indian Jail system. The subject is too extensive to be dealt with satisfactorily in such a small compass. Moreover it would have been better if the writer had said that he confined his remarks to the Jails of his own district

instead of using the larger term "Our Jails," for if taken in reference to all India, his sketch is imperfect. With this limitation, however, the Lecture is thoughtful and interesting.

Mr. Pillay divides the subject under the following heads:—

(1) The jail officers. (2) The various classes of jails. (3) The sanitary conditions of the prisons. (4) The occupation of the prisoners. (5) Their punishments.

1. Of the officers the writer mentions only the Governors, who are called Superintendents in the Bengal Presidency; but there are other jail functionaries, such as jailors, assistant jailors, warders. Of these the jailor acts the most prominent part in Moffusil jails. We quite agree with Mr. Pillay that if the post of Superintendent were filled exclusively by medical men, the mortality in the jails would be lessened. For a medical officer is better fitted to divide the labour of the prisoners, according to their physical capacity and mental calibre than any other man, however competent in other respects. We have had the opportunity to compare the state of health of the prisoners and the mortality in the Calcutta Presidency and in the Alipore jails, and we are inclined to think that the latter is inferior in both respects, taking all the circumstances into consideration. In the Alipore jail the superintendent is not a medical officer, and the consequence is that in many cases the prisoners are forced to do overwork. Besides the bad effect of overwork upon the health, there is a greater evil than it—we mean the punishments which arise through the indiscretion of extracting labour beyond a man's capacity. If any of our readers take the trouble to look at the jail reports they will find that the majority of the punishments which the prisoners are liable to are due to short work, bad work, or neglect of duties. Now if we demand from a man throughout all the days of the week an amount of labour which is not consistent with his state of

health, the natural result will be short work, bad work, or neglect of duties. Of all the punishments it is only in the case of whipping that a medical officer is frequently consulted.

2. Under the various classes of jails we have very little to add. Mr. Pillay says that he does not recollect ever reading of or coming in contact with a separate female jail in India. We are happy to inform him that there is such a jail in the Bengal Presidency at Russa, a village about six miles from Calcutta, which holds from 200 to 400 female prisoners. His experience of Bangalore leads him to remark in rather unfavourable terms of the Reformatories. In Alipore we have a Reformatory school, in which most of the young prisoners are obliged to pass a part of their sentence, the other part being passed in an ordinary jail. In the Reformatory school they are treated more kindly. The report of this school shows a very satisfactory result.

3 and 4. We are pressed for space, so we cannot deal with the question of sanitary condition of the jails and the occupation of the prisoners in detail. The sanitary condition of most of our modern Indian jails has lately been improved a good deal, notwithstanding their many defects. But the history of the world teaches us that perfection is not meant for man; let us do our duty, and "each to-morrow will find us further than to-day." The introduction of the printing press and cotton and jute mills into the Presidency and Alipore jails has improved their financial condition to a great extent.

The following are the principal modes of punishment in the Indian jails: (1) Low diet. (2) Solitary confinement. (3) Hard labour (as in the oil mill), carrying water, stone breaking, &c., or one and a half of the ordinary labour. (4) Fetters, of which there are three kinds, varying in weight. (a) A bar of iron, from 12 to 15 inches in length, which is connected by two iron rings, worn at the ankles. This is the

most troublesome and inconvenient of all; the prisoner is obliged to keep his feet always apart according to the length of the bar, and he is not allowed to take it off, even during sleep. (b) Simple iron chains, from  $1\frac{1}{2}$  to  $2\frac{1}{2}$  feet in length, similarly worn. (c) A pair of iron chains, each 3 to 4 feet long, one end of which is connected to an iron ring worn at the ankle, and the other fastened to a string worn round the waist. Here weight is the only inconvenience. Let not our readers think that the prisoners are exempted from their work when thus fettered—nay, sometimes with it they have to undergo hard labour and low diet, according to the gravity of their crimes. (d) Lastly, we have the whipping. Our imperfect observations lead us to think that however good the transitory effect may be upon the subsequent conduct of the prisoner, there is not the least doubt that it has a very bad effect upon the general system and health if it is repeated at short intervals. We are glad to say that it is becoming less frequent now-a-days in our Indian jails.

In conclusion, it may not be out of place to enquire into the cause of the large number of habitual prisoners. Our sad experience tells us that punishment and confinement have not the effect of lessening their number; and why is that? Poverty and want of employment drive many a convict to the repetition of the same unlawful acts. According to our opinion a nation's morality can be best tested by the population of its prisons. Do the moralists, philanthropists, reformers and missionaries of India want to raise its people to a higher standard of morality? Let them know that their mere teachings and sermons will assist very little in their way. We are sorry to say that we do not know any work-house or infirmary in India. Institutions like these can do what a thousand sermons cannot. How long will the Indian Rajas, Maharajas and Maharanis keep their eyes shut to this

vital want of India? Let public and private enterprise in this direction be set on foot, and in no time both the Government and the people will be able to congratulate themselves on seeing their prisons far less crowded, if not quite empty. Mortality from over population in prison will be diminished, and some amount of saving in regard to jail expenses will be secured.

J. N. MITRA, M.R.C.P.

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REMARKS ON MARRIAGE CUSTOMS IN INDIA. By HAKHEM S. KAZIM ALI, of Gwalior. Bombay, 1882.

This pamphlet expresses the opinion, of a young Mahomedan who has visited England on the marriage customs of his own community and of the Hindus. It is interesting, as showing how differently such customs are viewed after acquaintance has been gained with Western ideas and manners. Child marriage, the comparing of horoscopes, the absence of choice in marriage, extravagance and display in the ceremony, the treatment of widows, and polygamy, are treated by the writer with an earnestness which proves that he has been strongly impressed by the evils resulting to Indian social life through the present habits of his countrymen. He urges that the Government should interfere to prevent early marriages and other harmful customs. Mr. Kazim Ali illustrates his arguments by anecdotes and quotations, and we can best give the pith of his essay by quoting a few passages under the various heads of the subjects with which he cursorily deals :—

*Child Marriage.*—"The custom of early betrothal and marriages is a serious impediment to female education. Many Indian girls are bright scholars, and often make great progress in learning. But just at the time when they could derive most benefit from education marriage intervenes; they are withdrawn from school at an

early age, and their minds are directed towards the management of domestic affairs, and numberless anxieties occupy their thoughts. This not only prevents them from continuing their studies, but frequently causes them to forget, in course of time, what they had already learned with much labour. Youth is the seed-time; whatever a man sows, that he reaps. Not only is the education of the girl hindered by this abominable early-marriage system, but it interferes also with the progress of the husband in learning. A bachelor student is free to devote all his time and strength to his books, whereas a married man must look also after his family and attend to petty household matters. Pupils are often fathers before they are twenty or even eighteen years old, and the necessity of supporting a family drives them from school to service. Who can deny that a wife does not always to some extent occupy the thoughts of a good husband? So that if a young student wishes to make himself a good scholar he must be a careless husband, and if he wishes to make a good husband he must of necessity prove but a poor scholar. I am sure that if infant marriages were forbidden by law the custom would soon die out. It is an admitted fact that to bring up children is not an easy thing, and it is doubly difficult in the case of a young mother who does not know how to control a household. A vast amount of experience, and maturity of age, are essentially necessary to give physical, moral and intellectual education to children. It is said that a Rajah paid a visit to a certain school and examined the boys in different subjects. He was much struck with the abilities of one of the boys, and asked the schoolmaster to explain why this boy, who was the youngest, answered so quickly and correctly the questions put to him. The schoolmaster, in reply, said, 'O Rajah, the education is the same, and I pay the same attention to all the students; but the reason is that this boy has an educated mother who always takes great interest in the studies of her son and teaches him at home. This is why he is so sharp and intelligent.'

*The Horoscope.*—"When a marriage is contemplated, Hindoos, as well as Mahomedans, compare the horoscopes of the respective parties, and if they are found unfavourable the project is abandoned, whether the boy and girl would prove suitable companions or not. It is said of an astrologer who foretold his own end and the very

day and hour, that he lived in perfect health up to the last moment of the time he had stated, and at last hanged himself in order to bring the verification of his prediction.—A certain king asked a fortune-teller how long he (the king) was to live. The astrologer, after consulting the king's horoscope, told him that he would die after ten years. As soon as the king heard this he became anxious about his fate and fell ill. His wise minister, on learning the cause of the illness, summoned the astrologer before his master, and asked him how long he himself (the astrologer) was to live, he replied, 'For twenty years.' The vazeer instantly cut off the man's head with his sword. The king was much pleased with the cleverness of his minister and soon recovered, and never after did he put a similar question or give any credit to astrology. Therefore to compare horoscopes is totally absurd."

*Absence of Choice.*—"The wishes of the two persons to be married, who are generally minors, are never consulted. Mere children are not capable of forming a judgment; generally also the future husband and wife are not allowed to see each other till the marriage day. How is it possible to secure future happiness without each testing the affection of the other, and ascertaining whether there exists a similarity of thought and feeling? Many a married youth may be heard complaining to his friends of his parents on account of an ill-tempered wife. A bad woman in the house of a good man is his hell in this world. I am inclined to regard these disagreeable marriage notion as no more than a lottery. We marry in the same way as if we bought a cat in a bag, for a man may get a blind, ugly, dumb or spiteful wife, as the chance depends on the selection of the match broker and the choice of the parents, and the boy is a mere toy in their hands; whether the two persons thus joined together will become attached to each other or not rests with God."

*Caste.*—"Caste is also a great hindrance to otherwise suitable matches. Among the Hindoos there are four principal castes—the Brahman, the Kshatriya, the Vaishya and the Sudra. The common belief of the people of India is that the Brahman sprang from the mouth of Brahma, the Kshatriya from his arm, the Vaishya from his thigh, and the Sudra from his foot. From these four principal castes there have arisen many sub-divisions, all

of whom prohibit intermarriage. A Hindoo will not marry a Mussulman, as caste forbids it, and if this law is disregarded the person violating it is excommunicated; but the Mahomedans by their law are allowed to marry even persons of the Christian faith. Does a Hindoo wish to marry his daughter at a mature and marriageable age? There comes the tyrant Caste and says, 'You shall not keep your daughter unmarried after the age of eight or ten, unless you choose to incur the penalty of excommunication.' Does a man wish to discountenance, either by deed or by word, the marriage of little girls who may thus have to endure life-long misery and degrading widowhood? Caste says, 'Take care! you will be excommunicated.' Does a Hindoo wish to dine with a man of another caste? Caste tells him, 'You must not do that, or you will be excommunicated.' Does a man wish to dispense with any of the unmeaning ceremonies with which native society is hampered? Caste again steps in: 'Don't, or you will be excommunicated.'

*Polygamy.*—"Now-a-days few Mahomedans, or even Hindoos, have more than one wife, as a deed is drawn up by the bridegroom, before the other terms are settled, declaring that he will restrict himself to one spouse, and should he act in contravention of this deed he is compelled to pay a heavy penalty, a sum always beyond his means. But if either the husband or the wife dies the dowry is granted. One of the strongest reasons why the Hindoos practice polygamy is an aversion on the part of parents to giving their children in marriage to persons who are not quite in their own sphere of life. For example, there is only one male child in a high family, while there are several female children of families equally high in the social scale; the parents of the girls, for fear of losing their social position, eagerly marry their daughters to the same man, although knowing that none will enjoy the happiness of married life."

*Widow-Marriage.*—"I am glad to say the condition of Mahomedan widows is not so wretched as that of Hindoo widows. Their parents, relatives, and even their friends always look upon them with eyes of affection, treat them most kindly, and sympathise with them in every way. If they wish it, they are in many cases allowed to marry again after have remained in a state of widow-

hood for the usual term of four months and ten days as laid down by the Mahomedan law."

*Marriage Expenses.*—"Some parents seem more anxious to spend on the nuptials of their children, rather than on their education, the money they have been accumulating for years, and some even pawn their valuable articles and get into debt; and the unreasonable and enormous sum required to marry a daughter led the Rajpoots, up to a very recent period, to destroy their female children. If a man spends on the occasion of a marriage his many years' savings in displaying fireworks, nothing is left behind but some ashes, and he should be looked upon as a positive fool—to-day a king, to-morrow nothing. A wealthy person asked the philosopher Sadi, in derision, how it happened that men of wealth were so frequently seen at the doors of men of wit. 'It is,' replied Sadi, 'because men of wit know the value of riches, but rich men do not know the value of wit.' He that is extravagant will soon become poor, and poverty will enforce dependence and invite corruption. It is quite right to be joyous at marriages and on other holidays, to give festive entertainments to relatives and friends and the like is becoming, but the expenditure must be within due limits, according to one's means, as God has directed, 'Eat and drink, but not to excess.' Therefore I protest against the practice of spending money extravagantly at marriages. If the money thus wasted were laid out properly it would contribute greatly to the future comfort of the young couple. One great difficulty connected with this question is, that intelligent and sober-minded persons, who are sufficiently well aware of the various consequences of prodigality, are constrained to act in accordance with the customs of their forefathers, otherwise they would be looked upon by their brethren as socially degraded. They are guided also, to a great extent, by the advice of flatterers, who induce them to part with everything in their possession in order to appear as rich and grand in public as possible."

Mr. Kazim Ali has received the following letters in acknowledgment of his pamphlet from Sir Lepel Griffin, K.C.S.I., Agent Governor-General for Central India, and from the Agent Governor-General at Baroda. His pamphlet has also

been acknowledged by the Private Secretary to H.E. the Viceroy and the Private Secretary of H.E. the Governor of Bombay.

Indore Residency, August 18th, 1882.

*To Hakeem Sayyid Kazim Ali, Gwalior.*

Sir,—I beg to thank you for a copy of your pamphlet on *Marriage Customs in India*, which I have read with much interest. Every native of India who endeavours by teaching, and especially by example, to modify and remove the evils which surround “marriage customs in India,” is deserving of all praise and encouragement ; but progress in this direction must, I fear, be exceedingly slow. You, as a Mahomedan, will not be able to obtain a hearing from Hindoos on such a subject. It is certain that reform must begin with themselves.

Although, as you point out, there are many customs in Mahomedan marriage which are objectionable, especially the facility of divorce and polygamy, which degrade women morally and socially, yet these are but small matters compared with the evils of Hindoo customs. The Mahomedan facility of divorce is not lightly used, and not one Mahomedan in a hundred has more than a single wife, the luxury of polygamy being reserved for the rich, if indeed it be a luxury to have more than one wife. But Hindoo marriage customs, especially child marriage, and the prohibition of the marriage of even a virgin widow, are so degrading as to almost place the community that follows them outside the pale of civilisation. The remedy you propose is to prohibit infant marriages by law ; but the difficulties in taking action in a matter which concerns the custom and sentiment of the people, without that sentiment being in favour of the proposed legislation, are exceedingly great. I am not, however, certain that the Government might not, with the approbation of the more enlightened of the Hindoo community, make some steps in advance. Hindoo marriage is to-day no more than a legalised rape of infants, and I would rejoice to see a change in the Indian Penal Code which would protect female married infants up to the age of twelve years, instead of ten, as at present. Legally, and by an express provision of the law, to give a child over to brutality, under whatever name it may be called, at the age of ten, appears to me an outrage on humanity, and one which

the Government might fairly prohibit, as it prohibited Satti. Indeed I think that most persons would agree with me that the outrage of infant marriage is worse, more degrading to society and more injurious to its interests than widow-burning. The life of misery and shame to which Indian custom devotes even a child-widow is a torture to which even Satti might be considered preferable.

You have made another suggestion, that "married students should be excluded in Government Schools and Colleges from prizes and scholarships." I think that this suggestion is worthy of every consideration. It might, to a certain extent, discourage infant marriage, and it would certainly be for the benefit of the scholar and education generally.

Early marriage is as injurious, physically, to the boy as to the girl, and I have known hundreds of clever, bright Hindoo students who, in consequence of early marriage, have before the age of eighteen become absolutely useless for any intellectual exertion.

Wishing you all success in your benevolent efforts,

Believe me, yours sincerely,

LEPEL GRIFFIN.

Baroda, 11th September, 1882.

*To Hakeem Sayyid Kazim Ali, Gwalior.*

My dear Sir;—I am much obliged to you for your note of the 4th inst. and for your pamphlet, *Remarks on Marriage Customs in India*. Your endeavours to ameliorate the sad evils entailed upon the Hindoo race by these customs must necessarily have the approval of all friends of India. I doubt, however, whether it is possible for the Government of India to legislate on such a domestic matter. It is a burden which the people of India have laid upon their own backs, and they must throw it off themselves. With all the advantages of civilisation, education, a free press and local self-government bestowed upon them by the British Government, they should not have much difficulty in doing so.

The ruinous expenditure enforced by custom on marriage ceremonies, and the social position of Hindoo widows, are the first points to be reformed.

Believe me, yours truly,

JOHN WATSON, A.G.G.

THE MADRAS EDUCATIONAL RECORD. No. I, Vol. I. New Series. September, 1882. Madras.

The *Madras Journal of Education* having ceased to exist after an existence of sixteen years, it has been decided to publish the above periodical, and the co-operation of all engaged in education is invited. The present number is mainly devoted to the proceedings of the Education Commission, but it contains also a good deal of interesting scholastic intelligence about Madras, as well as papers for College students. The Magazine is got up in a better style than its predecessor. Its motto is, "Gladly would he learn and gladly teach." Energetically managed, it will give an impetus to the progress of education in Madras, by diffusing facts and leading to combined efforts for the improvement of schools and institutions for all classes and ages.

SHUMAISAH I LONDONIYA: OR, THE SUN OF LONDON. A Persian Ode. W. H. ALLEN & Co.

This poem, in honour of London, has been composed by Mirza Muhammad Bakir Khan, poetically surnamed Abraham John Mu'attar, whose translations of the National Anthem into Arabic, Hebrew, Persian and Hindostani have been much admired. The Ode is divided into three parts, each consisting of about 120 couplets. In the first part a blessing is invoked on London, *Dûrus Silan*, the abode of Peace. The second part is occupied with Eastern politics; the third is addressed to the Muslims, foretelling the restoration of their faith; and on the cover is a curious emblematic "Tree of Religion," which is also represented on the tomb of the poet's young son Isaac, in Bow Churchyard. In a recent notice of

this little book it is said to be "curious and interesting as the work of a highly-educated and erudite native of the East. Its perusal will amply repay the scholar and the *savant*, while the student will derive benefit from a study of its sweet and poetical language."

## REMARKS ON THE EDUCATION OF PARSEE LADIES.

*A monthly magazine of Bombay, the Vidya Mitra, contained lately the following criticism on the chief Gujarati school for girls, by a contributor who attended the prize distribution. The article has been translated by Mr. N. S. GINWALLA.*

I have an extraordinary kind of passion for wandering about public assemblies. While passing by the "Framji Cowasji Institute" I feel a thirst for looking in, and I have hardly ever passed by it without casting respectful glances. Sometimes I catch myself bowing at the temple of science. Imagine my disappointment at not being present there whenever there is something going on for the diffusion of knowledge. The fact of my receiving no invitation from some very rich Sethia in honour of a pompous wedding, or from Sir T. Madava Rao, of Baroda, to attend the nautch party of Tanjore girls, would not trouble me so much. Indeed, I have no great fondness for nautches and gaieties, but my thirst and hunger for any noble and good treat tending to enlarge the mind and cultivate the understanding can never be satisfied. Of all kinds of public gatherings that for the promotion of female education ought to be of the first importance. I do not wish to lose any opportunity given me to convince myself as to the progress in studies made by future wives and mothers. With all this anxiety, how can I describe my great dismay when I found myself absent from a gathering called together in the interest of Mr. Aderji's school? And who was to preside at this gathering? One of the great pioneers of female education. What advocate of female educa-

tion would not take heart to see the man who had devoted his whole life to the cause of female education presiding as the guiding star of that work? I would not fail even if I had to walk as far as Delhi to go and see the generous man who had made a princely gift of Rs. 50,000 in aid of the noble undertaking. However my grief and vexation were amply compensated soon after. An invitation card from a late well-known gentleman in the Government Education Department, bearing his own signature, was shown to me by a friend of mine. The fire of anxiety at once began to burn in me. I immediately set to rummaging the newspapers, and began to read very critically the public notice about the School Committee of Parsee girls. I caught sight of a paragraph which said that those who had subscribed money to the fund for female education, and the gentlemen approving the work of female education; would be present. I began to think what else could be so much to my liking as female education. What could be more excellent than that mothers should be lettered and educated! What so much as perfect education can be the chief weapon to ward off the vanity and shallowness or empty show of the girls of the present age! When female education has spread itself in all directions then there will be no reason among educated ladies for self-glorification, or false pride, or vanity. I had been long anxious to see with my own eyes the means that might be in existence for fulfilling this prediction in respect to our native ladies, and hence it was that I determined not to lose such an excellent opportunity.

On the appointed day and at the precise hour I went there, and I saw the whole gallery full of the lilliputian mothers of the future. Pretty damsels were there as spectators in their bright-coloured *sarees*, of red, blue, yellow or pink, all sitting in a line. The girls ranged in three or four lines on the platform gave warning beforehand that those were the pupils who were to take chief part in the proceedings of the day. There was more or less excitement among the spectators of both sexes; but the coolness and gravity of the head-mistress astonished all the spectators. Her patience, presence of mind, and the way in which she received the guests with due respect, showed that she

was managing her own family. The highest evidence of the great success of female education was to be seen in the head-mistress herself. She appeared to be quite ignorant of self-conceit, vanity or empty show. The young ladies in their well-trimmed polkas and stylish dresses did not show off so much to advantage as did the head-mistress, with no ornament but a simple fan. I saw there plain women rivalling each other in two different ways. Those among the spectators who were unfortunate in respect of nature's real beauty were those who appeared especially surrounded with all the appliances of art. Among the lady pupils it likewise appeared as if the greater part of them had determined to make up for the want of the beauty of their faces by their better education. The rivalry to shine in knowledge among the young pupils appeared to me more praiseworthy than the rivalry among the lady spectators. The more I think about the present state of matrimony among the Parsees, the more I am inclined to believe that the only protection of women without outward beauty against the scarcity in the marriage market lies in their complete education. I mean to say that if those with plain features were to appreciate and catch hold of the advantages of education, they would not have much to fear for their future. The chief thing to be found fault with in women is their mental weakness, and the source of the weakness lies in their utter ignorance. Dispel this weakness and you will soon see how well able women are to take care of themselves in whatever state or position their lot is cast. One noticeable feature of the gathering was that the leading young men of the present day, who brag about their championship of education, were conspicuous by their absence.

The principal upshot of the report that was read by the Secretary was that the work of education was going on in full swing, but it was not satisfactory. I did not find that complete education in high class native language even was imparted in these schools, which are considered the principal ones and are old standing among the Parsees. The religious education as a beginning was pretty good, but the lady teacher has not come out quite a success, and hence there are unforeseen difficulties in the way of education. In the course of time complete provision will be

made for this, but how can the advocates of female education be expected to keep their patience until then? These schools are not the establishments of days or weeks, and notwithstanding that I was quite astonished to find the same old grievances. In this gathering I expected to be an eye-witness of matters of social and domestic importance being taught in perfection to the girls, if the Committee happened to be composed of men who went after the style of their elders. I supposed that in five minutes' time before the eyes of the spectators, according to some arrangement made previously, Soonabai would show specimens of sewing, Aleebai of stitching, Dinbai of tatting, Bhickubai of embroidery, and Goolbai of knitting; but there was nothing of the kind. The table was spread with specimens of needlework, and we were asked to examine them, but I should like to know what evidence there was as to these being the handiwork of the girl pupils there. In exhibiting native work, specimens of English work can with advantage be slipped in. Why cannot the work of lady teachers pass off as that of the girls? Even granting that these were the productions entirely of the girls, does the whole of female education consist only in this? If the education given them were of the old or orthodox type only, they ought to have shown us within what time one of the girls could have prepared a mustard plaster, or a bread and linseed poultice, besides her competency in reading and writing. They ought to have got the girls there and then to prepare sago and arrowroot congee by their own hands, and the chairman and the Committee should have tasted it for themselves. They ought to have been examined a little in the art of sick nursing, or how to bring up children. They ought to have shown us there and then how to wash silk, cotton and woollen stuffs. There ought to have been special prizes for those ladies who could make the native flat bread in the best way. They ought also to have been previously taught, and should have been publicly examined, as to acting with circumspection and caution in time of accidents and danger, and of the best means that should be taken without causing alarm in case of their being burnt by fire. They ought again to have the girls examined in the presence of the spectators by independent persons in reading, geography, grammar,

history, astronomy, arithmetic, &c. Besides these subjects the audience ought to have been treated with songs of melody and liveliness. I hardly remember having heard anywhere else such harsh-sounding and worthless songs. They were a disgrace to the sweet voices of ladies. As far as my information goes there is no regular system of teaching songs according to the standard that should be observed in girl-schools. These songs were only got up for the occasion. Singing is the brightest ornament of women, and the best instrument to charm their fathers, brothers, sons and husbands; it is one of her best powers of controlling others; it is in fact the secret magic of ennobling their existence, and it is a shame to keep the girls backward in this noble art. In short the distribution of prizes was as tame and cheerless as the whole affair all through. We can easily find out the defect. It is all owing to the sham of reform without an actual reform. Those who hold themselves forward as reformed and civilized should give equal justice to reform on all sides and in every respect. The most of what we have learnt in the shape of reform is from English people. We have spread English education by following in their footsteps. As we have taken the initiative in regard to admitting ladies into an assembly of men to promote female education, how much better it would have been if we had got some respectable, educated and grown up Parsee lady to distribute the prizes by her own hands! Though Governors are wont to be present as chairmen of public meetings convened for the promotion of the cause of female education, yet they consider it their duty and a matter of honour to the whole concern to ask their wives and daughters to distribute the prizes. Fancy the idea of a man distributing the prizes to the girls! When a lady presides at the distribution, the intelligent young girl who comes forward to receive the prize naturally feels an encouragement with the idea that some day or other, if she continues her studies and goes on improving her store of knowledge, she herself would be placed in a position of awarding prizes to others.

## THE SPOILT BOY.

BY TEKCHAND THAKUR.

*(Continued from page 672.)*

[The names of the characters in this tale being, in some instances, much alike, a descriptive list of the principal persons mentioned in this section is subjoined, for the assistance of the reader.]

<i>Baburam</i> , a Zemindar of Bidabati.	<i>Buncharam</i> , clerk in the office of
<i>Grihini</i> , his wife.	Mr. Butler, a lawyer.
<i>Motilal</i> (the spoilt boy) }	<i>Bakrenwar</i> , a schoolmaster.
<i>Ramlal</i> , }	<i>Haladhar</i> , }
<i>Boroda</i> , Ramlal's friend and tutor.	<i>Gailhadar</i> , }
<i>Tak Chacha</i> , a Mahomedan pleader.	<i>Mangovinda</i> , }
<i>Tak Chachi</i> , his wife.	<i>Ramgovinda</i> , }
<i>Becharam</i> , resident of }	<i>Dolgovinda</i> , }
Calcutta, }	Motilal.
<i>Beni</i> , resident of Bali, }	<i>Brojonath Rai</i> , a native doctor.
	Baburam.

## CHAPTER XV.

Tak Chacha's house stood at the end of the town, on each of two sides of it was a tank. Within the premises was a store-house for rice, in the court-yard ducks and hens wandered about day and night picking up food. Almost before dawn the house was resorted to by various bad characters. To accomplish his ends Tak Chacha assumed various aspects, sometimes mild, sometimes angry, now smiling, now sulky, now he made pretence of religion, and again wore a ferocious look. When business was over he attended to his toilet, took his dinner, and after that enjoyed a smoke in the company of his wife. At this time the husband and wife discussed their joys and sorrows.

Tak Chachi (the wife of Tak Chacha) was much respected by the females of the neighbourhood. They believed her to be knowing in charms and spells by which to bring a man into subjection or to cause his death, with many kinds of witchcraft, therefore all sorts of women came to consult her. As the husband so the wife, he earned money by his wits, she by her learning. The wife who earns money by her own labour is apt to be somewhat proud of her ability, and the husband cannot expect to receive so much deference

from her. For this reason Tak Chacha sometimes received a scolding from his wife. Tak Chachi, seating herself on a stool, said, "You knock about hither and thither all the day long, but what benefit is that to me or my children? You always say that you have much business on hand, but all this talk does not give us food to eat. I wish to dress smartly and associate with other women; but where is the money? You act like a dewan, and sit quietly at home."

Tak Chacha, a little vexed, replied, "How can I tell you of all I do, of my cunning, my cleverness, my policy? I can't describe all that; sometimes I think my victim ready to fall into my trap, and after all he escapes; of course I shall soon succeed in entrapping him." As they thus conversed a maid servant entering announced the arrival of a man from the house of Baburam Babu to fetch her master. Tak Chacha, looking triumphantly at his wife, said, "Now, do you see, the Babu is always sending for me, he can do nothing without my advice; I shall know when to lay hands on his property."

Baburam Babu was in his reception-room; near him sat Bancharam Babu, Beni Babu and Becharam Babu, all conversing together. Tak Chacha sat down among them as chief of the flock.

*Baburam*: Tak Chacha! it is well you have come. My difficulties do not abate; I am overwhelmed with law suits. By what means can I save my property?

*Tak Chacha*: Men will go to law. When your suits are gained the difficulties will be at an end. Why do you let trifles frighten you?

*Becharam*: What good advice you are giving! You will certainly be the ruin of Baburam. What do you say, Brother Beni?

*Beni*: My advice is that Baburam should sell some portion of his property to pay his debts, should reduce his expenditure and settle some of the law suits. But our advice is but as a cry in the wilderness. Whatever Tak Chacha shall suggest will be listened to.

*Tak Chacha*: I declare positively that all the law suits will be gained. I shall settle every difficulty. Men cannot do without fighting. What is there to fear?

*Becharam*: Tak Chacha! you are always making a display of

your courage. When the boat sank your bravery was conspicuous. At the time of the marriage how much we suffered on your account! You have shown your ability by bringing a false charge against Boroda Babu; and to whatever business of Baburam Babu's you have put your hand the result has been remarkable. Many compliments to you! When I think of all your deeds my anger rises. What more can I say? Take yourself hence! Brother Beni, let us go; I do not care to stay here.

## CHAPTER XVI.

A heavy shower of rain had just fallen; the roads and ghats were muddy; the sky was very cloudy, now and then the rumbling of thunder was heard, the frogs croaked loudly. The owners of shops had just opened their doors, and were smoking. Because of the rain the passenger traffic had almost stopped, only hack drivers went along singing loudly; ooriyaas, bearing their loads, sang joyously, "O, friend, who will go to Madura?"

On the west side of the Bidyabati market there dwelt a few men of the barber profession. One of these, not being able to go out because of the rain, sat in his verandah, sometimes looking at the sky, at others singing slowly. His wife coming to him with her young babe, requested him to hold the child, pleading that she had no one to help her in cleaning the dishes, plastering the floor or cooking the food, and as she had not four hands and four feet, how could she attend to all these things! Thereupon the barber thrusting his razor and shaving pot under his arm stood up, saying, "I cannot take the child now. To-morrow is Baburam Babu's wedding; I must go there at once." The barber's wife exclaimed, in astonishment, "Oh my! that old dotard is going to marry again! The Grihini so good and virtuous, is she to be afflicted with a rival? May he die! the other sex is capable of anything."

The barber, who hoped for much profit from the marriage, paid no heed to these words, but put a wicker-work hat upon his head and went forth.

The rain fell all day, but the next morning the sun shone brightly. As in a dark room a fire long smouldering suddenly bursts forth, giving out intense heat, so now the sun's rays shone

fiercely ; the trees seemed to revive, field and garden resounded with the song of birds and the lowing of cattle. Many boats were anchored at the Bidyabati Ghât. Baburam Babu, Tak Chacha, Bakreswar and Bancharam, with many servants and porters were crowding into the boats ; at this moment Beni Babu and Becharam Babu arrived. Tak Chacha pretended not to see them, and screamed to the boatmen to loosen the boats, but the men refused, saying it was ebb tide and they would not be able to tow the boat. Baburam Babu, seeing the two gentlemen, said, " You are come in good time, we are just about to start."

*Becharam* : Baburam ! by whose counsel are you taking a second wife in your old age ?

*Baburam* : Brother Becharam, I am not so very old, I am many years younger than you, and if you say that my hair is grey and my teeth decayed, that is the case with many young men, so it need not be taken into account. I am worried on all sides, my elder son is a ne'er-do-weel, my second son is foolish, I have lost one daughter by death, and the other might as well be a widow. If this second marriage is blessed with children my name will be preserved ; moreover, I am very strongly urged to this marriage, for if I do not consent the bride's father can get no husband for his daughter, and will lose his caste.

*Bakreswar* : That is quite true. Has not the Korta well considered the matter ? Who is better able than he to judge wisely ?

*Bancharam* : We are Kulins ; we must preserve the honour of our race at the cost of life itself. Moreover, when there is money to be gained there can be no question about it.

*Becharam* : May your honour become ashes and your money too ! A few of you have banded yourselves together to bring destruction upon the family. Cease this talk. What do you say, Brother Beni ?

*Beni Babu* : What can I say ? Protest from us is useless ; in truth it is a shameful affair. To marry a second wife while the first is living is a great sin ; no one who is truly religious would do such a deed. If there be a Shastra (religious book) sanctioning such an act it ought not to be followed ; such a book is not a genuine Shastra, and if it be followed the bond of marriage is weakened, mutual constancy is shaken, and discord is produced in

the family, therefore such a Shastra ought not to be observed. For Baburam to marry again while his wife is living is a very evil deed. I knew nothing of this, the news has only just reached me.

*Tak Chacha* : The learned Babu finds fault with everything, it is plain he has no other occupation than to find fault. I am a grey headed old man, why should I discuss these matters with boys. Is the learned Babu aware how much money this marriage will bring?

*Becharam* : Again money ! Can you speak of nothing else than money ? You are a great sinner ; I will say nothing more to you ! Let us go, Brother Beni.

*Tak Chacha* : We will reserve the discussion for a future occasion ; we can wait no longer. If you wish to go, go quickly.

Becharam Babu, rising and holding Beni Babu's hand, said, "In such a marriage while we live we will take no part ; if there be a God may you never return alive. By your machinations you will bring destruction upon him ; you have profited greatly at Baburam's expense. What more can I say ? let there be an end of it."

## CHAPTER XVII.

It was sunset. In the west the sky shone rich in many colours, on land and water the flickering light of the lord of day smiled gently, and a soft wind blew. Who would not desire to go out at such a time ? In a public street of Bidyabati some Babus were walking in a disorderly manner, some falling on the necks of travellers, others knocking down a passenger or throwing his burden off his head, some snatching the traveller's food, some singing vociferously, others imitating the barking of dogs. The travellers on both sides the road fled in fear, calling for deliverance, and thinking if they could but escape the terrors of that day they might hope to live long. These young Babus rushed through the place like a storm, upsetting everything in their way. Who were these clever fellows ? who but our old friends, Motilal, Haladhar, Gadadhar, Ramgovinda, Dolgovinda, Mangovinda and others. They cared not for anything ; but were full of vanity and pride. As they were thus walking, each according to his fancy, the old Mosumdar (record keeper) of the village, a stick in one hand, some

vegetables in the other, appeared before them. Immediately surrounding him, they commenced jeering at him. The Mozumdar was a little deaf. They asked, "How is your wife?" He replied, "I shall eat them after burning." Whereon they laughed insultingly. The Mozumdar attempted to flee, but they would not let him go. Seizing him, they took him to the Ghat, and forced him to sit down and smoke. "Now," said they, "give us a full account of the suffering attending the Korta's marriage; you are a poet, your voice is sweet, we will not let you go until you tell us all about it; if you refuse we shall go to your wife and say you have met with a sudden death." Mozumdar, seeing no remedy, put down his stick and vegetables, and began the narrative of the marriage.

"What shall I tell you of that sad affair? I suffered much in the Babu's Company. At dusk the boats reached the Balagaria Ghat, some women who had come to fetch water seeing the Korta drew their veils over their faces, and began to laugh among themselves, saying, 'What a grand bridegroom he is! she who is destined to accept this man as a husband will wear him as a flower in her hair.' One of them remarked, 'He may be an old man, but at least his wife will see him. But, alas for me, I was married when I was six years of age, yet I have never had the pleasure of seeing my husband. I have heard that he has fifty or sixty wives; he is above eighty years of age, yet he is ready to marry again if he receives a handsome dowry. To be born into a Kulin family is the consequence of having sinned much in a former life.' Another woman addressed the last speaker, saying, 'If you have filled your jug come along, what is the use of talking in this way, your husband is still living, but when I was married my husband was borne to the Ganges for the performance of the last rites. Kulin Brahmins know neither religion nor virtue, what is the use of talking? it is better to keep sorrow to one's self.' I was touched by these women's conversation, and Beni Babu's words came to my mind.

"When we reached Balgaria we made great search for a palanquin, but not finding a single bearer to carry us we were compelled to walk lest we should arrive too late for the marriage. We reached the house of the bride's father, making our way through deep mud. Our Korta having fallen in the mud, how shall I describe

his appearance? If he had been made to ride on an ox he would have appeared like Mahadev (a god whose steed was a bull), with Tak Chacha and Bakreswar for his attendants. I had heard that there were to be many handsome presents, but when I went to the hall I saw nothing worth having. Tak Chacha, being disappointed, walked about grumbling, but I smiled.

"The bridegroom went to perform the rites of the females; many ladies, young and old, were startled at his appearance. At the point where the bride and bridegroom look each other in the face the bridegroom was obliged to put on his spectacles, which caused the ladies to laugh at and taunt him. This irritated the Korta, who called upon Tak Chacha for assistance. Tak Chacha was about to run into the women's apartments, when the bride's party seizing him beat him black and blue. Bancharam Babu and Bakreswar also shared his fate. Seeing these disturbances I left the bridegroom's party and joined that of the bride. I cannot tell what became of the rest. Tak Chacha had to be brought home in a palanquin. 'Covetousness,' says the proverb, 'leads to sin, and sin to death.'"

Afterwards Mozumdar recited the poem he had composed in abuse of Baburam Babu and Tak Chacha.

## CHAPTER XVIII.

After taking his usual morning walk Beni Babu had sat down in his garden-house, and was singing, "Now all is over," to the tune of Ramprasad, when from the western side of the bungalow, grown over with honeysuckle creeper, there came a voice saying, "Brother Beni, Brother Beni, now all is over indeed." Startled by the sound, Beni Babu looking round perceived Becharam Babu, of Bahu Bazaar, approaching in a state of great excitement; going forward to meet him, he asked, "What is the matter, Brother Becharam?" Becharam Babu requested Beni Babu to dress and accompany him, as Baburam Babu was seriously ill, and it was necessary to see him for the last time. The two gentlemen arriving speedily at the Bidyabati house found Baburam suffering from severe fever, his thirst was intense and he was extremely restless. Before him were cut cucumber and a lotion of rose-water. The symptoms

increased in severity. Many people from the village were present, noisily discussing the nature of the disease. Some said that as the Hindu people lived on a fish and vegetable diet, the English system of medicine was not suited to their constitutions, that only if the Kabiraj failed to effect a cure should a doctor be called in ; others admired the European system, as it permits the patient to eat food, and the medicine is pleasant to take. The rest protesting against this statement, these admirers replied, "Whatever you may say, the doctors cure disease of this sort as by a charm, no treatment but theirs can cure it."

Once or twice the patient asked for water, but Brojonath Rai, the Kabiraj, who sat near him, would not give it, saying, "Typhoid symptoms are fully developed, we are not his enemies that we should allow him to drink as much water as he wants, now and then a little juice of the bel-leaf should be given to him." Near the patient the above discussion was going on, while the adjoining room was thronged with Brahmins from the village, who suggested that prayers should be offered to Siva and the Sun, and lakhs of flowers to Kali at Kalighat, with other rites to propitiate the deities.

Beni Babu stood by listening to all this, but whose advice was of value? or who was to obey it? Everyone expressed his own opinion, everyone thought he was in the right ; once or twice he tried to give his own opinion, but no one would listen to him. Finding no means of getting a hearing he went into the outer room with Becharam Babu. As they went, Tak Chacha came limping towards them. Tak Chacha was much distressed about Baburam Babu's illness, he feared that his own prospects were ruined. Beni Babu asked him if he were lame. Immediately Becharam Babu exclaimed, "Have you not heard, brother, what happened at Balgaria? his condition is the punishment for his evil doings ; have you forgotten what I told you in the boat?" Hearing this Tak Chacha tried to escape, but Beni Babu seizing his hand asked him what steps were being taken for the treatment of the Korta, since he had found the whole house in confusion. Tak Chacha replied, "When the fever first came on I brought an English doctor, who by the use of drugs checked the fever, he then gave the patient nourishing food, but on the day he took the food

the fever returned. Brojonath Kabiraj began to attend him, and the fever increased daily ; I cannot tell which treatment is good and which is bad." Thereupon Beni Babu said, "Do not be angry, Tak Chacha, but you ought to have sent us this intelligence long ago, however we will not speak of the past, but will hasten to bring the best English doctor."

While they were thus conversing Ramlal and Boroda Babu appeared. From night watching, the labour of nursing and anxiety, Ramlal's face had become worn, his sole thought was for the comfort of his father. On seeing Beni Babu he exclaimed, "Sir, I am in great trouble, the whole house is in confusion, and no one in it is able to advise me. Boroda Babu comes here morning and evening, but I am not permitted to follow his directions. It is very fortunate that you have come, pray do whatever you think right."

Becharam Babu, looking for some moments at Boroda Babu, was much affected. Taking his hand he said, "Boroda Babu, well may the people revere you for your virtues. By the evil advice of this man Tak Chacha, Baburam Babu was induced to bring a charge of murder against you, and how much you were persecuted on that account ; yet when Tak Chacha fell ill you nursed and prescribed for him till he was well, and now that Baburam is ill you neglect nothing that can benefit him. Some take offence if a single evil word is spoken, and retain resentment even though pardon should be asked, but you forget both insult and injury and treat all men as your brothers. Boroda Babu, many people talk of virtue, but we find no one so virtuous as you are ; man is base, he cannot appreciate such goodness as yours, but as sure as day succeeds night your virtues will be esteemed above." At these words Boroda Babu became quite abashed, then he said, humbly, "Do not speak of me thus, Mahashoi ; what is my knowledge, or my virtue ? it is of no account." Beni Babu requested them to defer this exchange of civilities to a future occasion, and asked what steps should be taken to effect the recovery of Baburam. Boroda Babu said that if they agreed to it he would go to Calcutta and bring an English doctor that same evening, as he did not hold it safe to depend upon Brojonath Kabiraj. Prem Narain Mozumdar, who stood by, remarked that English doctors do not understand the pulse, and permit a patient to die at home (instead of sending

him to the Ganges' shore in time), therefore it would not be wise to remove the Kabiraj altogether, but to let the doctor and the Kabiraj treat the patient. This Beni Babu said should be decided later, and begged Boroda Babu to carry out his proposal. Accordingly Boroda Babu started at once for Calcutta, notwithstanding the request of all that he would eat before going, to which he replied that delay would be dangerous.

Baburam Babu lying thus on his bed inquired incessantly for Motilal, but no one knew where he was to be found. He was enjoying himself with his companions at a pic-nic party at a pleasure garden when he heard the news of his father's illness, but he took no notice. Beni Babu hearing of his indifference sent a message to him, but Motilal pretended a headache which would prevent his going home for some time.

At two o'clock the fever left Baburam, and his pulse became almost imperceptible, the Kabiraj suggested that he should be removed at once to the Ganges, as he was old and these rites were necessary to his future welfare. At this proposal the whole family raised a cry, and the relatives and neighbours brought Baburam down to the *dalan* (the hall fronting the court-yard), when Boroda Babu appeared with the English doctor, who, examining his pulse, said, "You have called me too late, when you are about to take the patient to the river side, what can a physician do?" and then went away. All the villagers surrounding Baburam asked him, one after another, if he could recognise them; but Beni Babu requested them not to trouble the patient as such questions could have no effect. The Brahmins concluding their prayers brought flowers to bless the patient, but they found their petitions had proved useless. Signs of approaching death being perceived he was removed to the Ghat, where the fresh air and the drinking of Ganges' water restored his senses. Gradually the crowd lessened. Ramlal sat near his father, Boroda Babu standing in front requested Baburam to pray to God, as through His grace alone can men obtain deliverance. These words brought the tears to the eyes of Baburam, Ramlal wiping them away, gave him milk to drink. After a few moments he addressed Boroda Babu in a weak voice, saying, "Brother Boreda Prasad, now I know that I have not on earth so good a friend as you. By the ill advice of others I have

done many evil deeds, the memory of which now scorches me as with fire. I am a great sinner ; what account shall I render in the after life ? will you pardon me ?" Thus speaking Baburam, holding the hand of Boroda Babu, closed his eyes. The friends standing around began to repeat the name of God, and Baburam Babu departed to the other world.

(To be continued.)

## THE DIAMOND FIELDS OF INDIA,

EMBRACING FIVE GROUPS, NAMELY,

CUDDAPAH, NANDIAL, ELLORE, SUMBHULPUR AND PANNA. .

(Translated by E. REHATSEK, from "*Ritter's Erdkunde von Asien*,"

B. IV., Abth. II.)

(Continued from page 677.)

3. THE ELLORE GROUP OF DIAMOND FIELDS ON THE LOWER KISTNA, OR THE GOLCONDA GROUP.—To this group belong since remote times the most famous so called diamond mines of Golconda, although they are distant from the fortress of Golconda (W.N.W. of Haiderabad in 17° 15' N. Lat. 78° 32' E. Long. Greenw.) which gave its name to a dynasty of kings. Formerly many pits were worked, and Tavernier (in 1669) found yet 20 of them,\* the very names of which, given by him, are now forgotten. They were situated partly west of Golconda, towards the middle course of the Kistna [Krishna], where *Baolconda*, a five days' journey west of the fortress of Golconda, and about eight or nine days distant from Visapur [Bejapur] was mentioned as the most excellent of them (about 17° N. Lat. and 95° E. Long. fr. Ferro), not far from the left affluent of the Kistna, the Bhima, but has at present fallen into total oblivion. Partly they were situated to the east, on the lower Kistna, at a seven days' journey from Golconda, where in Tavernier's time *Gani* was the most celebrated according to the accounts of

\* Tavernier *Six Voyages en Turquie, en Perse et aux Indes*. A la Haye, 1718. T. II. ch. 15, &c.; p. 326-355.

the natives, and *Coulour* according to the Persians,\* in the Sircars, about 15 miles north-west of Masulipatnam, where at that time yet 60,000 persons are said to have been engaged in the labour of searching for diamonds. The diamonds of those parts were distinguished by their extraordinary size; on the other hand however they were but seldom pure and clear. The most celebrated diamond of the year 1550, found in *Coulour* (*Colore*),† and more particularly described by Tavernier in the treasure of the Great Mogul, weighed  $297\frac{1}{10}$  carats, and was estimated to be worth more than £600,000 sterling. According to Tavernier's remark this mine had been worked only since about 100 years, but the more western one, near the boundary of Golconda, Visapur and the empire of the Great Mogul, since about 200 years. Between these two Tavernier yet mentions another locality,‡ not however by name, where diamonds were found, which however presented by their brittleness easy inducements to deceptions, wherefore the king of Golconda caused the pits sometime afterwards again to be covered up.

The diamond pits still worked in our times, at a distance of 6 or 7 hours W.S.W. of *Ellore*, and visited by B. Heyne in 1795, are known as the *Mallavilly diggings*,§ after one of the seven villages of this name where the digging takes place. To these villages on the north bank of the Kistna, in about 16° N. Lat., belongs also the *Gani* or *Coulour* of Tavernier, which is however at present called *Gani-Partula*, or also merely *Partial* (*Parteala* by Voysey, *Partyal* of the maps), and is situated quite near to the west of the more known *Kondapilly*, on the left bank of the Kistna, in 16° 37' N. Lat. 80° 33' E. Long. fr. Greenwich. The names of the other villages, distant only half-an-hour or an hour from each other, are *Atkur*, *Wustapilly* (*Ustapilly* by Voysey), *Barthenipadu* (*Barthenipar* by Voysey), *Codavettykalla* and *Pertalle*; instead of the latter two however Voysey mentions only one, *Chintapilly*. All of them belong at present to the Nizam of Haiderabad. At present no other diggings are known there, and also these were in Tavernier's time more productive than at present. In several of

\* † Tavernier *Six Voyages en Turquie, en Perse et aux Indes*. A la Haye, 1718. T. II. p. 339, &c.

‡ Conf. J. Murray, *Mem. on the Diamond*, p. 44.

§ B. Heyne, *Tracts on India*, l.c. 93, Voysey l.c. p. 126.

them Voysey no longer found any workmen, and in many places digging has altogether ceased since a long time. *Golconda*\* itself has no mines, the fortress of this name being only the depôt of all the large diamonds of H.H. the Nizam.

The plain in which the villages surrounding *Mallivily* (or *Mahvally*) † are situated rests on granite rocks, which also enclose it. The average depth of the alluvium in which the precious stones occur is of about 20 feet, and its greatest extent along the banks of the Kistna, only from two to three hours; the transition from grey to a red decayed granite gravel soil is here very distinctly observable. The upper stratum consists of *black cotton soil*, brought down by the river, which transmutes itself, according to Voysey's experiment with the blowpipe, very quickly into a light porous lava, or even into a glass ball. Beneath this upper stratum is a mixture of gravel from sandstone, quartz, jasper, flint, granite and larger amorphous masses of a lime conglomerate, presenting no signs whatever of having been rolled by water. In this stratum the *diamonds* and other precious stones are buried. The pits are from 15 to 20 feet deep. Also here the workmen are under no control, and pay but a trifle to the Nizam; the labour is as simple as at Banganpally and Cuddapah.

4. THE SUMBHULPUR GROUP OF DIAMOND FIELDS, NORTH-EAST OF THE GODAVERY, ON THE MIDDLE MAHANADI RIVER IN GONDWARA (between 21°—22° N. lat.).—We possess no special information on the diamond fields about the Godavery, but some may perhaps be discovered in course of time. Only one new datum is given by Voysey.‡ According to him diamonds were found in the bed of the Godavery, near *Buddrachellum* (more correctly *Badhrachellum*, i.e. holy mountain), on the eastern bank, under 17° 57' N. lat. 81° 17' E. long. from Greenwich, 16 geographical miles to the north-west of Rajamundry, where the river enters from its mountain region into its delta plain; but the diamonds had probably been carried there by the water. The place is celebrated for a pagoda, to which pilgrimages are undertaken.

\* *Ibid.* p. 267.

† Account of the Strata of the Diamond Mines of Malivally, in *Edinb. Phil. Journal*, 1820, No. V. p. 72.

‡ Voysey l.c. p. 126.

An older datum is given by Ferishta,\* who states that in 1425 *Ahmad Shah Fully Bahmani* conquered in the Dekkan also the diamond mines at *Kullum* (?) in Goudwara, where many idol temples stood, which he pulled down, and erected mosques in their stead. This *Kullum*, the *Kullem* of Abul-Fazl,† was also in Sultan Baber's time a Sircar of Berar, containing near the ancient town *Kullem*, near *Biragurh*, a diamond mine, of which however nothing appears now to be known. This Sircar, or province, was situated on the west bank of the Wurda river, hence in the *Godavery region*, between 19°—21° N. lat., in a district where at that time *Kullem* was the ancient residence of a zemindar of the *Goand* tribe. Hence the wealth of diamonds in the Mahanadi system, which appears to be referable to the oldest Ptolemaic time (Ptol. VII. I. fol. 169) is the more remarkable. Also Tavernier‡ mentions a diamond district called *Soumelpur*, in the time of Aurungzib, which is usually confounded with Sumbhulpur, on the Mahanadi (under 21° 8' N. lat.), but that of Tavernier is according to him only 30 koss, or about 60 English miles distant from the celebrated fort Rotas, on the Sone river, which, as is well known, falls above *Patna* into the Ganges; and the Gouel river (a right affluent of the Sone, now *Coyle*) is expressly mentioned by Tavernier as coming from the high mountains in the south and flowing into the Ganges. In the sand bed of it diamonds are said to have been sought annually after the rainy season by about 8,000 persons from Soumelpur and its vicinity, up the river for about 50 koss, as far as the mountains; and the diamonds were at that time brought to Agra for sale. Hence this *Soumelpur*, in about 24° N. lat. cannot be the *Sumbhulpur on the Mahanadi*, which flows southwards through Cuttack to the sea, and is there also remarkable for its diamonds. The Rajah of Sumbhulpur was of the Goand tribe, and fell by treachery in 1808 into the power of the Mahrattas. His country was known to Europeans only as a district where diamonds were found. Their occurrence is throughout restricted only to the middle and to the upper course of the *Mahanadi*. In the lower course in the whole of

\* Ferishta Hist. transl. J. Briggs, Lond. 1819. Vol. II., p. 406.

† Ayeen Akbery ed. Gladwin. Lond. 1800. Vol. II. p. 58, 234. Conf. Hamilton Descr. II. p. 117.

‡ J. B. Tavernier, Voy. l.c. T. II. p. 344-354.

Cuttack, Stirling\* found no trace whatever of diamonds. The *diamond region* is restricted only to the immediate vicinity of *Sumbhulpur*, the fertile alluvial soil of which is according to Voysey's observations 385 Paris feet (410 feet English) above the surface of the sea, and embraces a not very broad belt under the  $21^{\circ}$  N. lat. between the Mahanadi and the Brahmini rivers. These costly precious stones of various sizes and of first quality were here found at the mouths of the small affluents of the *Maund*, coming from the N.E. from *Chunderpore*, such as the *Kelu*, *Ib* and others flowing into the Mahanadi. The fall in all is *only on the left side* into the Mahanadi. All of them rise in a northern semicircle of *Sumbhulpur*, in the moderate heights of *Omercuntuk*. The place *Raeghur* cannot be found on the maps, which however have *Rhygur*, near Chunderpur, if it be not *Beyragur*, which is 15 miles south of Sumbhulpur, somewhat beneath Sonepar, and mentioned in Rennel's manuscript map as a diamond locality. The last named *Beyragur* occurs also on Allen's map of India. After the rainy season the *diamonds* are collected in the mud holes and sharp turnings of these rivers, and a peculiar class of men, the *Tharas*, are addicted to this pursuit. Father Breton,† to whom we are indebted for this more special information, *never* heard that diamonds were found also on the right bank of the Mahanadi, nor on the left above the Maund affluent of Chunderpore, nor below *Sonepore*, where the Tel Nadi falls in from the west, and the Mahanadi now takes its more eastern course. Accordingly the occurrence of the diamonds is restricted to a small space into which they are washed by the river waters from the north towards the south. They all come from that inaccessible mountain region under  $21^{\circ}$ — $22^{\circ}$  N. lat. and  $83^{\circ}$ — $84^{\circ}$  E. long. from Greenwich, which extends from the sources of the Nerbuda, the Sone and the Mahanada eastwards to the Brahmini sources to the western frontier of Bengal, and is on the maps accounted to belong to the table land of *Gondwana* or *Omercuntuk*, without however being more particularly known. Here diamonds are found also in the beds of the small Nullahs about *Raeghur*, *Jushpore* and *Gangapore*, but attempts have never

\* A. Stirling. Account of Orissa proper, or Cuttack in Asiat. Res. 1824. Vol. XV. p. 177, 185, &c.

† P. Breton, l.c. Vol. II. p. 237, 262-271.

been made to discover their matrix. The washing of diamonds from river beds is of immemorial antiquity,\* and described already by Dionysius Periegetes, v. 316, 1118. These districts are yet wild; any attempt on the part of private men to search for diamonds would from the jealousy of the Rajahs in these parts result only in death. It was their policy to keep their former masters, the Moghuls, and the later ones, the Mahrattas, in the dark, for fear of arousing their covetousness. The malarious climate of these forest regions would wreck any enterprise. Only *savages* can penetrate unharmed into such jungles. Father Breton† was however of opinion that excepting the period *after* the rainy season, namely January, and the three next following months, even Europeans could during all the rest of the year progress there and make great discoveries. In *Sumbhulpur* there are two tribes or castes of diamond seekers, whose origin is unknown. They resemble the *aborigines* of the country, namely the *Goonds*, who are more like the negro than the Hindu race. They are called *Thara*, and *Tora*. Sixteen villages of the poorest kind are possessed by them as free Jaghirs; of these the *Toras* inhabit four, the *Tharas* ten, and two are the property of their tutelar deity, *Bukaser Pat (Mahadeo)*. They search for *gold* and *diamonds*. The money which they receive for their finds is at once squandered. Such tribes are found also in the above-mentioned *Pergunahs* of *Raeghur*, *Sonepur*, *Jashpur* and *Gungpur*; in the two last named districts there are two gold pits. These diamond seekers, with their families, to the number of 400 to 500 persons, go forth annually and search from November till the beginning of the rainy season in the river bed of the *Muhanadi*, from *Chunderpur* as far as *Sonepur*, a distance of 24 geographical miles, through all the nooks and corners of the river. Their hooks and board tools are very simple. The diamonds are generally found in the red tough mud of sand, gravel and iron-oxyd, wherefore it obtains preferential attention. These appear to be the *debris* of the same sand stone breccia observed by Voysey in the Kistna and Pennar group as diamond stratum. The diamonds of these parts are from immemorial times a royalty of the Rajahs of the country; for large diamonds the finders obtain Jaghirs with small villages, for smaller

\* M. Pinder de Adamante l.c. p. 59.

† P. Breton l.c. p. 263.

ones other presents. They are punished for secreting diamonds by the confiscation of their Jaghirs or by corporeal chastisement. Subterfuges can however never be hindered. Since 1818, after conquering the Mahrathas, the English became masters here also of *Sumbhulpur*. At that time a diamond weighing 84 grains was found, and although only of the third quality was valued at Rs. 8,000. The price of diamonds in the market of *Sumbhulpur* is appraised according to the four castes of the Hindus.\* A *Brahman diamond* costs here 500 sikka rupees per masha, a *Kshatri diamond* 400 rupees per masha, &c. (1 masha has 7 rutti, 1 rutti is somewhat less than 2 grains troy weight).

5. THE PANNA GROUP OF DIAMOND FIELDS IN BUNDELKHAND, BETWEEN THE SONAR AND THE SONE RIVER (in 25° N. lat.).—This complete review of the diamond regions of India leads us yet to this *fifth* and *last* group of their occurrence in the vicinity of Bengal, Behar and Allahabad, on the *south bank* of the middle Ganges course from Monghir, Benares, Mirzapur till Allahabad, and to the lower *Yamuna*, which here flows into the Ganges . . .

Also here the diamonds are obtained in the peculiar conglomerate of the sand stone breccia itself, from iron holding gravel, as the properly so-called matrix, bearing in the country the name *Lalkakru*, as on the Pennar and Kistna, and in the decayed or dissolved fragments and rubbish heaps, carried further by the water as on the Mahanadi. Their occurrence in the matrix stones is here very limited, from the small *Dagin river* along the *Kumariya* as far as *Brijpur*. The places where work is carried on are *Kumariya*, *Bijipur*, *Bargari*, *Myra* and *Eluca*, near *Patna*. At *Brijpur* alone this original diamond stratum is quite bare, uncovered. Here a transition from the conglomerate to a siliceous sand stone composed of gravel, white quartz, jasper, hornblende, Lydian stone, &c., manifests itself, and is therefore quite identical with the occurrence in the Cuddapah and in the Nundial group. The gravel conglomerate looks as if rolled, often of quite coarse texture, rests on a stratum of slaty (schistaceous) marl, is easily overgrown by grass, but is also yet covered by a lime stratum.

Here, too, most of the search takes place in the dissolved rubbish stones, the soap mountains, which extend much further.

\* P. Breton l.c. p. 271.

The flat pits, called *Chila*, which are only five or six feet deep, yield throughout the whole extent of the sand stone tract but an insecure harvest; sometimes however they are also quite fertile, although very seldom near the surface. The deep pits are called *Gahira*, and the matrix stones found in them *Madda*; when their gravel is rolled primitive gravel they call them *pakka*, i.e. *ripe*, but if the fragments are of a younger kind mixed with a loamy cement into breccia, *kacha*, i.e. *unripe*. The diamonds found beneath the cataract of the Bagiu river, the bottom of which is from 700 to 900 feet lower than the general diamond stratum on the height of the plateau, have undoubtedly been washed down with other *débris* brought by the waters of the Bagiu. Their occurrence there is by Captain Franklin compared to that of the alluvial soil of Sumbhulpur, and of Cascalho in the Brazilian diamond district. All other diamonds are found only at a height of 1,200 to 1,300 feet above the sea, but even as high as 1,500, and Captain Franklin is of opinion that wherever a diamond stratum is lower than 1,100 feet it has been floated there by water. He calls the westernmost diamond pits of this whole district the *Majogha mines*,\* which belong to a Mahdevi sect, and one of her devotees is said to have discovered them between the years 1680 and 1690. But the most celebrated, although much decayed, and certainly more ancient pits, are situated in *Hamariya* and *Panna*; these are only 15 feet deep. According to Franklin the revenues from these mines are divided between the Rajahs of Panna, Bauda, Chircara and Juitpur; the first mentioned obtains the lion's share, and gains annually from Rs. 26,000 to 30,000.

Dr. Adams describes *Panna* (Punnah)† as situated three geographical miles south of the mountain for *Adjyghur*, on a naked plateau height; formerly a royal residence, it is even now a remarkable place, with all the pomp of its stone edifices, temples and palaces, which are however all in ruins and deserted. Also around the tanks there are ruins of the ancient residence of Rajah Chuttersal, a former ruler of Bundelkhund, the same prince to whom the inhabitants ascribe the *first discovery* of the diamond mines of Panna, in the time of the Emperor Aurangzib. They

\* Franklin l.c. Vol. XVIII. p. 100, 105, 110.

† Dr. Adams l.c. Vol. IV. p. 35.

therefore know of no ancient myth of Ptolemy's times concerning his Pannassa. The tale about the idol in one of the temples there with *one* eye, said to consist of a very large diamond,\* is probably a myth. The assertion of the inhabitants that diamonds can be found only within a circumference of five miles around Panna is a similar fable, probably put in circulation by the interested parties, who wish to deter others from seeking diamonds; the strata extends much farther, and may, according to the assertion of Pogson,† be inexhaustible, since hitherto not one hundredth part of them have been examined, although the whole neighbourhood of Panna is honeycombed by mines. The pits are only from 3 to 12 feet deep, and here also the labourers are constantly digging again in the *same* heaps of rubbish, according to certain periods, mostly of 15 years, because the immemorially ancient opinion that there is an after growth of diamonds prevails among them also. Dr. Adams‡ once accompanied the labourers from *Panna* to their pits, situated at the distance of a good hour from the town, in a locality where the red, silicious, and iron holding soil was only scantily clad with bushes, between which long and tender grass luxuriated in the greatest abundance. Here the diamond pits are only narrow holes from 4 to 5 feet deep, dug into the iron gravelly, red-brown, dark coloured soil as far as the strata of rocks would allow. They contain a deal of moisture, and yield sand with gravel, which rubbish is washed in other holes with water, whereby the sandy portions sink down, whilst the gravel is picked and spread out, in order carefully to search in the sun for the glittering diamonds. These outwashed portions are of course recognised by their brilliant glitter and crystalline form, but it requires a practised eye to distinguish the diamonds from the sparkling quartz grains. Where coloured, green or dark crystals of this kind occur, which the people call *the brothers of the diamonds*, they continue to search undismayed for the latter. The finding of them they do not consider to be their own merit, but the favour of the gods. Nor is this business of searching at all lucrative; every-

\* Hamilton Descr. I. p. 325-327.

† Captain W. R. Pogson of the Bengal Army. History of the Boondelas. Calcutta 1828. Ch. XII. on the Diamond Mines, p. 169-171.

‡ Dr. Adams l.c. p. 33-35.

body may undertake it, and pay only one-fourth of his gain to the Rajah who owns the land. Adams was however of opinion that he does not obtain the best diamonds, because cheating is very easy. One year ago the people had on the same spot found only two diamonds in all, each worth Rs. 200. Near each pit of this kind four or five men, poor Rajputs, were engaged in digging, carrying, washing and selecting, who when they worked for wages also obtained a present besides, if a good find was made. According to the older reports by Hamilton,\* all the diamonds found were brought to a house in Panna, weighed, and sold to the merchants; the labourers obtained three-fourths of the value of the pea sized and all smaller diamonds, two-thirds of the hazel nut sized, and one-half the price of those which were as large as filberts, this however happened very rarely. The innumerable quantity of pits here seen by Dr. Adams led him to the conclusion that this labour must have been a great deal more profitable in former times than at present. With this view also Captain Pogson† agrees, who believes that the present manner of working the holes of Panna is totally unprofitable. The pits now considered best are, according to him, situated at *Sukariuh*, a village five hours distant from Panna, where the upper rock stratum, of the thickness of 15 to 20 feet, must first be broken through to reach the good diamond stratum. With their inadequate means the Hindus spend not only months, but even years, in breaking through this rock. The operation might very well be undertaken between the months of October and March, and then the gravel—here *K'hakru*, i.e. the matrix of the diamonds, called *Lalkakru* by Franklin, as we have seen above—brought up might during the rainy season be washed and sorted. Pogson mentions also the cataracts of *Bhagun Nuddi* (the Bagin river of Franklin), which are constantly washing down diamonds into the depths, at a distance of one hour and three-quarters from the mountain fort *Callinjer*; and this would also probably be the only *diamond cataract* on the globe. In the same manner perhaps also the diamonds found by Pogson close to the fort in the pit established by him, as well as near the village of *Ramnagur*, may have been brought there. The diamonds found were of four kinds:—The first kind, *Motiākul*, clear and brilliant; second kind,

\* W. Hamilton Descr. Vol. I. p. 326. † W. R. Pogson Hist. l.c. p. 170.

*Manik*, somewhat greenish ; third kind, *Panna*, with an orange glitter ; fourth kind, *Bunspat*, the dark coloured. In the time of the Emperor Akbar\* the diamond pits of these parts are said to have yielded a revenue of 8 lakhs of rupees ; under the native chiefs of Bundelkhund they are also said to have been very lucrative ; in the middle of the 18th century, under the Maratha chiefs, they yielded a gain of 4 lakhs, which has since considerably decreased.

E. REHATSEK.

### TRAINING FEMALE TEACHERS FOR GIRLS' SCHOOLS IN INDIA.

*The following article appeared lately in Brahmo Public Opinion, and as the subject which it discusses is of the greatest importance we are glad to re-print it.*

The evidence collected by the Education Commission has prominently brought to notice several important points connected with female education in this country. We have already noticed the memorials submitted by the East Bengal Associations on this subject, and the points urged by them are well known to the public. The opinions recently expressed before the Commission by Pandita Romabai and Mrs. Sorabjee of the Poona Victoria School, though dissimilar in many respects, agree in one important point. Both of them suggest the necessity of training competent female teachers for our girls' schools. Mrs. Sorabjee goes further and suggests a method, viz., that of "training the wives of the masters of the vernacular schools as mistresses, in order that they may conduct the girls' schools in the towns or villages where their husbands are in charge of boys' schools." Our readers will remember that this idea was also suggested by the memorials of the Vikrampore and the Jessore Unions on this subject.

The want of competent female teachers is one which is seriously telling on the cause of female education in the present

\* W. Hamilton Descr. Vol. I. p. 325.

state of Hindu society. Many have deplored the fact that Hindu girls, as a rule, are withdrawn from school at a very tender age; in fact, no girl is allowed to attend school after marriage, which event generally takes place at their tenth or eleventh year. This early cessation of studies often makes the little smattering of rudimentary education they receive within the school-walls worse than useless. They soon forget the little knowledge they acquired during the period of tuition, retaining just sufficient knowledge of the language to wade through dirty novels and dramas with which they sometimes beguile themselves during the hours of recreation. In rare instances the imperfect foundations laid in the school-room are improved upon by the kind help of a brother or husband, and the young daughter-in-law becomes a careful reader of really good and useful books and magazines. But this is rather the exception than the rule. This indeed is a very sorrowful and disheartening fact, sufficient to benumb the zeal of even the warmest advocate. But if we inquire into the cause of this early withdrawal of girls from school, we, perhaps, shall find that the presence of male teachers, in many of our girls' schools, has very much to do with this sad result. The strict decorum of Hindu society does not allow a grown up girl to be seen by male eyes, except those of near kinsmen and relatives; and by that decorum a girl of twelve or thirteen is also held as a grown up girl. We have reasons to believe that the objections of parents or guardians against keeping their girls at school after marriage, even up to fourteen or fifteen, would be much less felt, were these schools provided with a competent staff of respectable female teachers. Specially as years roll on, and as the deep-rooted prejudice of the people wear off, this disposition in parents and guardians will also disappear, and we may fairly expect to see girls continue in their schools for a longer period than at present, provided the schools be furnished with a class of competent female teachers.

But there are many serious difficulties in the way of giving this idea a practical shape. The Government cannot be said to have done nothing in this matter. Attempts were more than once made to found institutions for training female teachers.

The first of its kind was made, we think, during the time of the late Mr. Woodrow, when an additional normal class was opened in connection with the present Bethune School, and a number of Hindu widows were attracted by the promise of stipends to join it and undergo the necessary training. But owing to causes, all of which are not known to us, the institution fell through, and the idea was given up. A similar institution was also started at Rajshahi, and was kept going for a few years; but that also was given up in the end. Nor was the Government the only mover in this matter. The Indian Reform Association of Babu K. C. Sen also started a similar project, opened a Female Normal School, and kept it going for some time, but that also did not meet with any better results. We do not remember this institution ever having sent a single female teacher to any Mofussil Girls' School. We personally know a number of widows who were trained in the Rajshahi Normal School, and are at present employed as teachers in girls' schools.

But let us consider the difficulties. The first difficulty is involved in the question—Would an institution for training female teachers be able to attract a sufficiently large number of candidates for such training? We know there is deep-rooted prejudice in the Hindu mind against ladies of respectable families attending public schools. So much so, that the two young widows, who had the boldness to join the Rajshahi Normal School, were for that very crime discarded by their uncle, their guardian and friend, and his doors are permanently shut against them. These two sisters were courageous however, and did not shrink from the chance of bettering their prospects, and of making an earnest effort to secure honest independence. Both these sisters are now employed in Rungpore as teachers of girls' schools, and are not only earning an honest and independent livelihood, but have the great satisfaction of being able to keep in comfort an old and helpless mother, who has no one else to look after her. As long as the notions of Hindu society continue to be as averse as now, we cannot hope to see such institutions becoming popular or even properly appreciated. They must needs commence work under serious disadvantages. But there is one sign of the times which we cannot fail to notice. With the

spread of knowledge and the progress of liberal views, there is fast growing up in the minds of many a young Hindu widow a disposition to avail of every opportunity to make themselves useful and independent. Both Pandit Iswar Chandra Vidyasagar, and the leaders of the Brahmo Samaj, daily receive applications to help widows in freeing themselves from the sufferings of a burdensome existence. These institutions, if established and kept up through the initial difficulties, may offer the prospect of honest independence and usefulness to this class of widows, and may yearly draw increasingly large numbers of them. But this hope again is not free from difficulty. Who will testify to their character and conduct? Who will receive them in their homes, if their removal from any institution be deemed necessary for their misconduct? Then again, there is the other question. Would the appointment of these teachers ensure public confidence? The same Hindu prejudice which is so much averse to females attending public schools, cannot have a very favourable opinion about teachers who have been thus trained. We are not altogether drawing from imagination. Cases have come to our personal notice, where lady-teachers of girls' schools, living alone and unprotected, have been exposed to much persecution by the communities where their lots have been cast. Proceeding from the assumption that women serving as public teachers cannot be respectable, they have employed all their base arts to ruin their character and damage their reputation. Lately such a case occurred in Azimgunge, and the miscreants have been visited with condign punishment.

Nor is the list of difficulties yet exhausted. What class of teachers are to undertake the training of these female candidates? Certainly there should be competent lady superintendents; but where are the lady-teachers who will give them a thorough, sound and substantial training in all the important subjects of their study, in the vernacular? We must have recourse to competent male Pundits. That is again a step not altogether free from danger in the present state of society, and the ill-understood rules about the relationship of the sexes. How are we to solve this difficulty? Even the slightest breath of scandal would be fatal to the good name of an institution, and

to its very existence and usefulness. These are very serious questions.

But what do we say? Fully conscious of the difficult nature of the experiment, we do yet advise the Government to make it once more, and persevere in it in spite of all difficulties.

### BHOLA NÁTH BOSE, M.D., M.R.C.S. (Lond).

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We regret to announce the death of Dr. Bhola Náth Bose, the late civil surgeon of Fareedpore. He was one of the first four Bengali gentlemen who came over to England for the purpose of study in the year 1843. In his college he distinguished himself as one of the best students. He received gold medals in Materia Medica, Botany and in Comparative Anatomy, and Certificates of Honour in Medicine, Surgery and Midwifery. He took the degree of M.D. (Lond). in 1847, the only Indian M.D. of the London University. He returned to India in 1848, when he was appointed as an uncovenanted civil medical officer. During the time of the Indian Mutiny in 1857 his services were required as a military surgeon. He discharged his duties in that capacity in a very satisfactory manner; and the Government, in recognition of his service in the battle of Chillianwalla, awarded him a medal. He was next stationed at Fareedpore as a civil surgeon up to the year 1877, when he took furlough for two years and visited England for the second time. During his stay in England he published two books, viz., (1) *A New System of Medicine*. (2) *Rational Therapeutics, commencing with an Enquiry into the respective values of Quinine and Arsenic in Aque*. On the expiration of his furlough he was allowed to retire with a pension of rs. 333 in a month. During the last two years he was often ailing in health, though passing a calm and quiet life in his residence at Narkeldangha, a suburb of Calcutta. But in September last he was attacked with a carbuncle situated at the back of the neck; and after suffering intense pain and agony for a period of fifteen or sixteen days he died on the 1st of October, 1882, leaving a widow to mourn his loss.

Born at Burakpore in a family which though respectable was not well to-do, he made his way through the world by his untiring labour, zeal and perseverance. As early as 1843 it required no common courage and determination to break through the Hindu caste prejudices at the risk of great inconvenience and to cross the Western seas for the purpose of study. During his stay at Fareedpore for about nineteen years he used to attend patients at their houses free of charge; and in the times of cholera and other epidemics he visited every house in his neighbourhood, enquiring if any body was ill. The people of Fareedpore lost in him one of their best friends. Even in his retirement he used to give both medicine and advice gratis at his house. It is not out of place to say that few medical men in India have done so much credit to themselves and to their profession as he did. In him we have all lost a useful member of society.

J. N. MITRA, M.R.O.P.

## INDIAN INTELLIGENCE.

His Excellency the Viceroy has consented to preside at the Annual Prize Distribution at the Calcutta Madrassah in January next.

The Club which has been started at Calcutta mainly through the liberality of H.H. the Maharaja of Cooch Behar, under the name of the Indian Club, is in actual working in a building near the Post Office. The nucleus of a Library Fund has been afforded by H. H. the Maharaja of Travancore, one of the Honorary Members. The object of the Club is to promote social and intellectual intercourse among the educated natives of India, irrespective of creed and caste. It includes a reading-room and refreshment room. We wish the new institution a large measure of success. The constitution of the Council is so varied that the general character of the Club seems likely to be secured.

Nawab Abdool Lateef Khan Bahadur, who has been travelling in the West of India, delivered lately an address on Mahomedan Education and Improvement at a meeting of the Anju-

man-i-Islam of Bombay. The leading Mahomedans of the city were present on the occasion. The address lasted two hours, and was received by the audience with warm expressions of interest and approval.

We have the pleasure to announce that the Nawab Ahsanollah, of Dacca, has made a donation of Rs. 200 to the National Indian Association.

The Annual Prize Distribution of the City School, Calcutta, was held a few weeks ago. Poetical and dramatic pieces were recited well by the pupils, and received much applause. The receipts of the school have been so satisfactory in its short period of existence that the managers have been able to put aside Rs. 5,739 towards a Building Fund. Music, drawing and gymnastic classes are attached to the school, and recently a carpentry class, in connection with which the boys have begun to repair the school furniture. Fortnightly lectures on subjects of educational value have been organized, and there is a boys' reading room, well supplied with interesting publications. It is evident that the aim kept in view by the managers is to train all the faculties of the boys, and not merely the intellect.

The Committee of the Bethune Female School, Calcutta, applied lately to the Government of Bengal for funds to enable them to carry out certain improvements in the building, and thus to increase the school accommodation. The Lieutenant-Governor, while declining to sanction the application, is said to have remarked that the wealthy natives who support female education in this country should come forward to aid the Committee.

At a meeting in August of the Calcutta Students' Debating Club, Mr. A. F. M. Abdur Rahman, Barrister-at-Law, in the chair, a lecture was given by Rev. K. M. Banerjee on Education, its Ends and Aims. The students present were of various races and creeds. The speech with which the Chairman concluded the proceedings is said to have been very good. He drew attention with pleasure to the fact that the Indian people, as he should like to term them, were slowly and gradually welding themselves into a nation. That evening's gathering was a manifest proof of it. It was high time for them to be in earnest, for

they would be one day called upon to take the responsible duties of life and replace their elders in the world. They should prepare themselves in every legitimate way for the future. There were no doubt many detractors, who would say, "What was the good of all that?—there was hardly any opening for young men." The chairman utterly repudiated such short-sighted and ill conceived ideas. There was plenty of opening for every well brought up young man. He also condemned the idea that people attended the University only to get into Government situations. Every individual was entitled to aspire to that position which he believed his faculties qualified him to occupy. Mr. Abdur Rahman then urged upon the audience to take a hopeful view of things, and to eschew pessimism as much as possible, and to work quietly away in harmony.

Two students of the Bethune School, Calcutta, have joined the Medical Classes at Madras.

It is announced that the Gilchrist Trustees intend from January, 1884, to substitute one Scholarship annually for India at £150 yearly, tenable for four years, or conditionally for five years, in place of two Scholarships at £100 yearly, tenable for four years, now offered by them to natives of India.

### THE INDIAN INSTITUTE.

The Prince of Wales has consented to lay the Memorial Stone of the Indian Institute early in next year, but the date is not yet fixed. A statement of the progress and prospects of the Institute has recently been circulated in the University by Professor Monier Williams, C.I.E. The subscriptions now amount to more than £22,000. The best site in the city, close to the Bodleian Library, has been purchased from the Warden and Fellows of Merton College. During the summer vacation six old houses were pulled down and the foundations of the new structure successfully excavated. Only half the site will be built upon till more money is subscribed, but the building is now in process of erection from designs by Mr. Basil Champneys. It will contain several lecture rooms, a fire-proof library with five oriel windows looking down Broad street, a small typical Indian Museum, and every appliance for promoting systematic and combined action in the prosecution of Indian studies.

## PERSONAL INTELLIGENCE.

At the late General Examination of students of the Inns of Court the Council of Legal Education awarded a Certificate of having passed a Public Examination to Mr. Cursetjee Rustomjee (Middle Temple).

Mr. Syed Mahomed Israil and Mr. Narendra Nath Mitra passed a satisfactory Examination in Roman Law.

Mr. Cursetjee Rustomjee (Middle Temple), Mr. Cumbumpati Akilandaiya, B.A., Madras (Inner Temple), and Mr. Nanda Lal Ghosh (Inner Temple) were called to the Bar on Nov. 17.

Mr. N. N. Parakh has passed the L.F.P. and S. of Glasgow Examination.

Mr. Tamiz Uddin Ahmed has been appointed Resident Physician at the Royal Infirmary, Glasgow.

Mr. M. Banerjee has been appointed to act as Resident Medical Officer at the Royal Free Hospital, Gray's Inn Road.

Mr. B. D. Pal Chowdhuri, a zemindar, who is studying iron working in England, has been elected a Member of the Iron and Steel Institute, London.

Mr. S. M. A. Habib Ullah has joined the University of Oxford.

Mr. S. Sathianadhan, B.A., LL.B. Camb., has been appointed Head Master of Breck's Memorial School, Ootacamund, Madras.

Mr. T. Pieris, from Ceylon (St. John's College), has been elected President of the Cambridge Union for this term.

Mr. A. Chaudhuri (St. John's College) has been elected editor of the Magazine of his College—*The Eagle*.

Pandit Shyāmaji Krishnavarmā has been elected an Honorary Member of the Empire Club.

*Arrivals.*—Hon. Syed Ameer Ali, Barrister-at-Law, from Calcutta; Mr. P. V. Ramaswami Raja, B.A., late Manager, Inspection Department, Sea Customs, Madras; Rev. Jani Ali, from Bombay; Mr. S. O. Biswas, son-in-law of the Hon. Mr. Justice Romeesh Ohunder Mitter, for general study; Mr. M. M. Bhowmaggri, from Bombay.

*Departures.*—Rev. P. Rajahgopaul, for Madras; Mr. and Mrs. Akilandaiya and children, for Madras.

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We acknowledge with thanks *the Annual Report of the Madras Medical College, Session 1880-81. The Report for the year 1881-82 of the Anjuman-i-Panjab Association, with an account of the Annual Meeting of the Society on March 28th, 1882. A Pamphlet on Widow-Marriage, Bangalore, 1882. The Rules and Objects of the National Mahomedan Association.*

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